



THE
ANTIQUITIES
OF
ITALY.



1837

THE
 ANTIQUITIES
 OF
 ITALY.
 BEING THE
 TRAVELS

Of the Learned and Reverend
BERNARD DE MONTFAUCON,
 FROM
PARIS through *ITALY*,
 In the Years 1698. and 1699.

CONTAINING

- | | |
|---|--|
| <p>I. An Account of several Antiquities at <i>Vienne, Ales, Nismes,</i> and <i>Marseilles</i> in <i>France</i>.</p> <p>II. The Delights of <i>ITALY</i>, viz. Ancient Monuments, Libraries, Statues, Paintings, Tombs, Inscriptions, Epitaphs, Temples, Monasteries, Churches, Palaces, and other Curious Structures,</p> | <p>most of them unobserv'd by all other Travellers.</p> <p>III. Collections of Rarities, wonderful Subterraneous Passages and Burial-Places, Old Roads, Gates, &c. with the Description of a Noble Monument found under Ground at <i>ROME</i>, in the Year M. DCC. II.</p> |
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Made *English* from the *Paris* Edition, of the *Latin* Original.
 ADORN'D WITH CUTS.

The **Second Edition**, Revis'd throughout ; with large Improvements, and Corrections, communicated by the Author to the Editor
 JOHN HENLEY, M. A.

L O N D O N:
 Printed by D. L. for J. DARBY, A. BETTESWORTH, F. FAYRAM, R. GOSLING, W. MEARS, J. PEMBERTON, C. RIVINGTON, J. HOOKE, F. CLAY, J. BATLEY, and E. SYMON. M. DCC. XXV.



TO THE
Right Honourable
THOMAS,
E A R L
O F
M A C C L E S F I E L D,
Lord High Chancellor
O F
G R E A T - B R I T A I N.

My LORD,



H E fresh Trouble I take the Boldness to give your Lordship in this repeated humble Offering, might justly be constru'd an Exercise of your Patience, but I would appeal to your Lordship's Humanity (that most beautiful of Virtues, that shining Grace of your Lordship's Mind and Actions) to interpose in the Behalf of it.

A

I have

I have no other Method of expressing the constant Attachment, and the Personal Veneration I bear to your Lordship; besides the Tie I am under to pay every Mark of Respect that lies in my narrow Compass to your Lordship, who, by the growing Obligations, and kind Assurances, I have receiv'd from you, are the greatest Friend I have yet experienc'd in Life.

B U T

the Nature of the Thing itself confin'd me to this Manner of showing my Devotion to your Lordship. The Original was address'd to the most truly Great Duke of Tuscany, COSMO the Third, one of the Politest Princes, as well as one of the most remarkable Patrons of Literature, in Europe: So that I could not affix the Translation properly to any Name, but that of your Lordship, who, by the most generous Munificence to Men of Letters, by the Force and Extent of your Genius, by the Refinement of your Taste, and the most graceful Way of becoming, and exerting those high Qualities, will descend to future Ages with so illustrious a Character.

PERE MONTFAUCON will be deeply sensible of the Honour I have done him in this Step; and both He, and the World, will be inclin'd to excuse the Faults of the Version, if it may be admitted into your Lordship's Library, where it is the utmost Sanction to appear.

FRANCE, my LORD, his Native Country, pretends to give the brightest Encouragement to Erudition. No Person in the World is so fit to make *Great-Britain* rival Her in that, as your Lordship; and it is happy, that since the wise Administration, of which your Lordship is at the Head, by the profound Tranquility it has establish'd among
Us,

Us, has almost put it out of Our Power to merit of the Publick in a Political Light; it is very fortunate that your Lordship's known, your particular Countenance of Learning, has left Us a Prospect of deserving, any Way, in that Channel.

ASSOCIATION

I would beg leave, my LORD, to be a little Sanguine, I would exalt my Voice upon this Subject; I would, with a decent Boldness, in the Name of all the younger Candidates for a Place in the Temple of Honour; of those, who may be capable of distinguishing themselves for the CHURCH, the STATE, and the REPUBLIC of LETTERS, humbly tell your Lordship, that their main Refuge is in You: 'Tis from You they hope to see the finer ARTS restor'd to a Classcal Perfection, and every Part of Religious Science clear'd, improv'd, and beautify'd to the last Degree. 'Tis from You, they hope to see Our Neighbours excell'd, and the best of the Ancients at least equall'd: The Majesty of the Pen retriev'd, and the PULPIT recover'd to the Life, the Dignity, the Lustre of *Athenian* Eloquence and Action.

I would dare to speak for them, that Nothing would be impossible to an *English* Genius, fairly encourag'd; especially in this CAPITAL, where they might still be animated and inflamed by encreasing *Laurels*, and where their Assiduity, Influence, and Vigour, would be the most useful, for the Service and Honour of their Country, and the lasting Defence of all that is dear to Us, in Our Religion, and Civil Policy, there, where the Enemies of both are apt to be the most Insolent and Fatal.

FOR my own Particular, as a Zeal for your Lordship, and your Noble House, is the ruling Desire and Aim
of

of my Soul, I shall ever be fond of testifying that Zeal
to all the World, in the most Public and Conspicuous
Manner, upon all Occasions: For I am,

My LORD,

Your Lordship's

Most Humble, and

London, September 2.

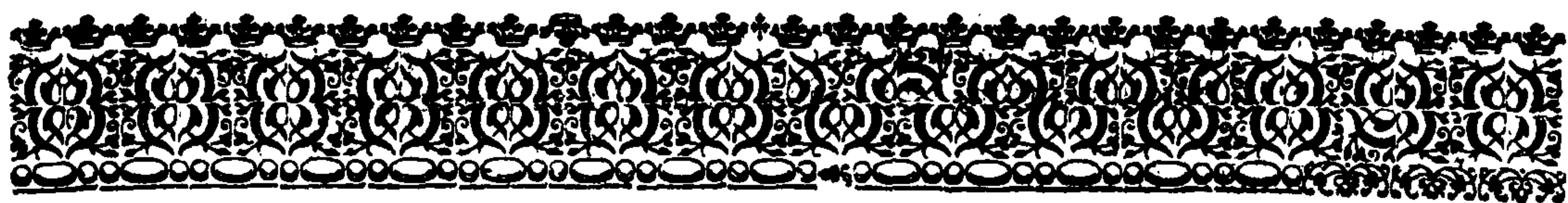
1724.

Entirely Devoted Servant,

JOHN HENLEY.



THE



T H E P R E F A C E.



THE Three following Letters will supersede the Necessity of giving the Publick any farther Account of this Work, than is included in them. I have subjoin'd, for the Sake of the English Reader, a Translation of each of them; F. Montfaucon has been pleas'd to use some very handsome Expressions, in relation to my Self, which I do not pretend to merit, and have not translated; but the Duty I thought my Self under of printing his Letters entire, as I receiv'd them, will defend me from any reasonable Charge of Vanity in that Proceeding. They were convey'd under the Cover of my learned Friend M. Des Maizeaux.

I.

JOHANNES HENLEIUS, *Reverendo Patri ac Domino*, D. B. MONTFALCONIO, S. P. D.

VERSIONEM penè Novam, saniozem omninò, Diarij tui Italici, VIR CELEBERRIME, Edituros, Officij ergà te nostri Ratio, atque Honos tanto Eruditi Orbis Lumini debitus, jubet Reverentiam vestram eà de re certiozem facere, quò Cura nostra Fidesq; in optimo Auctore excolendo, eàdem operâ Tibi, & Reipublicae Literariae merito Jure innotescant.

Scias igitur hoc Opus tuum Linguâ Anglicâ nuper prolatum, mendis quàm plurimis, iisq; haud exigui momenti, scatere. Multa in eo omissa, multa etiàm visa sunt perperàm aut ineleganter reddita. Ideoque secundam Editionem instauraturus, errores corrigere, hiatus supplere, dictionem minùs concinnam aut venustam, expolitam magis & ornatam dare, animum appuli; idque tam in solutâ Oratione, quàm metricâ, subindè à te ex alijs scriptis, aut monumentis, inducâ; magnam intercâ primae Editionis partem, ubi salva omnia fuerint, atq; operis integritas & pulchritudo illacsa viderentur, prout antea steterunt, conservans. Hoc, uti par est, beneficij istius editionis auctori acceptum refero, & grates dignas, teste te, persolvo.

Epistolam tuam ad Virum Doctissimum pariter atq; Humanissimum, D. des Maizeaux, scriptam Operis fronti praeponendam duplici linguâ curavimus: vitia quaeque, tuo pte calamo notata, è medio tollere, aut sanare, fidelem atque diligentem operam adhibentes.

Munusculum tibi, Doctissime Vir, per se quidem tenue, ingens verò, si dantis animum, forsàn & Juveniles annos spectes, ubi tempus patietur, ex nostris, nescio quibus, Libellis parandum mittere statuimus. Apud eos, nonnulla ex probatissimis Galliae vestrae Scriptoribus, alijsque, in Sermonem Anglicum utcunque traducta reperies; praecipuè ex Vertoto, Mabillonio, Vassillantio, Meninio, Croufacio, & (apud antiquos) Plinio juniore: Grammaticam quoque Universalem, necnon quaedam varij Generis, Poëtici putà, Oratorij, Historici, & Philosophici, opuscula. Sât mihi erit & honoris & gaudij, si in Museo tuo, quasi aede alterâ Palatinâ, locum tenuerint. Duas certè res patriae tuae magnoperè invidet Britannia, teipsum primò, deindè publicum bonarum literarum Amorem & Patrocinium; quae alibi gentium haud ita felici sorte potiuntur.

Jam verò ultra justos Epistolae fines vagor; id tantùm adjicere fas sit, nihil mihi obvenire posse magis jucundum, honestum, & utile, quàm à te multoties audiendi (de studijs quippe tuis, & literarum apud vos statu) & ad te saepè scribendi, si me tanto beneficio dignatus fueris, Copiam habere. Vitam porrò longaevam, sanam, alacrem, in totius orbis literati emolumentum, tibi, Vir maxime, ex animo precor. *Vale.*

Dabam ex Hospitio Graienfi,
Cal. Jun. 1723.

II.

Eruditissimo Clarissimoque Viro, D. JOHANNI HENLEIO, BERNARDUS MONTEFALCONIUS, S. P. D.

TUAS, Vir Doctissime, accepi literas, Humanitate, & Observantiâ plenissimas, quibus te Diarij nostri Italici in Anglicanam hodiernam linguam Interpretationem meditari testificaris. Hinc certè in me, immerentem licet, magnum honorem redundare intelligo, quòd lucubrationes meae, in usum totius Anglicae gentis, studio literarum per totum Orbem celeberrimae, transferantur. Ut autem felicius possis operam tuam hâc in re praestare, non ingratum tibi erit, ut puto, si quaedam in decursu Diarij vel explicanda, vel emendanda significem; certus te illa omnia jam correxisse, quae corrigenda monent errata initio libri cusa.

In Praefatione, p. ult. l. 2. Justi Julij Fontanini, *dele* Julij, & alibi similiter.

Diarij, p. 2. l. ult. D. S. D. *de suo dedit*, adde, sic legèrunt etiam Poldo d'Albenas, Gruterus, & Cangius rectè. Simeonius malè, D. S. P. quod esset, *de suâ pecuniâ*.

P. 20. In tabula aere incisa, sub numero II. haec vox ponenda sic inversis literis SVQQIJIHQ PHILIPPUS.

P. 11. l. 30. *lege*, extra portam ecclesiae Peristylum.

P. 26. l. 24. Haec tum alij multi, tum pluribus Chronicon Strozianum, &c. scribe in margine, vide tomum I. Musei Italici Mabillonij.

P. 47. l. ult. Totum sic lege. Liber nuncupatus Joanni Cornelio Georgij Illustris Filio, Reginae Cypri Catherinae ἀδελφιδῶν, id est, Patris Filio.

P. 53. l. 8. τῷ τ' ἐχούῃ, legendum omnino, τῷ τεκνόνῃ & quartus versus sic explicandus est, *In quo spiritum tuum Genitori commendāsti*.

Ibid. l. 19. Puto legendum, μελεμβαφῇ, & Latina explicatio sic mutanda erit, *pullam vestem habens, ut tibi complacuit*.

Inscriptio paginae 54. Graeca melius haberet, si is qui secundus fertur versus, esset primus, & primus secundus, ut ut res est, interpretatio Latina benè habet.

P. 56. Disciplina Caroli, *lege*, Diploma Caroli.

P. 73. l. 73. *post Aulatia dicitur*, adde, Hujus Inscriptionis lectionem confirmat Codex Coislinianus, Num. 177. Fol. 6. verso Ἀλλαξία πόλις κρήτης.

P. 111. l. antepenult, *dele* Annia Liberta, & lege, Animal ingratus Homine nullum est.

P. 183. l. 28. Genera esse Romæ, *lege*, aedificia esse Romae.

P. 190. l. 12. Montis Oliveti, *lege*, Montis Virginis.

Ibidem, l. 30. In Codice Colbertino, *lege*, in Codice Regio, 2434.

P. 212. l. 3. Post exaratum, *adde*, hoc κοινάκιον in Bibliotheca Regia erat, cum Thevenotius custos esset. Sed ad eundem Thevenotium pertinebat; memoraturq; in Catalogo illius Bibliothecae Lutetiae cuso anno 1694. p. 207. Exindè verò ad alium quempiam transivit, qui illud Bibliothecae nostrae Sangermanensi dono dedit.

P. 214. l. 12. ΟυσΗΤΙΝΗ, veram lectionem esse puto ΟὐΗΤΙΝΗ, *Vestini*; sic legitur in quodam Colbertino Codice.

P. 253. l. 7. Oratorij Domini Jesu, *lege*, Oratorij S. Philippi Narij.

P. 264. l. 1. Palatini, *lege*, Palatina, Est autem Palatina nomen tribus.

Ibid. l. 3. *lege*, Patri dignissimo.

P. 273. In Graeca Inscriptione legendum videtur Αἰνοτόκων γονίων.

P. 323. l. 20. Diaconus manum Desiderij, *lege*, Presbyter manum Desiderij.

P. 343. l. 32. *lege* Ildebrandesco Sen. Archid. purpur.

P. 400 l. 16. Aliqualis, *lege* alicujus.

Observe velim, Vir Doctissime, Afidis Mithrae Sacerdotis Inscriptionem, quae habetur p. 201. emendatam à me fuisse in secundo Antiquitatis Explanatae tomo, non longè post initium ejusdem tomi.

Caeterum, Vir Clarissime, si quid ex luculentis tuis scriptis & operibus mihi transmittere dignatus fueris, ut sperare jubes, rem mihi pergratam, perque jucundam feceris. *Vale*, Vir Eruditissime, & rem literariam ornare perge.

Dabam Lutetiae, 11 Kal.

Sept. 1723.

I.

J. HENLEY, to the Reverend Father M. B. DE MONTFAUCON.

HAVING undertaken to publish a Translation almost new, however, far more compleat than the former, of your DIARIUM ITALICUM, I thought it a Debt of Honour owing from me to so bright an Ornament of the learned World, to apprise *your Reverence* of my Design, that my Care and Fidelity upon so Distinguishing an Author might appear in their proper Light, both to your Self, and to the Republic of Letters.

I therefore take Leave to inform you, that the former *English* Version of your *Italian Travels* abounded with a Variety of Considerable Faults and Blemishes; many Omissions; many Errors, as well as Inelegancies. So that in fitting out this *Second Edition* of it, I set my self to correct the Mistakes, supply the Defects, and give a better Turn and Polish to the Expression, where it was not so Just and Graceful, as it was necessary; and this not only in the Prose-Part, but in the Verses, which you frequently cite from other Authors, or Monuments; preserving, in the mean time, a great Part of the first Edition, where all was right, and the Perfection and Beauty of the Work were not impair'd, as it stood before. This is a due Acknowledgment I make to the Author of that Translation; and I take the Freedom to make your Self a Voucher of the Justice I do him in it.

I have given suitable Directions for the placing of your Letter to M. *des Maizeaux*, at the Head of the Work, both in *French* and *English*, and have been careful to rectify the several Oversight you have mention'd in it.

As soon as a convenient Opportunity offers, I shall do my self the Honour to send you a Present, small in itself, but more Significant, if the Respect of my Intention, and, perhaps, the Inequality of my Years, be consider'd; it is of some Pieces attempted by me, consisting of *English* Translations of several approv'd Writers of *France*, and others, as *Vertôt*, *Mabillon*, *Vaillant*, *Menin*, *Crousaz*, and (of the Antients) *Pliny the Younger*; together with an universal Grammar, and some other Miscellanies in Philosophy, Poetry, History, and Oratory. I shall have sufficient Credit and Pleasure, if they find an Admittance into your Library, as another Temple of *Palatine Apollo*. Your Country is the Envy of our *Britain* chiefly for two Articles; First, your Self, and then the Public Encouragement and Culture of Letters, which are not altogether so fortunate in other Nations.

But I forget, that I am in Danger of transgressing the lawful Bounds of a Letter. I would only add, that nothing could in my Sentiments tend more to my Satisfaction, Honour, and Advantage, than to enjoy the Opportunity of hearing frequently from you; (of your Studies especially, and the State of Learning in your World) and often returning that Favour to the utmost of my Capacity. I conclude, with my hearty Wishes of long Life, Health, and Happiness to a Person, in whom the learned Part of Mankind have so deep an Interest.

Grays-Inn, Jun. 1. 1723.

B. De MONTFAUCON to J. HENLEY.

I Receiv'd your obliging Letter, acquainting me with your New Edition of the *English* Translation of my *DIARIUM ITALICUM*. It is a Reputation to me, tho' unworthy, that my Works appear in the Language of a Nation, celebrated throughout the World for the Improvement of Learning. That you may the more successfully compass your Design, it will not, I imagine, be disagreeable to you, if I communicate some Illustrations and Amendments to my *Latin* Book, since I am entirely satisfy'd, that you have set right all the *Errata* that are printed at the Beginning of it.

In the Preface, the last Page, Line 2. blot out *Julij* after *Iusti*, and so in other Places.

In the *Diary*, p. 2. Line the last, To D. S. D. *de suo dedit*, add, so it is read also by *Poldo d' Albenas*, *Gruter*, and *Du Cange*; but erroneously by *Simeoni*, D. S. P. which would be, ~~of his own Money~~ *de sua pecunia*.

Page 20. in the Copper Plate, Numb. II. The Letters should be inverted *svqqilinhq* PHILIPPUS.

Page 21. Line 30. Read, a Portico without the Gate of the Church.

Page 26. Line 24. At the Words, *haec tum alijs*, &c. write in the Margin, see the first Tome of the *Museum Italicum* of F. Mabillon.

Page 47. Line last. Read the whole thus, *A Book dedicated to Joannes Cornelius, Son of the Illustrious George, Brother's Son of Catharine, Queen of Cyprus*.

Page 53. Line 8. The Reading by all means should be *τῷ πατρὶ*, and the fourth Verse thus constru'd, *In whom thou hast commended thy Spirit to the Father*.

Page *ibid.* Line 19. *Μελεμβαφῆ*, &c. are to be render'd, *wearing Sable Apparel, as it pleased you*.

Page 54. Here the *Greek* Inscription would be better, if the second Verse was put first, and the first second. The *Latin* Interpretation may stand.

Page 56. For the Discipline of *Charles*, read, the Diploma of *Charles*.

Page 73. Line 73. To *Aulatia dicitur*, add, The reading of this Inscription is confirm'd by a Manuscript in the *Coslinian* Library, Numb. 177. Fol. 6. where it is render'd, *Allaria* a City of *Crete*.

Page 111. Line last but two. Blot out *Annia Liberta*, and read it, *No Animal is more ungrateful than Man*.

Page 183. Line 28. For Kinds at *Rome*, read, That the Buildings at *Rome* are.

Page 190. Line 12. For, Of Mount *Olivet*, read, The Mount of the *Virgin*.

Page *ibid.* Line 30. For, In the *Colbertine* Manuscript, read, In the King's Manuscript.

Page 212. Line 3. To *Exaratum*, add, This *κοσμάριον* (Service-Roll) was in the King's Library, when *Thevenot* was the Keeper of it. It belong'd to *Thevenot*, but is mention'd in the Catalogue of that Library, printed at *Paris* in the Year 1694. p. 207. Then it fell into the Hands of some other Person, who gave it to our Library at *St. Germain*.

Page 214. Line 12. The true Reading is, I think, *Οὐνησίνα*, *Vestini*. This is the *Lectio* of a certain Manuscript in the *Colbertine* Library.

Page 253. Line 7. For, The Oratory of our Lord *Jesus*, read, The Oratory of *St. Philip*, &c.

Page 264. Line the first. For *Palatini*, read, *Palatina*, which is the Name of a Tribe.

Page *ibid.* Line 3. Read, To the most worthy Father.

Page 273. In the *Greek* Inscription I think it should be read, *Αἰνοτόκων γονέων*.

Page 323. Line 20. For *Diaconus*, read, *Presbyter*.

Page 343. Line 32. Read, *Ildebrandesco* of *Siena*, Arch-deacon, Cardinal.

Page 400. Line 16. For, Of some fort, read, Of some.

Page 201. Observe, that the Inscription of *Asis*, Priest of *Mithra*, was corrected by me, in the second Tome of my *Antiquity explain'd*, near the beginning of that Tome.

You will, *SIR*, confer a very particular Obligation upon me, in transmitting those Writings of yours, which you afford me some Prospect of receiving. Farewel, and proceed, as you have begun, to adorn the Commonwealth of Letters.

From Paris, August 21. 1723.

Lettre

III.

Lettre du R. Pere DE MONTFAUCON à M. DES MAIZEAUX

A Paris ce 3 Mars 1722.

JE suis bien mortifié, MONSIEUR, de n'avoir pas des Additions à vous donner à mon DIARIUM ITALICUM, pour reconnoître par là, en quelque maniere, l'honneur que Messieurs les Anglois m'ont fait de le traduire en leur Langue.

Il est vrai que comme j'ai dit à la page 2. j'avois beaucoup de choses à donner au public que j'avois projeté de donner en plusieurs volumes de la même grandeur que le DIARIUM ITALICUM, des Monumens, des Chroniques, des Histoires, des Notes sur les Bibliothèques des Manuscrits, avec les Catalogues des Inscriptions, des Abraxas. Mais je changeai depuis mon Plan.

Les Monumens & les Abraxas sont entrez dans les dix Volumes de l'Antiquité. Les Inscriptions, partie dans la Paleographie Greque, & partie dans l'Antiquité. Les Chroniques, Histoires, & Diplomes sont destinez au nouveau plan qu'on a fait, du Recueil des Historiens de France.

Pour ce qui est des Catalogues des Manuscrits, & des Notes, je les ai fait transcrire au net en deux bons Volumes in folio, avec un Index à la fin, qui a coûté beaucoup de tems & de peine à un Religieux nommé D. Jean le Maître, qui y a mis cinq ou six ans au moins. Ces deux Volumes comprennent les Manuscrits de plus de cent Bibliothèques de France & d'Italie. Ce qui est très utile à ceux qui veulent travailler à l'Edition de quelque Auteur, soit Prophane, soit Ecclesiastique. Je le communique volontiers à ceux qui veulent venir le consulter.

Pour revenir à la Traduction Angloise du DIARIUM, je ne sai pourquoi le Traducteur a omis la grande & belle Inscription Greque qui est à la page 412, & qui y est pourtant traduite en Latin, & quelques autres qui suivent.

Je vai vous marquer quelques fautes que je souhaite qu'on corrige. P. 53. ligne 8. τῷ τ' ἐχόντι, je crois qu'il faut lire τῷ τεκόντι. l. 19. μελεμάφη, il faut lire μελεμβαφή. P. 56. l. 13. *Disciplina Caroli*, lisez *Diploma Caroli*. P. 111. ligne antepenultième, otez ces mots, *lege, Annia Liberta*. P. 344. la quatrième ligne avant la fin, il faut lire *Sen. Archid. purpur*.

J'ai l'honneur d'être très sincerement & très affectueusement,

MONSIEUR,

Votre très humble & obeissant Serviteur,

FR. BERNARD DE MONTFAUCON.

III.

*A LETTER from the Reverend Father MONTFAUCON, to
M. DES MAIZEAUX.*

SIR,

Paris, March 3, 1721.

IAM very sorry that I cannot give you any Additions to my DIARIUM ITALICUM; thereby to acknowledge, in some measure, the Honour which the *English* have done me, by translating it into their Tongue.

Indeed, I declared in the second Page, that I had many Things to give the Public; which I propos'd to put out in several Volumes of the same size with the DIARIUM ITALICUM; consisting of Monuments, Chronicles, Histories, Notes upon Libraries of Manuscripts, with Catalogues of Inscriptions, and Abraxæ. But I have since that alter'd my Design.

The Monuments, and Abraxæ, are inserted in the ten Volumes of *Antiquity Explained*; the Inscriptions are partly there, and partly in my *Palæographia Græca*; the Chronicles, Histories, and Diplomas are intended for the new Collection of the Historians of *France*, which is preparing.

As for the Catalogues of Manuscripts, and the Notes upon them, I have procur'd them to be neatly copy'd out in two pretty large Volumes in Folio, with an Index at the end of them. Much Time and Application has been laid out upon this Work by a Religious, D. *Jean le Maitre* by Name, who has at least employ'd five or six Years about it. These two Volumes comprize the Manuscripts of above an hundred Libraries of *France* and *Italy*: A Collection of signal Use to those who will labour upon the Edition of any Author, whether Sacred or Prophane. I am very ready to communicate it to those that will come to consult it.

To return to the *English* Version, it is to me unaccountable, that the Translator should omit that great and noble *Greek* Inscription, P. 412. which, however, is there turn'd into *Latin*, with some others that are subsequent to it.

Here follow some Faults, which I could wish were corrected. P. 53. l. 8. τῷ τ' ἐχόντι; I think it should be read, τῷ τικόντι. l. 19. μελεμβάφη, must be read μελεμβαφή. P. 56. l. 13. for *Disciplina Caroli*, read *Diploma Caroli*. P. 111. in the last line but two, blot out these Words, *lege, Annia Liberta*. P. 344. in the last line but three, read, *Sen. Archid. purpur*.

I have the Honour to be with the utmost Sincerity and Affection,

S I R,

Your most Obedient Humble Servant,

BERNARD DE MONTFAUCON.



T H E



T O H I S

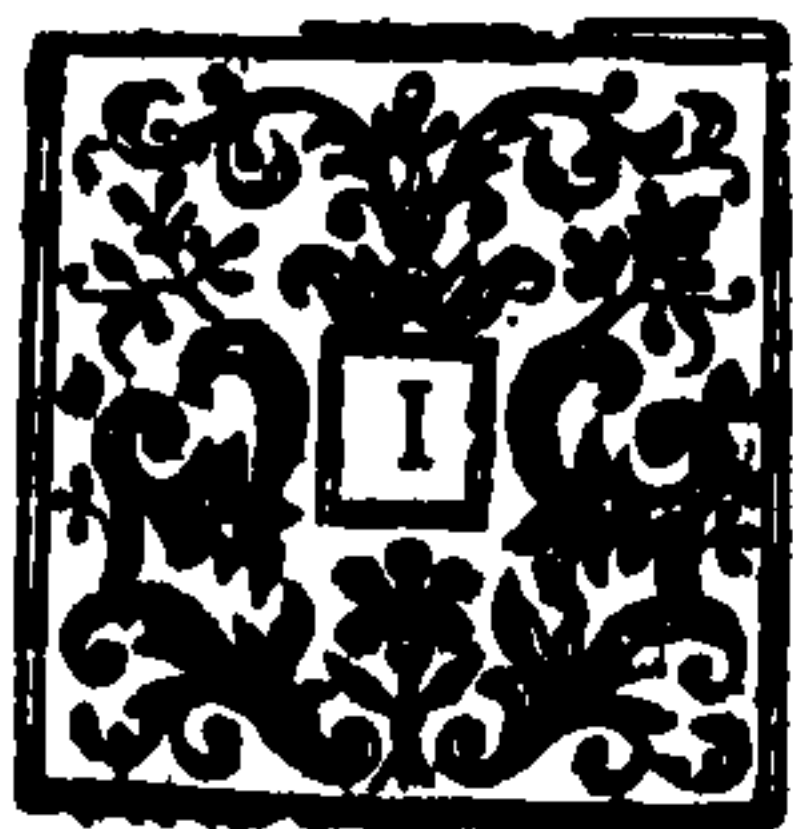
Royal Highness

COSMO III.

GREAT DUKE

O F

TUSCANY.



COULD not long debate with my self the Choice of a Patron for these MEMOIRS of *ITALY*, since every possible Motive conspir'd to point Him out in the Person of your Royal Highness. The Due of Gratitude I owe to You, the Indulgence You naturally give to *Men of Letters*, all imaginable Ties confirm'd me to it. Who can lay a fairer Claim to these *Remarks*, than your Self, the Ornament of Sovereigns? For if there be any Thing of Use in them to the *Republic of Learning*, it is in a great Measure, owing to that Favour, and Goodwill to the Studious, which belongs to

to the House of *MEDICIS*. I have been congratulated on my free Command of the *Laurentian Library*; and I ought to pay Immortal Thanks, and the most Grateful Memory, to that Generous Act, when You allow'd me in *France* the Use of that Catalogue of *Manuscripts*, which was compil'd with so nice a Care by Men of the first Rank in *LITERATURE*, and of which only a single Copy was extant.

NOR am I alone upon this Score a Debtor to your Royal Highness, but the whole Learned World enjoys a Share in this Article of your Bounty. Both *Natives* and *Foreigners*, that devote their Toil and Hours to the *Muses*, have an easy Access to that Noble Repository. Since You always thought it unfit, that so rich a Stock, amass'd by the Wealth and Application of your Self, and your Ancestors, should lye cover'd in Shades, and buried to the Public. It were desirable, that all who are Masters of a *Manuscript Library*, were of the same Temper. They are extremely mistaken, if they reckon, that the Value of a Book is enhanc'd by Concealment, and diminish'd by Public Use: The Reverse is true; when untouch'd, they are useless to themselves, and to all; when produc'd into Sight, they add Fame to the Possessor, and Encrease to the Interest of *LETTERS*.

THESE are Marks of a great Spirit, and a Soul becoming a Prince. But it is still more surprizing, that no Affairs of Government, in a Flourishing and Ample Dominion, can tye You up from the Advancement of *Erudition*. Men of Skill in all Parts of it are invited by You, from the remotest Quarters of the World, by fix'd Rewards, to *Florence* and *Pisa*; in order to cultivate the Genius of your Subjects, (which I conceive the first Duty of a Governor) by Various *Arts* and *Institutions*, according to their *Taste* and *Capacity*.

WHEN

W H E N my Friends have enquir'd the State of *Italy*, I have assur'd them, that no Part of it abounds with Masters of *Learning*, and of the *Tongues*, like the Dominions of *Tuscany*. This the best Judges agree, must be due to your Management. You do not only engage them by your Favours, and the Concourse of the Learned there, but by your own Example, the highest Inducement. For You excel in every Princely Quality, in all that can adjust or adorn the Mind, the Speech, the Conduct. Hence we admire in your Expression that easy natural Flow of Good Sense, according to that Aphorism of the wise King, *For the Hand of the Artificer the Work shall be commended, and the wise Ruler of the People for his Speech*. Hence that shining Zeal for Religion, which appears in all your Actions, and sets You up to the View of your Subjects, a Father, and a Pattern of the *Christian* Life, as well as the most consummate Ruler. Hence that Rule of Oeconomy, and Discipline of Life, which is a perfect Standard to the Courts of Princes, and a Proof, that You put no Value on the short-liv'd Advantages of this World, but as they conduce to a Better.

T H I S has been ever the Aim and Employment of your Cares, to support the Credit of Piety, and the Divine Worship, according to the Will of G O D, Pure and Inviolable, both in your Court, and in all your Dominions.

T O address this humble Attempt to your Royal Highness, I was not only mov'd by a Sense of your Favour, but, if I may have the Privilege to speak it, by a Mixture of Personal Love and Veneration; a Respect You rais'd in me at the very first Approach; and I have only this to implore, that You would look
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upon this ESSAY with the same Eye of Condescension, which You cast upon the Unworthy AUTHOR, when He was admitted to your Presence; and this was offer'd to

Your ROYAL HIGHNESS,

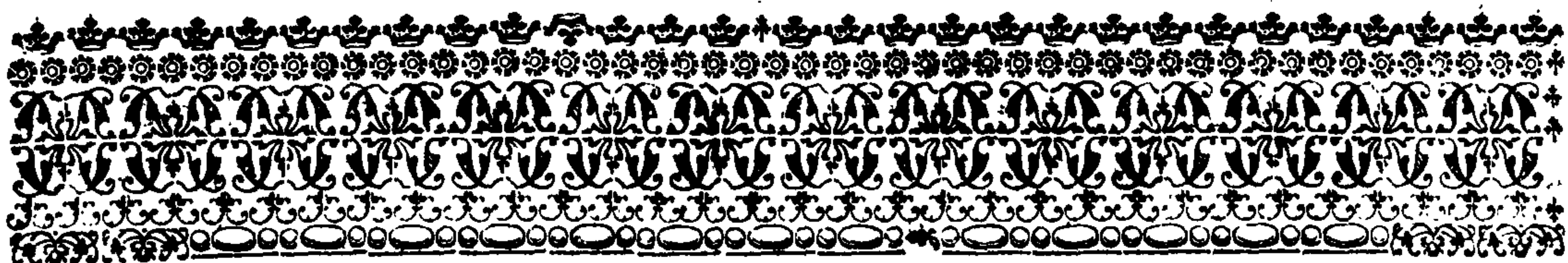
By Your most Obedient,

And Devoted Servant,

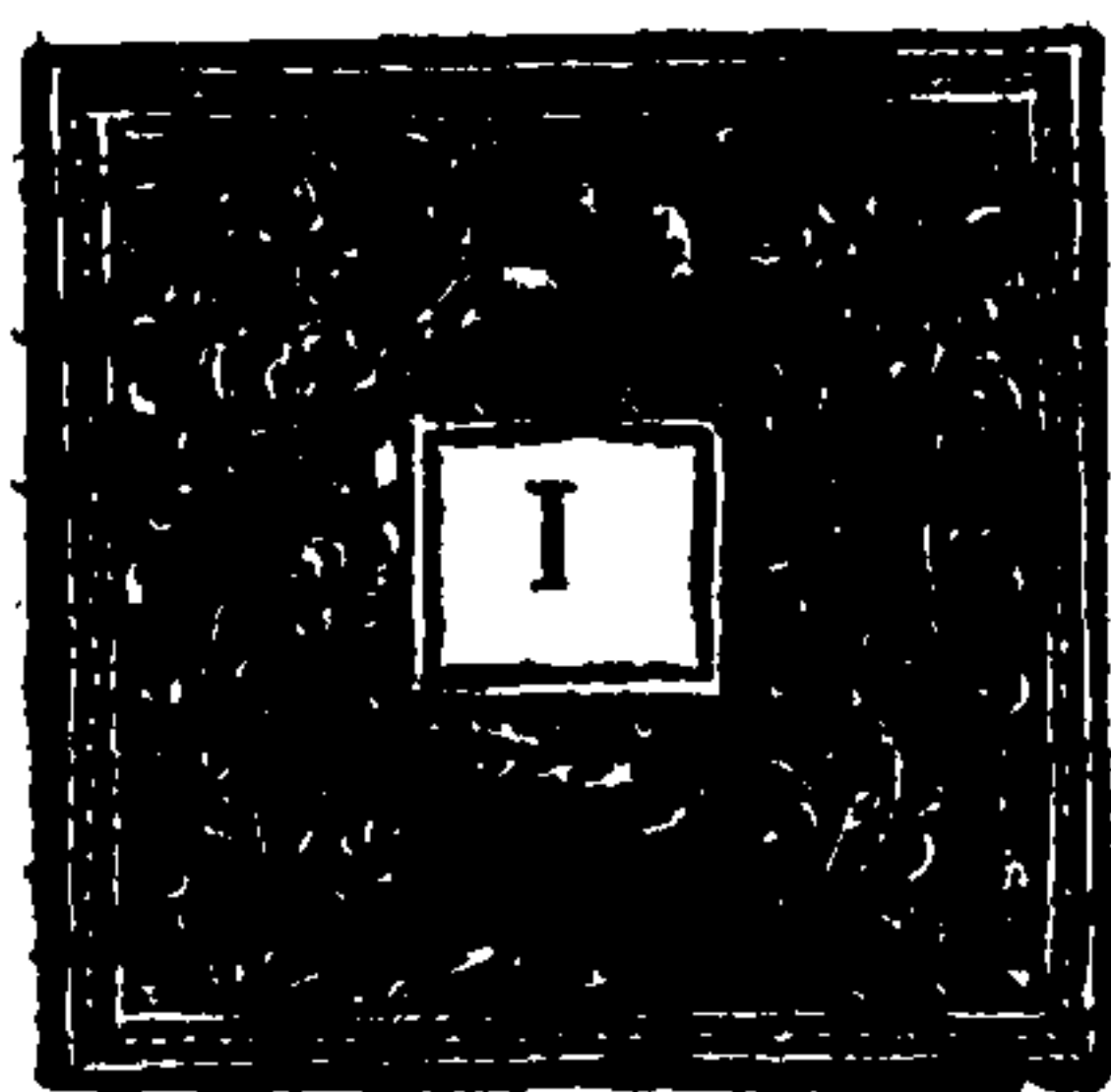
BERNARD DE MONTFAUCON.



THE



THE P R E F A C E.



WAS very much in Suspense about the Frame of this Work ; and the Sentiments of my Friends, which have ever carried a great Weight with me, were Various. Some imagin'd it proper to describe all the Affairs of *Italy*, however trite, or common, in a promiscuous Manner ; as commodious to the Reader to take in all at one View, whether remark'd before, or untouch'd, as each Passage was distributed in the several Branches of the Piece : This, I own, was entirely my first Opinion. But, as second Thoughts are the best, I was diverted from it by the Advice of others, and my own Reflection ; for to comprehend all this in a single Volume, nay, even the most observable Points, would have been too laborious. Besides, that *Italy* is so beaten a Subject, that it would have pall'd the Reader. This induc'd me to alter my Original Design, to pass over the most vulgar Observations, and dwell only upon those that have been the least known, or consider'd.

Yet it must not be objected, that I have not perfectly confin'd myself to this Model : For I have recited many usual Occurrences, when the Thread of the Narration requir'd it ; but this is rare, and so temper'd, as by the Conciseness of the Account, and some new Light or other, to keep up the Relish of the Reader.

My principal Remarks are upon the Libraries of Manuscripts ; and here, it must be premis'd, that I have not display'd every Catalogue of those I met with, but those only that have the fewest in Number, and take up the narrowest Compass ; referring the larger to my other Volumes, that is, the more eminent Libraries of *Florence*, the *Roman*, and the *Venetian*. Nor could I always use the same Diligence in making up
my

my Catalogues ; some I was oblig'd to view more hastily, and others with less Pleasure, so that the Masters of those Libraries were not inclin'd to put a Stop to my main Design by a longer Trouble.

I assign'd the Age of the Books, according to my best Judgment, by constant Use ; especially those that carry the Mark of the Year, as many of the *Greek* especially ; applying all the Characters of the several Ages, that are produc'd in the following Work : Nor had I the same Opportunity to be equally Careful in all. Thus you find a more curious Account of the *Basilian* Library, and the *Florentine* of *St. Mary*, than that of *Chiggi*, and *Fustiniani* ; for I had not always the same Facility of Access, or length of Time. The Learned, and especially the Editors of the Ancients, know well the Advantage, and Labour of these Catalogues.

The Names of Authors often vary ; thus, *Thornutus de Dijs* is sometimes call'd *Cornutus*. In my Catalogue of the *Laurentian* Library, at the Sixtieth Class, is read, Cornuti, qui alibi Phornutus, sed hic ubique scribitur Cornutus ad Georgium de Dijs ; Initium, ὁ παιδίων Γεώργιος, Finis, συμμετρίαν διδασκόμενος. But in the *Colbertine* Manuscripts it is read sometimes *Cornutus*, *Phornutus*, or *Phrunutus*. In the same Place you read, Eunapius de Vita Philosophorum : In a certain *Laurentian* Manuscript it is, Philosophorum & Sophistarum. We have one small Piece of Eunapius de Sophistis ; but because many of the Sophists are also call'd Philosophers, hence both are often joyn'd in the Title. Thus again, when we speak of *Theodorus* of *Antioch*, upon the Prophets, I am doubtful, whether the Word [of *Antioch*] was the true Reading, or my Conjecture ; for it is not found in one Manuscript at *Venice*, where two of these Books appear. *Lambecius*, lib. 4. pag. 253. speaks of it in these Terms, Theodori Antiocheni, &c. i. e. *The Exposition of Theodorus Antiochenus, Bishop of Malmistra in Cilicia, who dy'd about the Year of Christ 430. or a little before, on the twelve lesser Prophets*, is extant in Vol. 163. Thus also *Proculus* upon *Parmenides* is in the Series, and soon after the same *Proculus* upon *Euclid*. It is unquestionable, that this was *Proclus* the Expolitor of *Plato* and *Euclid*, unskilfully call'd *Proculus* by some Transcriber ; for I only saw these Books of *Proculus* in the Catalogue.

Other Things occur in the *Diary* that demand an Explication ; we remark'd that the *Arabic* Lexicon, call'd *Camus*, is rare in Manuscripts : It is scarce in *Italy*, but there are some of the Kind in our Libraries.

Apomasaris Apotelesmatica : He was an *Arabic* Writer, call'd in that Tongue, *Abumasser*, or *Albumassar*, a Version of whom from the *Arabic* was printed at *Venice* about two Centuries ago.

There is a Manuscript of *Prudentius* in the King's Library, more ancient than the *Ambrosian*, which our Father *J. Mabillon* fixes to the fifth Age, or thereabouts ; and he is an allow'd Master of Antique Characters.

I did

I did not only intend at first to visit the Libraries of *Rome*, *Milan*, *Venice*, and *Florence*, but those of *Calabria* and *Sicily*. For I am credibly assur'd, that those Countries abound with *Greek* Manuscripts. For since the use of that Tongue has but lately prevail'd, and is now declin'd in those Countries, hence many *Greek* Manuscripts remain in the Libraries of Convents and Churches untouch'd, and unobserv'd. But I was check'd in this Pursuit by sudden Avocations; and yet it would be worth an Enquiry. For I am inform'd, that several Manuscripts in the distant Parts of *Calabria* are daily abus'd and destroy'd. And during my Stay at *Venice*, I was preparing for the Coasts of *Dalmatia*, and the *Morea*, at the Instance of his Eminency Cardinal *d'Etrees*, a great Patron of Letters. For not far from *Epidaurus* is a *Greek* Monastery, stor'd with Manuscripts in that Tongue. And in several Parts of the *Morea*, where the *Greeks* are Needy, they may be purchas'd at an easy Rate. But I was prevented by the Disorder of Affairs in *Italy*, and the unsettled State of the Times.

You will find here a Number of Inscriptions, *Greek* and *Latin*, Part of them as yet unpublish'd, and Part in a corrupt Manner. I have more in my Papers, collected from several Places and Cities; which are either unknown, or faulty, such as we find in *Gruter*, *Reinesius*, *Spon*, and other Collectors. I have singled out those for a Place in the *Diary*, that either fall into the Course of the Narration, or occur in Places of Note to Travellers. The rest I design to publish in the following Volumes; tho' many there are that are fond of viewing an entire Collection of Inscriptions, *Greek* and *Latin*, where the Modern are at once inserted, and the Ancient are corrected by the Originals on the respective Monuments. This we may take an Opportunity to consider.

We have form'd likewise a Variety of Observations from several *Musæa*, or Closets of Rarities. But a Traveller can seldom make a just Advantage of them. For they that preserve them in Custody, are commonly pall'd with a Task they are oblig'd so often to repeat, and hurry it over too hastily for the Conveniency of the Observer.

We have taken a more than usual Care to search into the Antique Remains of Cities. In the *Roman*, which far exceed the rest in Number, Magnificence and Beauty, the Papers of *Flaminius Vacca*, that have lain above a Century unpublish'd, have been extremely useful to Us. One might admire, that these Accounts, in which are many *Roman* Ruins, hitherto unnoted, Temples, and the like, have been so long neglected; especially since they have been commended by *Florovante Martinello*, a curious Searcher into Antiquity: He was in Possession of them, but left to Us the Publication of the whole, after he had taken two Notes out of them. They were imparted to Us by our Countryman *de la Thuilliere*, a lover of Antiquity, that has long resided at *Rome*. His Remarks are New and Excellent, on the Gate of the Greater Palace, the Temples of *Mithra*, of *Venus Sallustiana*, and the Subterraneous Way in the *Capitoline* Mount, the Front of the *Pantheon*, the Forum of *Trajan*, and a Number
d of

of other Temples, Tombs, Monuments of Ancient *Romans*, which the intelligent Reader will survey with Pleasure. We have borrow'd much likewise from ~~other~~ other Private Papers, hitherto conceal'd, tho' worthy of Notice; as that of the Captive, with his Hands bound behind him, trampled upon by the Horse of *M. Aurelius* (now in the *Capitol*) and a large Quantity of others.

Some Passages in the Course of the *Diary* are to be set in a clearer Light.

Chap. III. *Sthrynes Philonis penuarius*, i. e. *the Son of Philo, Storekeeper*, not to him, but the City, viz. *Cyzicus*, now *Spiga*.

Chap. VIII. According to some Opinions, we affirm'd, that *Boniface VIII.* introduc'd the Tripple Crown; but better Judges prove it more Modern, and that he us'd a Crown and Mitre of the same Form with that of *Nicholas IV.* his Predecessor, by a Painting of *Giotto*, the *Florentine*, done in the Time of *Boniface*, and by the Figure of the same on his Tomb. Some ascribe the Invention to *Urban V.* but others deny it.

Chap. X. We affirm, it appears by that of *Martial*, *lib. de Spectac. Epig. 2.*

Hic ubi Sidereus propius videt astra Colossus,
Et crescunt mediâ pegmata celsa viâ;
Invidiosa feri radiabant Atria Regis.

That is,

Where the Colossian Statue mates the Skies;
And vast Machines in the mid Forum rise;
Once cruel Nero's odious Palace shone.

That the Porch of *Nero's* Golden Palace was opposite to his Lake, which took up the modern Place of the *Coliseum*. For the *Colossus*, that gave Name to the *Coliseum*, or *Colosseum*, must have stood near the *Coliseum*; and the Galleries, which were, agreeable to the common Notion, a kind of Theatrical Works, design'd for the Shows of the *Coliseum*, must probably be near the same. Whence it follows, that the *Coliseum* was opposite to the Place of the *Colossus*, and the Stages. Yet a certain skilful Antiquary thinks otherwise, from a Place of *Spartian*. "He erected a Bridge of his own Name (says *Spartian* in his *Adrian*) and a Tomb near the *Tiber*, "and remov'd the Temple of the *Bona Dea*, and the standing *Colossus*, "set up by the Architect *Detrianus*, from the Place where now is the "Temple of the City, by a Labour so excessive, that Twenty four "Elephants were employ'd in it. And when he had consecrated this "Figure

“ Figure to the Sun, which before represented *Nero*, and was sacred to him, he attempted another of the same kind in Honour of the Moon, to be made by *Apollodorus*, the Architect.” Hence he infers, that the *Colossus*, before the Time of *Adrian*, and in the Days of *Martial*, did not stand opposite to the *Coliseum*: But (according to *Spartian*) where the Temple of the City was built afterwards; and therefore the Court of the Golden Palace, which was the Place of the *Colossus*, is to be sought elsewhere.

Besides, in the Coins of *Titus*, where the *Coliseum* is express’d on the Reverse, the *Colossus* is not exhibited, as it must have been, were it so near the *Coliseum*. So that he imagines, that the *Colossus*, which, before *Adrian*, was distant from the *Coliseum*, was brought down by *Adrian*, near the Amphitheatre of *Flavius*, which after receiv’d the Name of *Colosseum*, and thence *Coliseum*, from the *Colossus*. He thinks, likewise, that the Galleries, mention’d by *Martial*, were not appointed for the Use of an Amphitheatre.

These are skilful Remarks, but not of Weight sufficient to alter my former Opinion. For, what *Spartian* avers, that the *Colossus*, before the Time of *Adrian*, was there, where afterwards the Temple of the City was rais’d, may favour my Judgment; since the Temple of the City of Rome, and of *Venus*, built by *Adrian*, was in the Gardens of *Santa Maria Nova*, which *Nardinus* contends is so certain, that he would be ready to attest it upon Oath, that the Temple of the City of Rome, and of *Venus*, are those two Arches standing in the Gardens of *Santa Maria Nova*. Tho’ we cannot indeed altogether approve this Confidence of *Nardinus*, in assigning these Arches for the Temple of *Venus*, and of Rome; yet we conceive it was either there, or opposite to them. For the Ancient Temples of Rome were mostly of a small Compass, but fill’d to an incredible Degree. Since therefore the Golden House, which extended from the Palace of the *Cæsars* to St. *Peter ad Vincula*, took up the Arch of *Titus*, and *Sancta Maria Nova*, and Part of the Gardens, it is probable, that its Portico was in those very Gardens where the *Colossus*, according to *Martial*, was plac’d by *Titus*, and after, the Temple of the City of Rome, and of *Venus*, was erected by *Adrian*. And you may observe, that *Adrian* fetch’d out the *Colossus* not far from its old Situation, but remov’d it from this Place to give Room only for this narrow Temple, and set the *Colossus* next to it. Now if the Galleries, as it is usually thought, were intended for the Shows of the Amphitheatre, this will confirm our Opinion. For *Martial* avows, that where those Galleries were erected in his Time, there was the Porch of the Golden House; and they must be near the Amphitheatre, for the ready Use of them. What is drawn from the Coin of *Titus*, affords but a slender Support to the contrary Notion. For why should the Monuments near the Amphitheatre, that did not belong to it, be express’d together with it? The Inference is not allow’d; yet we refer the Decision of all to the Knowing Reader.

Chap. XII. We affirm'd, the Inscription dated in the Consulship of *Rusticus* and *Olibrius*, was to be fix'd to the Year of *Christ* 520. when we find *Rusticus* to be Consul; but on better Examination, it must, I think, be assign'd to the Consulship of *Rusticus* and *Olibrius*, *Ann.* 464. which is also asserted in the Word following, and *Hermeneric*. For in the following Year *Basiliscus* and *Hermenericus* were Consuls; and their Consulship appears to be here well ascertain'd.

Chap. XV. *Sallustia* may possibly be the Name of a Woman, that dedicated a Statue to *Venus*, joyntly with *Helpidus*; if it be so understood, it is no Argument that this Statue of *Venus* was in her *Sallustian* Temple.

We have observ'd a Number of *Hebrew* Bibles, that carry the Year at the Conclusion; among those is the *Ambrosian*, written, as appears by the Inscription, at *Sevil*; the Date of which creates some Difficulty; for the Year assign'd there is 350 from the Creation, *i. e.* לט"ו קטן, or, according to the small Computation, to which the usual Addition of 1240 Years points out the Year of *Christ*, 1590. Yet I can hardly believe the Book so recent. But to explain this, the *Hebrews* sometimes mark'd their Account of Years from the Creation, as receiv'd in their Synagogues, by adjoyning the Thousands. So the *Vatican* Bible is dated, *Ann. m.* 5055. Chap. XX. The Manuscript of *Avicenna* at *Bologna* is said to be written *Ann. m.* 4946. And sometimes suppressing the Thousands, they only set down the Hundreds, and other subsequent lesser Numbers, as in the *Ambrosian* Manuscript we now speak of; and in the *Bologna* Bible, dated *Ann.* 953. by which must be understood *Ann.* 4953. in the *Ambrosian* Manuscript, which bears the Year 350. you must add the Thousands, and read 5350. Those in these Calculations, according to the lesser Reckoning, sometimes four Thousand, and sometimes five, are understood. In the *Ambrosian* Manuscript four Thousand Years cannot be understood; for then it must have been written in the Year 590. an Age that cannot agree with the *Milan* Manuscript; for there is none so ancient in the World; but if you add five Thousand, it makes the Year of *Christ* 1590. as we hinted above. Yet the Book cannot be thought so Modern; nor can I believe I mistook the Numbers, for the Letters of the Date are Conspicuous. So that I suspect a Mistake of the Transcriber. In the *Vatican* Manuscript, mention'd Chap. XX. the Year is set down, according to the *Hebrews*, 5055. that is, of *Christ* 1295. and Chap. XXVII. The Manuscript of *Avicen* is dated *Ann. m.* 4946. that is, of *Christ* 1186, not 1194. as I said in that Place. And Chap. XXVII. for the Year of the World 953. according to the *Hebrew* Computation, write the Year of *Christ* 1193.

We have put in the Close of the *Diary* the Emendations of the Prologues of *Trogus Pompeius*, form'd by our very learned Friend the Abbot of *Longuerue*, from the various Readings of three *Roman* Manuscripts, which we transmitted to him from *Italy*, and two of the *Colbertine* Library. He us'd a very corrupt Edition of *Tanaquil Faber*, and after an infinite Number of Corrections, he pav'd the Way to a fair Edition of them.

Bongarsius

Bongarsius had long before endeavour'd to correct them, and put out the first Edition of them, *Ann.* 1581. as he tells us in an Epistle to *Franciscus Rosæus*, printed with them.

“ There remain'd, says he, the Prologues to the Histories of *Pompeius*, which, I think, were never publish'd in *Latin*; and have cost me greater Toil, than the *Augæan* Labour of *Hercules*; but all was so deprav'd, destitute as I was of other Historians, as of Auxiliaries in a Battle, I was at last overcome.”

Yet at the End are some Notes of *Bongarsius*, and *Franciscus Modius*, that fill up several Places of the Prologues by Conjecture, tho' some more happily than others; and many are untouch'd, as Irretrievable. Thus the Task of restoring the Whole was devolv'd on this learned Man, which he has skilfully discharg'd. We would have it observ'd, that we concur with *Bongarsius* in his Conjecture among the Notes to the Prologues of the Seventh Book, where he will have the Reading *Illyriorum*, and *Pæonum*, tho' some Manuscripts have it *Pænum*, and *Pænorum*; and in that to the Eighth Book, for *electo Ariba*, he properly guesses it should be read *ejecto*.

All that remains, is to offer a grateful Mention of those that have lent me their Assistance, Favour, and Patronage, towards the compiling of this Piece of Literature.

The first in the Rank of Honour and Bounty to us, is the Sovereign Pontiff, *Clement XI.* who, before he ascended to that Height of Dignity, with the Prayers and Voices of all Mankind, ever countenanc'd my Studies, and gave me a generous Encouragement, and a free Access to him; and when he arriv'd at it, continu'd his kind Offices. My second Acknowledgments are due to the Cardinals *Noris* and *Farajo*, Lovers of Learning. To *Magliabecchi*, of universal Name, whose Favours are frequently mention'd in the *Diary*. To *Salvini*, particularly famous for his Skill in the *Greek*, who very readily assisted me; and to *Ducci*, the present Keeper of the *Laurentian* Library, who was ever helpful to me, and let me at my Desire into that Treasury of Letters. Nor must I omit *Guill. la Parre*, now Procurator General of our Congregation, who freely supply'd me with Draughts of Monuments, and other useful Informations, and is a daily Promoter of my Studies. Let the Judicious Reader enjoy and favour them.

While I clos'd this Preface, I receiv'd from *Giusto Fontanini* (who is often mention'd in the Progress of this *Diary*) an Account of a Tomb, lately discover'd, a Mile from the *Porta Maggiore*, of *Rome*, which I will here insert. Where the Urn was found, several Pieces of the Coin were disinterr'd, of *Valerian*, *Maxentius*, and *Constantine*, which confirms an Opinion, supported by other Marks and Conjectures, that the Urn was made in or after the Days of *Constantine*; for we may see the Decay of Sculpture

Sculpture in the Work. Very near the Urn lay the following Inscription.

IN HOC SEPULCHRO CONDITA
MAXIMILLA JACET CUJUS
MEMORIA DULCIS, UT MANEAT
DIU FELIX KARAE COJUGI
FECIT SUAE.

That is,

This Tomb was rais'd by Felix, to preserve the Precious Memory of his beloved Wife Maximilla, whose Remains are enclos'd in it.

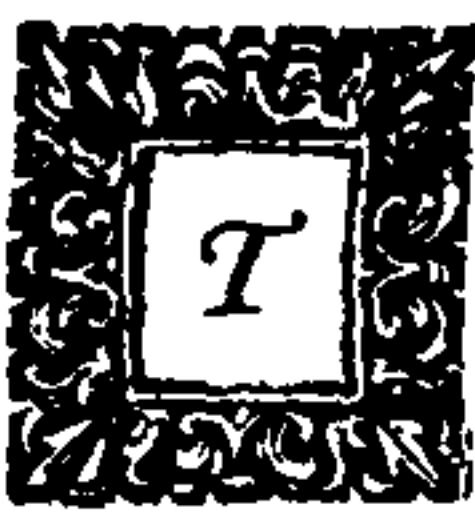


T H E



T H E

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Diarium Italicum.

T H E

ITALIAN DIARY.

C H A P. I.

The Occasion of the Author's Journey into Italy. A Temple at Vienne in Dauphine, cover'd with gilt Tiles. A Pyramidal Tomb in the same Place. The Grotto of St. Trophimus, near Arles. The Elyfian Fields of Arles. Antiquities at Nismes. The Temple of Twelve Gods; the Square House; the Amphitheatre, &c. The Bridge on the River Var. The Monastery of St. Victor. The Island of Lerina, or St. Honorat.

HEN I had perfected my Edition of *Atbanasius*, and found, by Experience, that the *Greek Fathers* could not be compleated without a View of the *Italian Libraries*; I resolv'd upon a Tour thither, with *F. Paul Brioy*, my Partner in these Studies, and the Allowance of the Superiours of our Congregation. For many learned *Greeks*, on the Fall of the *Grecian Empire*, and the Reduction of *Constantinople*, took their Refuge in *Italy*, with a plentiful Stock of Books. Yet, tho' our chief Design was to bring to Light the Passages of the Fathers, that were unpublish'd, by the Help of Manuscripts, and amend the Flaws of past Editions; we thought our Selves oblig'd to enlarge our Enquiries. And as we had the Advantage of Letters at Heart, we wrote out in *Latin*, where we had the Liberty, what occur'd in *Greek*, that might conduce to that Purpose.

Nor was our Hope of Success disappointed; indeed we found a very agreeable Return of our Labours, beyond our Imagination, or the Opinion of others. For we rescu'd a Number of the Remains of the Fathers from Darkneſs and Oblivion, that are of Use in Ecclesiastical Learning: And produc'd many other Monuments of Antiquity, from Stones, Libraries, and Studies; as Chronicles, Histories, Publick Acts in *Greek* and *Latin*, Manuscript Notes of Libraries, Inscriptions, Talismanic Figures, &c. all design'd for General Service.

In this Work, we shall proceed after this manner. We decline each common Remark of Travellers, and recite only what is unknown, mistaken, or
B imper-

imperfectly display'd. What is proper for this Diary, has a Place from Studies and Libraries, the rest we refer to the following Volumes. We only put in the Diary the obvious Inscriptions belonging to the Series of our Account, when they were either unpublisch'd, or faulty; others we set in their peculiar Place. I thought it needful to give this Information to the Reader.

In the Year 1698. on the 18th of *May*, I came with F. *Brioy*s, a Monk of our Congregation, to *Lions*; and thence, on the 20th Instant, to *Vienne*; where we made a Stop to observe the Monuments of the City. Two are singular; a Stone with this Inscription,

DD. FLAMINICA VIENNAE
TEGULAS AENEAS AURATAS
CUM CARPUSCULIS ET
VESTITURIS BASIUM ET SIGNA
CASTORIS ET POLLUCIS CUM EQUIS
ET SIGNA HERCULIS ET MERCURI.

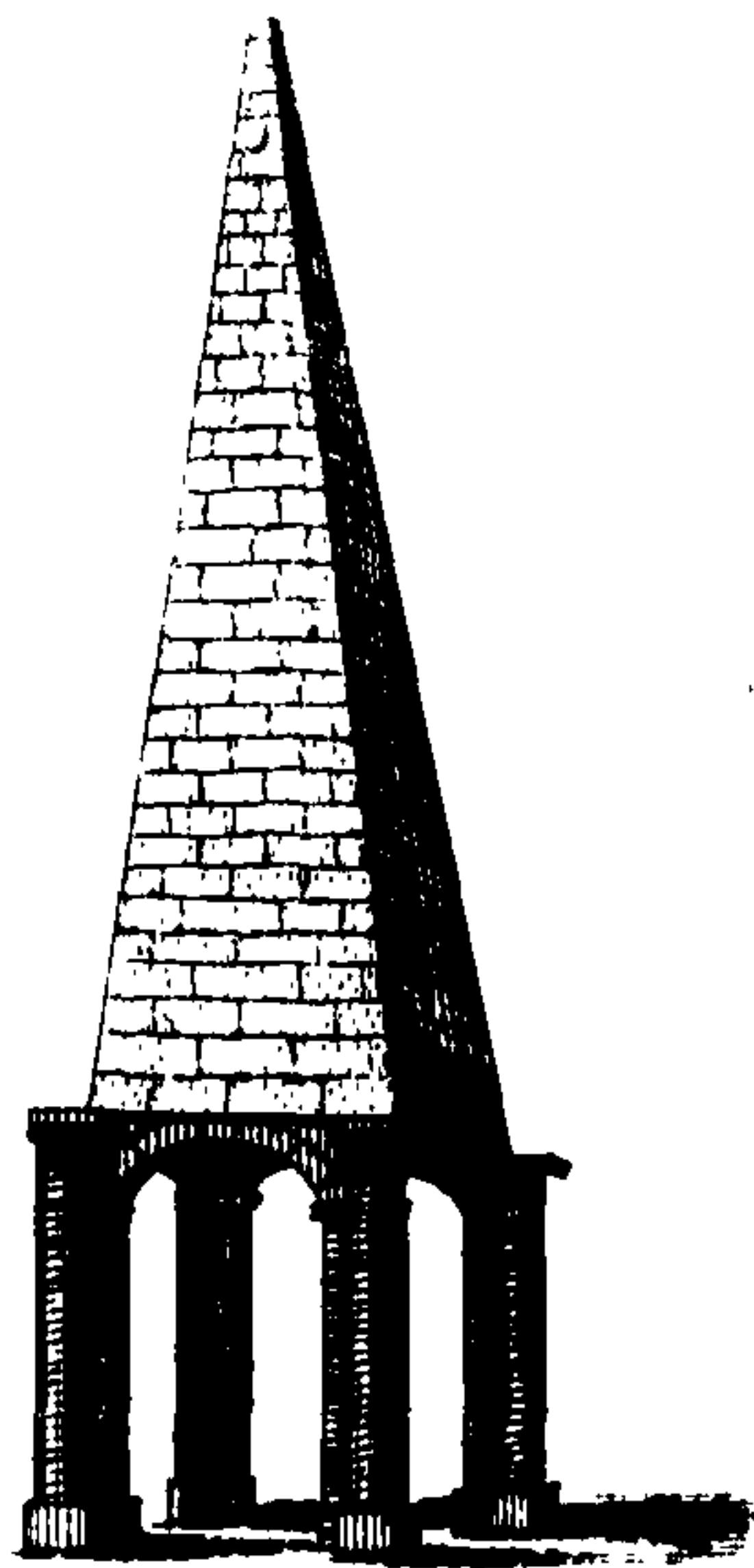
D. S. D. *de suo dedit.*

The first Letters D. D. either import the Name of the Matron that offer'd so great a Present, or *Domui Divinae*; to the Divine House. *Flaminica*, *i. e.* the Wife of the *Flamen*, that could not be divorc'd, of whom *P. Festus* avers, *Flameo Vestimento Flaminica utebatur, id est, Dialis Uxor*, &c. that is, The Wife of the Priest of *Jupiter* wore a Flame-colour'd Vestment, and carry'd a Thunderbolt of the same Colour. The gilt Brazen Tiles are remarkable, that recommend the Munificence of this *Flaminica*. By the *Carpuscula* are meant, perhaps, the Ornaments of the Capitals, often carv'd with Fruitage, possibly from *καρπός*, *fructus*. So that it is intimated, that both the Capitals and the Bases were cover'd with the Tiles above hinted, *Vid. Reinesf. 85. § 160.*

There is a Tomb not far from the River-side in a Form resembling none I ever observ'd: A cross Vault is supported by four Pilasters, joyn'd by as many *Tuscan* Columns, in Height about Eighteen Foot; pointed above with a Pyramid above Thirty Foot high; only half of each Column juts out; and an oblong Stone appears in the middle of the Vault, about the Height of a Man, where perhaps the Ashes are deposited.

The Sides of the Lower Part are about Twelve Foot in Depth; the whole about Fifty Foot high, is here presented to the Reader.

On the 23d of the same Month we came to *Avignon*: Thence to the Monastery of St. *Andrew*; where we were civilly entertain'd by F. *James la Goree*, the Prior. On the farther side of the River is a *Carthusian* Monastery, built, and richly endow'd by Pope *Innocent VI.* His Chasuble, or Vestment for Mass, is kept in the Treasury, precisely round, with an Opening in the Centre of it, for the Head, and in the Forepart, a Cross of Needle-Work: In a Chapel lies his Body; The Tomb is a rude Structure.



On

On the First of *June* we arriv'd at *Arles*, and were very kindly receiv'd by F. *Louis Ferrier*, Superiour of the Convent, on the Recommendation of past Friendship. On the 2d he accompanied us to the famous Monastery of *le Mont Majeur*. On the Declivity of the Hill are subterraneous Caves, where it is thought that S. *Trophimus*, a Disciple of the Apostles, liv'd in Retirement: They show his private Cell, and Altar, on which he is reported to have perform'd the Eucharist; and a Place, from whence, as a Pulpit, he preach'd to the People. Near the Monastery is a very ancient Chapel of the Holy Cross, that represents the following Inscription.

Noverint Universi quod cum serenissimus Princeps Carolus Magnus Francorum Rex Civitatem Arelatem, quæ ab Infidelibus detinebatur, obsedisset; & ipsam vi Armorum cepisset, & Saraceni in eadem existentes pro majori parte aufugissent, & in eadem se munissent, & idem Rex cum exercitu suo venisset pro ipsis debellandis, triumphum de ipsis obtinisset & de ipso gratias Deo agendo, in signum hujusmodi victoriæ præsentem Ecclesiam in honorem Sanctæ Crucis dedicari fecit; & præsens Monasterium in honorem Sancti Petri Apostolorum Principis Dedicatum, quod ab ipsis Infidelibus penitus destructum fuerat, & inhabitabile redactum idem Rex reparavit & reedificavit, & Monachos ibidem pro serviendo Deo venire fecit, & ipsum dotavit, & plura dona eidem contulit: In quo quidem Monasterio plures de Francia ibidem debellantes sepulti sunt. Ideo Fratres orate pro eis.

Which in *English* runs thus,

Be it known to all Men, That when the most Serene Prince Charlemaign, King of the Franks, had laid Siege to the City of Arles, which was held by the Infidels, and had taken it by Force of Arms, and the Saracens, who kept it, were most of them fled to the Hills of Mont Majeur, and had retir'd thither and fortify'd themselves there, and the said King came with his Army to disperse them, and triumph'd over them, he caus'd this Church to be dedicated in Honour of the Holy Cross, in Thanksgiving to God for the same; and the said King repair'd and rebuilt this Monastery, dedicated to the Honour of St. Peter, Prince of the Apostles, which had been utterly destroy'd by those same Infidels, and render'd not habitable; and he caus'd Monks to come thither to serve God, and he endow'd it, and bestow'd many Gifts on it. In which Monastery many Frenchmen that fought there are bury'd. Therefore Brethren pray for them.

Were this Authentic, it would let us into a signal Victory of *Charlemaign*: but, if I have the least Skill, it appears by the Character to be written in the Thirteenth Century, and is of no Value, since it is repugnant to History.

We enter'd the *Elysian* Fields, as they are call'd, at the Convent of the *Minims*; where we met with a Variety of Ancient Tombs and Inscriptions. I wrote this at the Washing-Place, which is corrupted in *Gruter*.

D. M.

M. POMPEI.

PARATI.

Θ. ANN. V.

M. VIII. DXIIX.

POMP. *MTPISMUS

FIL. DULCISSIMO.

ERGA SEPIENTISS.

* So it is inscrib'd.

The Letter Θ, as first in the Word Θάνατος, was the Symbol of Death ; as appears from *Perfius*, and *Martial* ;

Nôsti mortiferum Questoris, Castrice, Signum,
Est operæ pretium discere Theta Novum.

*The Questor's killing Mark you know,
Theta's the Sign your Fate to show.*

Hence we are conducted to the Cave, where they pretend there is a perpetual Miracle. Three Tombs are raised one upon another ; Water is ever lodg'd in the middle Sepulchre, more or less, according to the Increase or Wane of the Moon, while the others are empty : in Honour, as they tell you, of St. *Concordius* ; let the Authors be accountable for the Truth of it. That Day we visited F. *Marcellus* of *Tbolouse*, known by his Works ; who is preparing the History of *Arles*, in which all the Monuments of Antiquity, Inscriptions, Bas-relieves will be accurately describ'd.

On the 4th of *June* we come to *Nismes*, and view the Remains of Antiquity. First, the imagin'd Temple of *Diana*, at the Extremity of the Town, half ruin'd, only one side of it standing. I should readily take it for a Pantheon, because in the upper Part of it are twelve Niches, fit to receive as many Images of the Deities. It might therefore be a Δωδεκάθεον, or Temple of the Twelve Gods, as *Pseudathanasius* has it in the History of *Melchisedec*. It is well known, that twelve Primary Gods were ador'd by the Ancients, as *Herodotus* informs us in his *Euterpe* : Hence, says *Chrysostome*, *Alexander* of *Macedon*, swell'd with his Conquests, intended to proclaim himself the Thirteenth God ; and another speaks, this Heaven, the Residence of all the Gods. Lastly, *Suetonius* in his *Augustus*, assures us, that his more private Supper was modell'd upon Fable, and call'd Δωδεκάθεος ; in which the Company were dress'd in the Habits of Celestials, and himself bore the Figure of *Apollo*. The Names you find in *Ennius*.

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.*

We likewise visited the Square House, as it is call'd, built by *Adrian* in Honour of *Plotina Augusta*, Wife of *Trajan*. The Temple is of an elegant Structure, with Columns artfully turn'd ; nothing can be more exquisite than the Capitals. The Building is of the kind, term'd *Pseudodipteron*, formerly very frequent in *Rome*, tho' at present few of the Sort remain. They gave the Name of *Dipteron* to a Temple with two Rows of

of Columns on the Outside ; so that every way, there were two Wings or Portico's. The *Pseudodipteron* was the Invention of *Hermogenes* ; it had only one more spacious Portico about it, and the inner Row of Columns was remov'd. In this Temple, the Columns of the Frontispiece are plac'd in the Nature of a Portico, but on the Sides they stand only half out from the Walls, as in the Church of St *Mary of Egypt* at *Rome* ; so that it cannot be call'd a *Pseudodipteron*. A Grant of this Structure was made of late Years to the *Augustinians*.

Much has been said of the Amphitheatre. I never met with any so entire : and it is grac'd with Columns and Bas Relieves. By the Force of Custom it has been call'd *Arenæ*, from the Inner Plain, that was sprinkled with Sand before the Sports, and Fights of the Gladiators. Thus it is express'd by a certain Author, immediately two Blacks enter'd, with little Bags, us'd for strewing of Sand in the Amphitheatre.

On the Brow of the Hill that hangs over the Town is a very ancient Tower, call'd by the Inhabitants the Great Tower : which some pretend was a Light-house, because it affords an easy Prospect to the Sea ; others, a Treasury ; but I rather take it for a Sepulchre ; as they were formerly erected near the Cities. Headless Eagles are seen in several Parts of the City : and the Tradition is, that when the *Goths* broke into *Languedoc*, and took *Nismes*, all the Damage they brought upon the City, was to lop off the Heads of their Eagles, as a Token of Conquest over the *Romans*, formerly Lords of the World, who bore them in their Ensigns. The learned *Paulian* of *Nismes* is compiling an History of that most ancient City, which will explain all the Traces of Antiquity in it.

On the same Day the King's Advocate for that City brought us a large Volume of the Thirteenth Century. It is a Collection from St. *Augustin*, by way of Exposition on the Epistles of St. *Paul* : first ascrib'd to *Bede*, but after found to belong to one *Florus*, as our Religious observe in their Edition of St. *Augustin*. The Book is cover'd with a Deed of *Bernard*, Earl of *Cerdagne*, which, as it is singular, and hitherto unpublish'd, shall be here inserted.

In Nomine Domini. Notum sit omnibus Hominibus tam presentibus quam futuris, quod ego Bernardus Wilelmi, Dei Gratia Comes Ceritanensis. considerans Peccatorum meorum cumulum, & pro animabus Patris & Matris meæ & omnium Parentum meorum, Dono Domino Deo, & Sanctæ Mariæ Monasterij Crassæ illud Monasterium Sancti Martini de Canegu(*Canigo*) cum omnibus pertinentiis suis, quod Guifredus Atavus meus fecit in remissionem Peccatorum suorum ; tali videlicet tenore ut Abbas Sanctæ Mariæ Crassæ vel successores ejus semper ibi Abbatem mittat de Congregatione Sanctæ Mariæ Crassæ, qui Ordinem ibi tenere faciat secundum regulam Sancti Benedicti. Ideo autem hoc facio, quia superscriptus locus Sancti Martini hætenus a Secularibus Monachis valde dissipatus est, qui etiam omnia bona ipsius Domus interiora & exteriora tanquam negligentes, & nullam Religionis regulam observantes male tractaverunt : & ut fideliter emendetur & regulariter instituatut sicut supra dictum est, dono & laudo supradictum Monasterium Domino Deo & Sanctæ Mariæ Crassæ & Abbati & Monachis & Successoribus ejus in perpetuum. Et hoc facio cum Consilio bonorum nostrorum hominum & cum Consilio Petri Episcopi Elnensis & Clericorum ejus. Facta scriptura concessionis est & donationis necnon & confirmationis 11^a Mensis februarii Anno ab Incarnatione

natione Domini millesimo centesimo decimo quarto, Regnante Ludovico Rege. Sig+um Bernardi Dei Gratia Ceritanienſis Comitis. - Sig+um Petri Epilcopi Elnenſis. Sig+um Berengarij Arnaldi de Sono. Sig+um Raymondi Guillhelmi de Eveg. Sig+um Poncij Prioris Sanctæ Mariæ Corneliiani. Sig+um Raymondi Petri. Sig+um Raymondi Sidonis. Sig+um RAYMONDI COMES BARCHINONENSIS (*this is ſo writ*) Sig+um Dulciæ Comitiffæ Uxoris ejus. Sig+um Raymondi & Berengarij Filiorum ſuorum. Sig+um Giraldi Poncij Vicecomitis Gerundenſis. Sig+um Bernardi Berengarij de Petra Pertuſa. Sig+um Dalmatij Vicecomitis de Bergueda. Sig+um Gauſſerandi de Salas. Sig+um Raiambaldi de Beſſola, Poncius Monachus ſcripſit Die & Anno quo ſupr.

* So writ,
that is, the
Son of Willi-
am.

† Canigo.

*In the Name of God. Be it known to all Men, both thoſe now living, and who ſhall be hereafter, that I Bernard * Willemi, by the Grace of God Earl of Cerdagne, reflecting on the multitude of my Sins, and for the Souls of my Father and Mother, and of all my Relations, do give to our Lord God, and to St Mary of the Monastery of Craſſa, that Monastery of St. Martin de † Canegu, with all its Appurtenances, which Guifredus my Great Grandfather's Father built for the Remiſſion of his Sins; conditionally that the Abbot of St. Mary Craſſa, or his Succeſſors, ſhall always ſend thither an Abbot of the Congregation of St. Mary Craſſa, who ſhall cauſe the Rule of St. Benedict, to be obſerv'd there. And this I do, becauſe the ſaid Place of St. Martin has hitherto been much impair'd by the Secular Monks, who have alſo made ill Uſe of the Goods and Revenues of the ſaid Houſe, as being negligent, and obſerving no Religious Rule; and to the end it may be duly mended, and regularly repair'd, as is ſaid above, I give and commend the ſaid Monastery to our Lord God, and to St. Mary Craſſa, and to the Abbot and Monks, and to his Succeſſors for ever. And this I do, with the Advice of our good Men, and with the Advice of Peter Biſhop of Elna, and his Clergy. The Inſtrument of the Grant and Donation, as alſo of Confirmation, was made on the 11th of the Month of February, in the Year after the Incarnation of our Lord, One Thouſand One Hundred and Fourteen, in the Reign of King Lewis.*

* The Seal or mark + of Bernard, by the Grace of God, Earl of Cerdagne. The Seal of Peter Biſhop of Elna. The Seal + of Berengarius Arnaldus de Sono. The Seal + of Raymond William de Eveg. The Seal + of Poncius Prior of S. Mary of Imola. The Seal + of Peter Arnaldus, Maſter of the Horſe. The Seal + of Ermengaud Arnaldus. The Seal + of Raymond Peter. The Seal + of Raymond Sidon. The Seal + of || Raymond, Earl of Barcelona. The Seal + of Dulcia, the Counteſs his Wife. The Seal + of Raymond and Berengarius, their Sons. The Seal + of Giraldus Poncius, Viſcount of Girona. The Seal + of Bernard Berengarius de Petra Pertuſa. The Seal + of Dalmatius, Viſcount Bergueda. The Seal + of Gauſſerandus de Salas. The Seal + of Raiambaldus de Beſſola. Written by Poncius the Monk, the Day and Year aforeſaid.

* The Latin
is all along
Sig + um,
for Signum,
and there are
Points at the
four Corners
of the Croſs.

|| This is
writ in the O-
riginal, Ray-
mondi Comes
Barchinonen-
ſis.

In the Appendix to the *Marca Hispanica*, p. 1331. is a Bull of P. Alexander III. againſt the Abbot of Canigo, reſuſing a due Submission to the Abbot of Craſſa, which is illuſtrated by this Grant.

Hence we proceeded to the famous Bridge on the *Nar*; near to which, in the Entrance of the Inn, we took the following Inſcription, the greateſt Part of which is imperfect.

..... LIGGOR.

..... LIGGOR,
 AMMONIS.
 ... APOLLI. V. S. L. M.

i. e. *Votum solvit lubens merito.* Justly and chearfully he paid his Vow.

Many have already treated with Care of this Bridge; and none are unacquainted, that the Banks of the *Var*, which have the Fall of a Precipice, are joyn'd by a Bridge consisting of six Arches: That eleven higher Arches rise above them, founded partly on the Bases of the lower Arches, partly on the Declining Part of the Banks; and that on the second Row a Third is laid of Thirty five smaller Arches, that is Level with the Summit of both Hills, and supports an Aqueduct upon it. Aloft, among the Arches of the second Row, we observ'd the Figure of a small Animal carv'd, like a Hare. In another Part, the three Letters A. E. A. are cut, interpreted by some to be *Augustus* and *Agrippa*, as Founders of the Bridge; by others to import, *Aqua emissa Amphitheatro*, Water brought from the Amphitheatre; by others, the Name of the Architect. But these are Conjectures, that neither demand a positive Assent, nor a Confutation.

Thence we advanc'd to *Aix*, and took our last Adieu of the Renown'd *Pagius*, now with God; with whom we had formerly the Honour to be acquainted. He lately put the last Hand to A Critical History of *Baronius*: The whole Work consists of Four Volumes in Folio: only one is yet publish'd. It was not long after that he expired.

We waited a few Days an Opportunity to put to Sea at *Marseilles*; and visited the Monastery of St. *Victor*, whose Church, supported by very grôss Columns, wears a Face of great Antiquity. On an Altar there, they shew the Head of *Cassian*, who is plac'd in the Catalogue of Saints by the *Marseillians*. He is the celebrated Author of the Institutions, and Collations, who is reported to have been Abbot of St. *Victor*. In another Chapel is the Head of St. *Victor*, the Titular Saint of the Place. In a Church under-ground are the Tombs of *Cassian*, St. *Mauritius*, Commander of the *Thebean* Legion, St. *Eusebius*, and his Companions, and St. *Isarnus*. You are shewn the suppos'd Cross of St. *Andrew*, Rectangular, with the Arms equal, and cover'd with silver Plates. There is a Grotto in the same Place, where St. *Mary Magdalen* is said to have retreated, after her arrival at *Marseilles*.

On the 20th of *June* we put to Sea, in Company with *Philippo Bulifonio*, a young *Neapolitan*, well accomplish'd, and Learned above his Years, who was after our Fellow-Traveller in *Italy*. On the Day of St. *John Baptist*, we landed in a Boat on a rocky Part of the Island of St. *Honorat*. It is called *Planasia* by *Strabo*, and is almost an oblong Oval, two Miles in Compass, of an inviting Prospect, running to the East and West in acute Angles, cover'd with Pines. A kind of Eddy, 600 Paces over, flows between, parting St. *Honorat* from the Island *Lero*, which lies to the North of it. Here are no Venomous Creatures, which is a Blessing ascrib'd to the Prayers of St. *Honoratus*. For he first frequented this Island, which before was wild and uncultivated. From that time it was always inhabited by Monks, and at last fell to the Order of St. *Benedict*.

Thence we proceeded to the Monastery, planted on the Southern Coast, and now united to the Congregation of *Monte Cassino*. It is a Tower lofty and spacious, guarded with a Wall of uncommon Strength; that it may serve for a Monastery and a Fortrefs. A Party daily comes from the
 Garrison

Garrison of St. *Margaret*, to secure it. In the Tower are all the Places that are called Regular ; a Cloyster above and below, a Hall, a Church, a Chapter-House, Cells for the Monks, and a Library. In the Approach to the Chapel of the Holy Cross is the following Inscription in a Cloyster, of about 300 Years Antiquity.

* *Id est,*
Sanctæ Crucis.

† *Id est, Viz.*

HÆC EST CAPELLA * SCE. +. QUÆ APPELLATUR
SANCTA SANCTORUM PROPTER RECONDITAS INIBI
RELIQUIAS SANCTORUM † UZ. HONORATI, AYGULPHI
MARTYRIS, ANTONII, ET PLURIMORUM ALIORUM
SANCTORUM.

The Relicks of St. *Honoratus* were translated from *Arles*, where he had been Bishop, to this Island, in the Year 1391. His Head is in the Vestry, with the Relicks of the Saints above-mention'd, and the Monks, who were slaughter'd by the *Saracens*, with their Abbot *Porcarius*. We view'd an Iron Seal, two Inches and an half long, an Inch and half broad, on which is cut the Name of St. *Honoratus*. They affirm'd that he us'd it, but the Age of it appears by the Form of the Characters not to exceed 400 Years. We went to the Library, which was formerly very numerous. Some Manuscripts, of no great Value, remain to this Day, which our Time would not permit us to look over. They tell us, that a great Quantity of them has been carry'd away, and dispers'd. This Isle was once a Seminary of great Scholars, as well as Saints and Martyrs. Here *Hilary*, and *Cesarius* of *Arles*, *Eucherius* of *Lyons*, *Lupus Tricassinus*, *Vincentius Lirinensis*, laid the Foundation of Literature, and a Religious Life. We were conducted by the Prior, and some Monks, out of the Monastery, and gave a Glance at the ancient Church of St. *Honoratus*, that is only commendable for its Antiquity ; and another, sacred to the Blessed Virgin. Then they led us to a Well, celebrated for the Cure of Diseases. On the 28th we came to *Genoa* ; but as that City was foreign to our Aim, and Searches, we immediately left it, and on the 3d of *July* arriv'd at *Milan*.

C H A P. II.

The Ambrosian Library of Milan, and its Variety of Books. The Closet, or Collection of Count Mezzabarba, and Septala. The Church of St. Ambrose. The Sepulchre of Paganus de Petra-Sancta. The Inverted Columns in the Church of St. Laurence. The Ancient Portico ; The Church of the Servites ; The Place where the Cross was fix'd by St. Barnabas ; The Inscription of Lewis XII. and another of Gaston de Foix : The Head of St. Apollonia Lufiniana, the Learned Maiden ; The Library of Sig. Belcreddio, of Pavia. Of the Relicks of St. Augustin, supposed by some to have been found at Pavia.

ON the Day following we visited the *Ambrosian Library* ; and address'd our selves to the Famous *Ant. Muratori*, one of the Principal Library-Keepers, my old Acquaintance and Correspondent. It was ever his leading Care to forward our Designs, and what was our favourite Pursuit. He

he gave us an entire Command of the Library. It is a large Structure ; at the first Entrance a spacious and lofty Apartment contains the printed Books, with very few Manuscripts intermix'd. Yet, tho' it is fill'd with above 40,000 Volumes, a Variety of necessary Books, and accurate Editions of the Fathers is wanting. The Extremity of it leads to a Cloyster, where you find so numerous a Collection of the Pictures of Great Men, as can hardly be parallell'd. The next Room is furnish'd with the same Materials ; thence you enter another, stor'd with Books in *Arabic*, *Coptic*, *Syriac*, &c. but especially *Greek* and *Latin*. They were convey'd thither from *Thessaly*, *Chio*, *Corfu*, the Country of *Otranto*, and *Calabria*, by the Diligence of *Olgiato*, *Pinello*, and others.

There is an *Hebrew* Bible, with this Note at the End ;

ושלמו במדינת אשכולית שנת שן לפרט הוצירה.

i. e. *This Bible was finish'd at Sevil, in the Year 150, from the Creation of the World.* Now if this Computation be exact, the Book must be very Recent, tho' so highly esteem'd ; for (as you find it clear'd in the Preface) it is the Year of Christ 1590.

A very ancient *Samaritan* Bible, of the smallest Size in 12°. If Leisure would permit, I could wish it compar'd with the printed Editions.

A *Syriac* Bible, of great Antiquity, in the Character call'd *Estrangelhos*.

A Polyglot of the Acts of the Apostles, of St. *Paul's* Epistles in *Armenian*, *Arabic*, *Coptic*, *Ethiopic* ; rang'd in Columns. The *Armenian* Context does not reach to the End.

An *Arabic* Book, call'd *Camus*, very rare.

The four Gospels in *Greek*, Vellum, assign'd to the Tenth Century.

Another *Greek* Book, containing Part of the Bible : of about a Thousand Years, in a round uncial Letter. This we express, to distinguish it from the long bending Character, of which we shall speak in its proper Place. The Accents are mark'd by the Original Hand. It is a large Folio, in three Columns.

A Book of the four Gospels, of the tenth Age.

In another, the Epistles of St. *Paul*, of the eleventh Century. Vellum Books, of this Kind, and the like Age, are frequent in this Library.

A Book of above a thousand Years, containing Part of the Old Testament, in an uncial Character.

Another Vellum Book of the tenth Century, with *Solomon's* Proverbs, and *Ecclesiasticus*.

The second Tome of the Works of *Josephus*, beginning at the Eleventh Book, Vellum. It is thought to be the second Part of the Book in the King of *France's* Library, which contains the first ten Books. It gives the History of Christ, like the printed Editions.

Another Volume of *Josephus*, of the *Jewish* Captivity, seven Books ; and part of the second Book of Antiquities, of the tenth Age, Vellum, Numb. 52.

An Ancient Catena upon *Esaiab* ; with two or three Copies of it ; and several Catena's upon *Job*.

Origen's Philocalia, a modern Book, of the fifteenth Age.

A very Ancient Liturgy of St. *Chrysostom*, in Vellum. And in another Volume, the Liturgy of St. *Basil*. If these Liturgies be not Genuine,

they are at least of very high Antiquity. The Liturgy of St. *Basil* in the *Barberine* Library was penn'd in the eighth Century ; as we observe below.

A Modern Volume of the Apostolical Constitutions.

Eusebius de Evangelicâ Demonstratione, imperfect, of the fifteenth Age.

MSS. of this Work are very uncommon.

The true Commentaries of *Athanasius* upon the Psalms, copied from the Library of the *Escurial* : Whence we transcrib'd what was wanting in our Commentaries, lately publish'd. It is to be observ'd, that there is another Commentary in this Library, as also in the Collection of *Justiniani*, at *Venice* ; to which is likewise prefix'd the Name of *Athanasius* : But it cannot belong to *Athanasius the Great* ; for we know the Genuine has been mention'd almost in every Age after *Athanasius* ; It begins, Μαχέται ἄνθρωπος, &c.

In the Book, Numb. 243. is a Sermon on the second coming of our Lord, that begins, Φοβέμεθα τὸν θάνατον, &c. What follows is much the same with the Sermon of *Antiochus* on the Pains of Hell.

In the Book of *Athanasius*, I was agreeably surpriz'd with the Embassy of *Eugenius* the Deacon to *Athanasius*, and the Synod of *Alexandria*, on the Account of *Marcellus*, which will speedily be publish'd, with many other Particulars of that Holy Doctor's, that have not yet been produc'd.

The Asceticks of *Basil the Great*, to the Monks, of Vellum, Ancient ; and some others of the same Father. Part of his Epistles, in a Modern Volume.

A Book containing the Orations of *Gregory Nazianzen*, of the ninth Age : The two former Pages contain the Index and Encomium of St. *Gregory*, on a Purple Paper, and in a Golden Character. The Book is written in an oblong uncial Character, with Accents by the first Hand. It has Points at the Bottom of the Letters, for the greater Punctuation, at the Head of them for the half Stop, and at the Center of the Letter, for the least. But this is not always regularly observ'd ; so that the Distinction is uncertain. The Books of St. *Gregory Nazianzen's* Orations are common here, as well as in other Places. Those of his Verses are not so ; I saw but one in the *Ambrosian* Library.

The *Scholia* of *Nicetas* upon *Gregory Nazianzen*, an Ancient Book.

Books of *Chrysostom's* Homilies on *Matthew* and *John*, ὡς ἀνδράνων, on *Paul's* Epistles ; frequent here, as elsewhere. And an Epitome of the Commentary of *Chrysostome* on St. *Paul*.

Theodoret upon *Ezekiel*, Vellum, of the tenth Age. The same on the twelve Prophets, a Modern Volume.

Synefius's Epistles, and some Remains of *Herodian*, of Silk, Modern.

The *Scala* of St. *John Climacus*, Vellum, of the tenth Age. Another of the same, of equal Antiquity.

A Volume of the Works of St. *John Damascene*, of the thirteenth Century, of Silk, bought in *Corfu*. His *Oroichos*, in Vellum, of the eleventh Age ; which is also in another Volume. His Logical, Philosophical, and Theological Works, in a Silk Volume, of the thirteenth Age. His Musical Works, with the Notes of Music.

The *Panoplia* of *Euthymius*.

The Annals of *Zonaras*.

A Volume of the twelfth Age in Silk Paper, of an Anonymous Author, upon *Sunday*; and also the Life of St. *Demetrius*.

A Volume, Number 396. of the Ancient Greek Types.

The Annals of *Zonaras* again.

A Book, Numb. 239. Of the Embassies of several Nations to the *Romans*.

Procopius's History of the *Goths*, and the Emperor *Justinian*, of the thirteenth Age: Four Volumes of the same Author and History, Modern.

Sermons of *Naucratus*, the Disciple of *Theodorus Studita*.

The Homilies of *Philip*, the Philosopher of *Ceramia*, on the Gospels.

The Homilies of *Macarius Chrysocephalus*, Metropolitan of *Philadelphia*.

A Modern Silk Volume of *Stephanus Byzantinus de Urbibus*.

Nicephorus Blemmyda's Synopsis of Geography.

A Volume of *Plato*, of no great Antiquity.

Many Volumes of the Works of *Aristotle*.

Simplicius on the Books of *Aristotle*, a Modern Book, Numb. 208.

Syrianus, the Philosopher, on *Aristotle*, a Silk Volume, Modern.

Porphyry upon *Aristotle*, Silk, Modern.

Herennius, the Philosopher, upon *Aristotle*, Modern.

John, the Grammarian, on *Aristotle*, Modern.

Psellus on *Aristotle's* Physicks, Vellum, of the twelfth Century.

Hammon's Commentaries on *Aristotle's* Book, *περὶ ἐρμηνείας*.

Cornutus, of the Gods; of Silk; in Greek, Modern. The same Author, of Heaven, Modern.

Damascius, the Philosopher, of the first Principles.

Stobæi Collectanea, Silk, Modern.

Pythagoras's Life by *Malchus*, Silk, Modern.

Nicholas, Bishop of *Modon*, on *Proclus's* Divinity, which he refutes.

Olympiodorus, on *Plato's Phædon*.

Proculus's Commentaries on *Parmenides*.

Alexander Aphrodiseus, of the fourteenth Century, and another, Modern.

Nathanael's Philosophical and Theological Works, of the fourteenth Age.

Emanuel Palæologus, the Emperor, his Disputations concerning the Faith, with a *Persian*.

Περὶ τῆς τῷ Γρηγορῷ Ψευδογραφίας, &c. i. e. Of the Spurious Writings of *Gregoras*, &c.

Λέων τοῦ σοφοῦ κατὰ Ἰταλῶν, i. e. A Book of *Leo the Wise*, against the Italians.

Several Volumes of *Boetius*, translated into Greek.

A Modern Volume, containing the *Phænomena* of *Geminus*, *Autolycus* of the Rise and Setting of the Sun, and of the Sphere; *Theodosius* of Days and Nights.

Euclid, a Modern Book, Silk.

A Miscellaneous Volume, containing *Hypsicles* on *Euclid*, *Marinus's* *Protheoria* on *Euclid*, *Apollonius Pergæus* his Conicks; *Serenus* of the Section of the Cone, and Cylinder. *Theodosius's* *Σφαῖραν*; *Autolycus* on the Sphere has a Duplicate in the *Ambrosian* Library. *Euclid's* *Φαινόμενα*; *Theodosius* of Habitations, of this a Duplicate; also of Days and Nights. *Aristarchus* of Magnitudes; *Autolycus* of the Rising and Setting; there is a Duplicate of it in this Library.

Hypsi-

Hypsicles's Διαφορετικὴ; Theon's Λογικὴ ἑρμηνεία, i. e. Theon's Logical Introduction, &c. a Volume of the fourteenth Age.

Proculus upon Euclid, of Silk.

A Volume of the thirteenth Age brought from the Isle of *Cbio*. An Exposition upon the two Books of *Nicomachus, de Arithmetica*.

Cleomedes's Κυκλικὴ θεωρία μετεώρων, or Circular Theory of Meteors. Also Nicomachus's Arithmetic, Silk, of the fourteenth Age.

Diophantis Arithmetica, Modern, of this a Duplicate.

Perſa, the Philosopher, his Astronomy, not commonly known.

Ptolemæi & Theonis Canones, a very fair Volume of the fourteenth Age.

Heron's Πνευματικά.

Polyænus's Strategemata.

Onofander's Strategica, Silk.

The Harmonica of Claudius Ptolemæus, and Manuel Bryenius.

There were a Number of Men among the Greeks, who study'd the vain and dangerous Art of Judiciary Astrology, (or, Ἀποτελεσματική) There are three Writers of that Kind in one Volume, with fictitious Names, as it is probable; for perhaps it was not lawful to make an open Profession of that Science. They are *Apomasaris Apotelesmatica, L. Valens. Mpalis Apotelesmatica, Methodus Rhamulii, Numb. 354.*

But there appears a larger Crowd of Authors in a Book of the Art of making Gold, Numb. 193. Modern, and Silk. *Stephanus Oecumenius de Physica Consideratione. An Epistle to Theodorus; the Abridgment of the Holy Art; Instructions to the Emperor Heraclius; Heliodorus to Theodosius, of the Mystical Art; Theophrastus, the Philosopher, of the Divine Art; Hierotheus, the Philosopher, of the Divine Art; Archelaus, the Philosopher, of the same Art; Pelagius, the Philosopher, of the Divine and Sacred Art; Oſtanes, the Philosopher, of the same Art; Democritus's Mystical Physicks of the making of the Great Elixir; Syneſius, the Philosopher, to Dioscorus on Democritus's Book. A nameless Philosopher of Albefaction, and making Gold; Zozimus, the Divine, of Virtue, of the Divine Waters; Christianus's Labyrinthius Salomonis, of tempering Iron, of making Chryſtal, and other Secrets of Nature; Hierotheus of the Sacred Art; and Pappus, the Philosopher.*

Aristides Quintilianus, of Muſick, Greek.

Hippocrates, Silk, of the thirteenth Age.

Theophilus upon Hippocrates.

Paulus Ægineta de re Medica.

Theophrastus, Vellum, of the fourteenth Century.

Some Works of Galen, a Silken Volume, Modern.

Dioscorides, the like.

Nicander's Theriaca, Modern.

Aretæus, the Cappadocian, de Morbis.

One Volume, containing the Orations of *Lysias, Gorgias, Aristides, Polemon, Andocides, and Iſeus, in Silk, Modern.*

Some of Iſocrates, in Silk, Modern.

Demosthenes, in Silk, Modern; and another of the sixteenth Century.

Aristides's Orations, in Silk, of the fourteenth Age; and in another more Recent.

Lucian's Dialogues.

Æſop's Life and Fables, by Maximus Planudes: Of the fourteenth Age; His Life, beginning thus, Πραγματικὴ φύσις τῆς αἰνιγματικῆς, &c.

The

The Epistles of *Phalaris*, *Brutus*, and *Philostratus*. *Epictetus's Enchiridion*.

Æsop's Fables; and those of *Gabrius*, in a Modern Volume of the fifteenth Age.

The Epistles of *Philostratus*, and *Libanius*, a Modern Volume.

Dionysius Longinus, *mei vñs*.

Aphthonij Progymnasmata, Vol. 194. and many other Volumes of that Writer are in the *Ambrosian Library*. In one of them *Hermogenes* is with *Aphthonius*.

Hermogenes's Rhetoric, in several Volumes.

The *Scholia* of *Syrianus*, *Marcellinus*, and *Sopater*, upon *Hermogenes*.

Michael, the Priest, of the Construction of the Parts of Speech; a Work publish'd at *Edessa* in *Mesopotamia*, at the Request of *Lazarus*, the Deacon, Philosopher, and Chancellor; and in the same Volume, *Joannes Grammaticus*; also *Tryphon de Passionibus Dictionum*.

Theodulus, the Master, his Breviary of *Attick Names*, in Silk, of the fourteenth Century. This *Theodulus*, in another Volume is call'd, *Thomas the Master*.

One Volume containing *Hephæstion de Metris*, and the Proverbs of *Michael Apostolius*, and *Georgius Alexandrinus*.

George Scholarius's Grammar, in Silk, of the fourteenth Century.

Theodosius of Accents.

Moschopulus de Metris, and several of his Grammars.

The History of *Homer's Iliads*, in Vellum, of the eleventh Century, writ in Greek Prose, with Pictures representing the Actions.

Cyril's Lexicon, of the fourteenth Century.

Manuel Moschopulus's large Lexicon, in Silk, of the fifteenth Century.

A small *Greek Lexicon* in Vellum.

Another *Greek Lexicon* in Quarto, Vellum, of the eleventh Century.

Harpocraton's Lexicon, and in the same Volume, which is modern, the Orations of ten Orators.

A small Lexicon in Vellum, of the fourteenth Century.

A Poetical Lexicon in another Volume.

Homer's Iliads, in Vellum, of the twelfth Century; also in Silk, of the fourteenth, and in many others. His *Batrachomyomachia*, or Battle between the Frogs and Mice, in Silk, of the fourteenth Century. Also his *Odyssees* printed at *Florence* in 1488.

The little *Iliad* of *John the Grammarian*.

Hesiod's Works, and *Days*, in Vellum, of the thirteenth Century. Also his *Scutum Herculis* and *Theogonia*, in Silk, of the fourteenth Century.

Some Parts of *Æschylus*.

A Volume of *Pindar*, Modern.

Two Volumes of *Sophocles*, in Silk, of the fourteenth Century, and several others.

Euripides, of the fourteenth Century. Many other Volumes of his.

Lycophron with Notes, in Silk, of the fourteenth Century; others of the same Author. *Tzetzes* on *Lycophron*.

Theocritus, in Silk, of the fourteenth Century. Another of the same Age.

The Verses of *Ephesus*, in the Volume Number 430.

A Volume of the thirteenth Age, containing *Sallustius*, the Platonic, of the Gods.

Moschus's Idyllium; Simmius's Securis & Ara; Theocritus's Syrinx; Homer's Odyssey, in one Volume.

Aristophanes, in Silk, of the fourteenth Age. Another of the same; several more of the same.

Some Tragedies of *Euripides*; some Comedies of *Aristophanes*, and some Pieces of *Sophocles*, in a Silk Volume of the thirteenth Century.

Empedocles's Poems, Sphere, and other Pieces, in Silk, Modern. In a Vellum Book, Modern, *Apollonius's Argonautica*, *Homer's Batrachomyomachia*, *Herodotus of the Life of Homer*, *Orpheus's Argonautica*, The Hymns of *Callimachus*, the *Cyrenæan*; *Homer's Hymns*. The *Antbology*, a Vellum Book of the eleventh Age.

In a Silken Volume, of the fourteenth Age, *Oppian's Halieuticks*. The three former Tragedies of *Euripides*, and the three former Tragedies of *Æschylus*.

Oppian, in Vellum; another in Silk, and a third.

Orpheus, and *Callimachus*, Silk, Modern.

Pythagoras's Poem, of the fourteenth Century.

Apollonius Rhodius, in two Volumes.

Aratus's Poem in Vellum.

Philus's Poems, Modern.

There is in a Volume of this Library a Lexicon of *Saracen Words*, with this Title, Λέξιν Σαρακενικαί, &c. i. e. *Saracenical Words in an Alphabetical Order*.

Αἰὶς ἰλπίς, ὅτι ἐλέφαντος. The Elephant's Bone.

Ἀγκύρις, σαρκίνος ὄρεως, &c. The Wild Carrot.

Ἀρχαῖον, τὸ πικρὸν.

Ἀγκύρις, ὅπως σιλικόν.

Ἀγκύρις ἢ πικράριον.

} Names of Herbs, &c.

These are *Greek Books*. Among the *Latin* I remark'd the following, out of a Number.

In a Volume of the eleventh Century, the Opinions of several Fathers concerning the Supremacy of the *Roman Church*.

A Volume of the ninth Age, against *Claudius of Turin*, concerning Images.

A *Latin Dictionary*, of a large Size, of the ninth or tenth Century.

A Volume of *Prudentius*, of the seventh or eighth Century. I never saw any so ancient of this Author.

A Volume of the eighth Century, in a Longobardick Character, containing *Gennadius of Ecclesiastical Doctrines*, *Bacharius's Faith*; *Athanasius's Creed*; all in the same Hand.

A Volume of about the seventh Century, containing many Sentences of Fathers, glean'd from several Places; and among the rest, of *Philip*, Disciple to St. *Jerome*. The Collector, or Writer, by a Juggle of Letters and Numbers, proves *Genfericus*, King of the *Vandals*, to be *Anti-Christ*.

A Volume of the eighth Century, in Longobardick Characters, containing St. *Ambrose's Commentaries* on the Gospel.

A Volume ancients than that, contains Part of the Bible.

A Volume of the eighth Century, in Longobardick Characters, contains some of St. *Chrysostom's Homilies*; some Pieces of *Eucherius*; Confessions of Faith of *Lucifer*; also *Athanasius's Confession*, which is reckon'd among the Spurious, ascrib'd to *Vigilius*; also the Faith of St. *Ambrose*.

A Vo-

A Volume of the fourteenth Century, being a *Latin* Description of the *Archipelago*, in Silk, with the Places represented in Painting.

In a Volume of the twelfth Century, Vellum, a Translation of *Dares Phrygius*, in old *French* Meter.

Salemons : nos : enseigne : & : dit :
 Esil : lit : bon : en : son : escrit :
 Que nus ne deit son sens celer
 Ainz se deit hon si demonstrier
 que lon i ait preu e henor
 quensi firent li anceisor.
 se cil qui trouverent les partz
 a les grans livres des set artz
 les Philosophes les traitiez
 dont toz li monz est enseigneur
 se fussent teu veirement
 li siecles vesquist solement
 come bestes eussions vie
 que fust saveirs ne que folie
 ne feust hon fors esgarder
 ne lun del autre desseurer.

Which obsolete *French* Rhimes, literally translated, import,

Solomon informs us and says,
 And we read in his Writings,
 That we ought not to conceal our Knowledge,
 but we ought rather to make it appear
 that we have Worth and Honour,
 for so our Ancestors did.
 If they who discover'd the Parts,
 and the great Books of the seven Sciences,
 the Philosophers and their Treatises,
 by which all the World is instructed,
 had been conceal'd, then truly
 all Ages would have liv'd in Ignorance ;
 we had liv'd like Beasts,
 we should not have known
 what was Wisdom or what Folly,
 nor how to distinguish the one from the other.

I turn'd over a few more *Latin* Books, among a vast Multitude ; as *Origen* on *St. Paul's* Epistles : *Lactantius Firmianus's* Institutions ; *Cassiodorus* ; *Gregory's* Morals upon *Job*, *B. Remigius's* Ancient Commentary on the Apocalypse ; and *Julius Cæsar*, *Plautus*, and *Cicero*.

In a distinct Room of this Library, some Volumes, on the Score of Neatness and Elegance, are preserv'd in a particular Case. There are several of *Josephus* in *Latin* ; I must observe, that one is suppos'd to be of the Paper call'd *Phillyra*, or the *Egyptian* Papyrus ; it is much thicker than that *Egyptian* Paper, of which the MS of *St. Mark* at *Venice* (ancienter than the *Ambrosian Josephus*) is made. There is also a Volume of *Virgil*, formerly belonging to *Petrarch*, fill'd with Notes and Observations

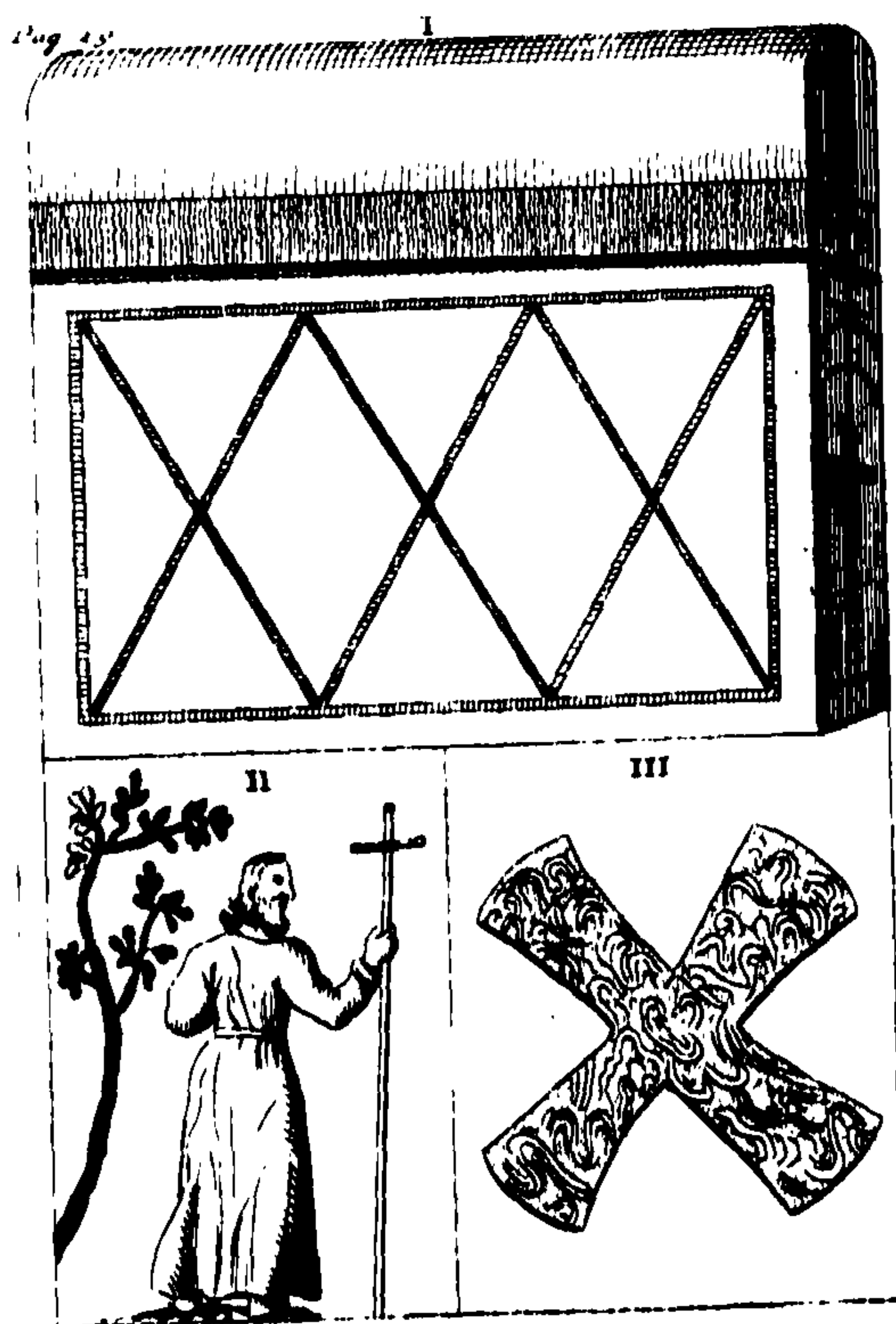
vations by his own Hand, neatly written. Also a Volume of *St. Charles Borromeo's* Epistles, most of them penn'd by his own Hand. In the same Case is a Book in the Character call'd the Runic, of *St. Cyril*, bound in silver Plates, Emboss'd. Other Things are exhibited, written by the Hand of *S. Thomas Aquinas*. The Place is beautifully adorn'd with Pictures; and among them is a Tablet drawn by a Maiden, call'd *Fides Gallicia*.

We were indulg'd the Sight and Use of all with great Freedom, by the Favour of the Obliging Librarian, *Muratori*; a Person born for the Advantage of the Learned World. His kind Offices were seconded by the other Librarian, *Albucci*; a Gentleman of great Learning and Civility.

On the 6th of *July*, we went to the Closet of the Renown'd *Bidelli*, well stor'd with Rarities, Antiquities, and Coins. In the Series of Brass Medals, of the largest and middle Size, are some that are very rare.

I also repeated my Visits to the Closet of Count *Mezzabarba*, and took a Note of the Coins. There is one very singular in Brass; The Head is an *Augustus*, with the Inscription AUGUSTUS DIVI F. On the Reverse is a Wreath of Laurel, with REX PTOL. in the Middle; and about the Wreath, C. LÆTILIUS APALUS II VIR. *Beger* in his *Thesaurus Brandenburgicus*, has it, TILIUS APALUS II VIR. But *Patin* gives the Reading false and imperfect, thus, SAPILUS II V. Q.

I. In the same Closet is a small Stone Chest, found in an ancient Tomb, half a Foot long, three Inches and an half broad. On the narrower Front of it is a Cross, carv'd as in the Figure. II. In the Chest is the Image of *S. Philip*, as appears below, imprinted in Plaister of *Paris*, but by want of Skill in the Workmen, the Name of *S. Philip* is revers'd, and he bears his Cross in the Left Hand; for in the Mould it was Right and Natural. III. In the same, is a Golden Cross extremely thin, figur'd with a variety of crooked Lines, as is here represented. On a Paper are these Words, *Questa croce d'oro fù trovato in un Sepolcro di san Pietro di V..... ed e 1186. che è fatta è d'oro finissimo.* i. e. This Golden Cross was found in a Tomb of *St. Peter V.* —... and 1186 Years ago. It is made of the finest Gold.



How

How the Writer made so precise a Discovery of the Year, I cannot apprehend; for, in the beginning of the sixth Age, when the Cross was made, if the Calculation be just, it was not usual to annex the Year of *Christ*, or of the Incarnation.

In the same Chest was found either an Apple, a Pear, or a Cucumber; for the Species of the Fruit cannot be distinguish'd, for the Dryness and Decay of it, in the Size and Shape of an Hen's Egg; but for what Use or Superstition it was plac'd, it is not easy to conjecture.

One Day it was our Amusement in the Afternoon to view the Closet of *Septala*; where we observ'd in Particular, a certain King of *France*, (they call him *Charlemaign*) cut in a *Lapis Lazuli*; bearing a Scepter in one Hand, and a Sword in the other, surrounded with Flower-de-Lys's. On another Stone is *Alexander the Great*, with the Horns of *Jupiter Ammon*. That Writing on the *Egyptian Papyrus*, which is there to be view'd, containing a Catalogue of the Relicks which were at *Rome* in the Time of *St. Gregory*, the Pope, has been lately publish'd by the learned *Muratori*.

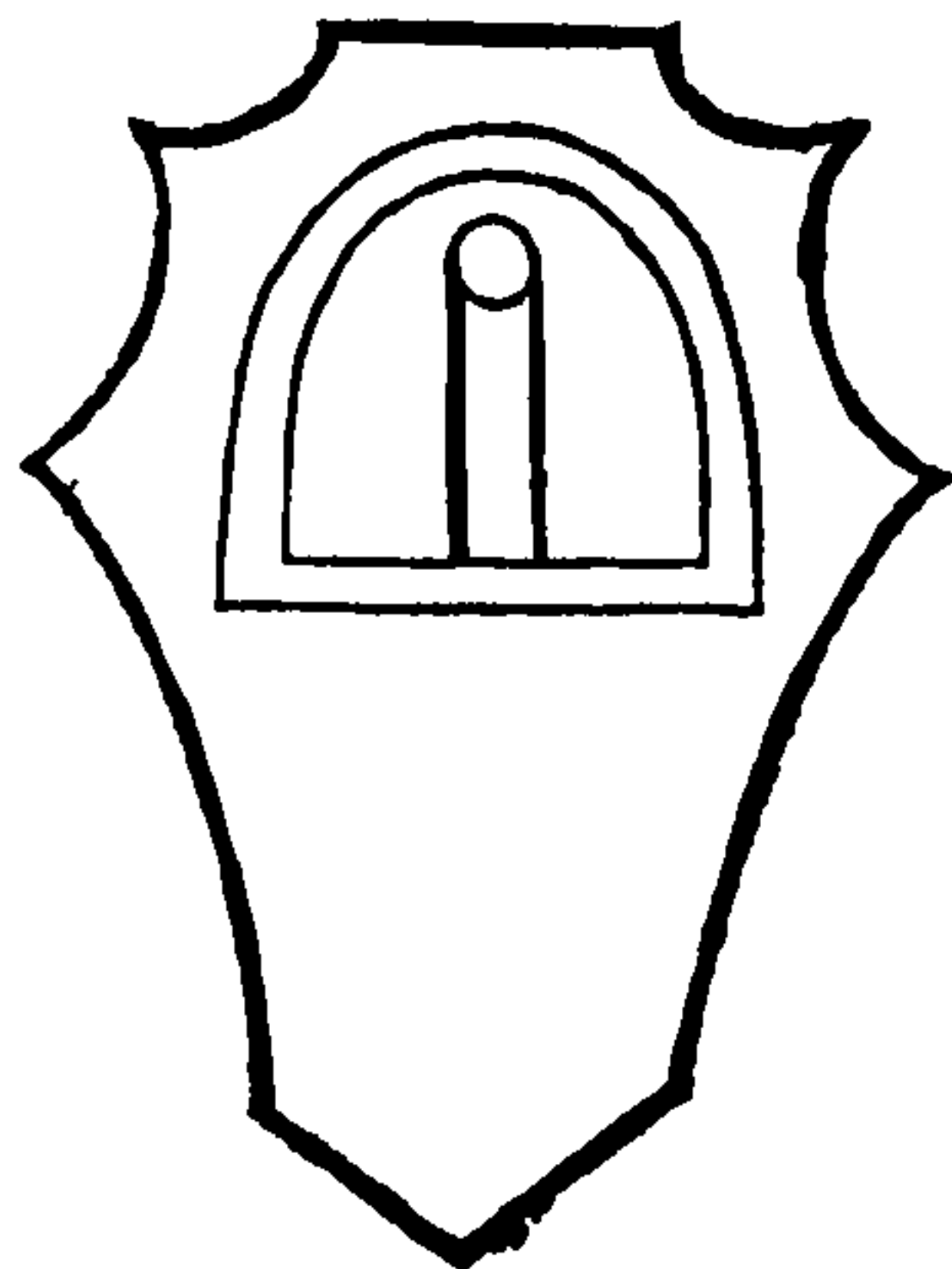
In the Church of *St. Ambrose*, at the Steps of a Subterraneous Chancel, where the Body of *Bernard*, King of *Italy*, lies, is this Inscription; *Hic Bertæ Reginae Ossa*, Here are the Bones of Queen *Berta*. There are also twelve Ancient Earthen Tuns, of great Antiquity; like those which are frequent in *Rome*, as we shall hereafter relate.

The Situation of the Church is below the Level of the Neighbouring Ground; because, as they tell you, when *Milan* and its Suburbs were demolish'd by *Frederic I.* the Ruins advanc'd the Surface of it, and the Church remaining untouch'd, it was afterwards lower. I was fond to survey the Treasury, and Repository in the Vestry; but since it could not be open'd without Consent of the Canons, I was disappointed: And the Monks assur'd me, there was only one Rarity worthy of our Notice, a Golden Pall adorn'd with Figures, given by the Archbishop *Anselm Pusterla*.

Without the Gate of the Monastery is a Piazza, as in many Ancient Temples; and a Tomb, appearing at the first Glance to be of great Antiquity, with this Inscription.

Jacet D. Paganus Petra Santa
Miles & Capitaneus Florentinorum
qui obiit Anno Domini 800. ad cujus
funus interfuerunt quatuor
Cardinales.

That is, *Here lies D. Paganus Petra Santa*,
Soldier and Commander of the Florentines,
who dy'd in the Year of our Lord 800. at whose
Funeral there were four
Cardinals.



This Coat of Arms is there carv'd.

But this noble Fiction is detected by many Arguments. For in the Days of *Charlemaign*, where the Death of *Paganus* is plac'd, *Florence* was in Ruins, from the Time of *Totila*; till repair'd by the Emperor, in the Year 802. So that he could not be Captain of the *Florentines*. Besides,

fides, the Use of Escocheons, and Surnames, was later than that Age; and there are now Survivors of that Family, which is Inferiour to few in *Italy*, for Antiquity. But it is very familiar for true Nobility to turn their Race into Fable, and by a Fictitious Antiquity, draw a Suspicion upon the True. They pretended to have flourish'd in the Time of St. *Ambrose*, and succour'd him against the *Arians*. The Circle in his Coat of Arms, they say, represents the Species of Bread in the Holy Eucharist. The Gates of the Church of St. *Ambrose*, which are cover'd with Figures in a kind of Bas Relief, are thought to be those which he shut at the Approach of the Emperor *Theodosius*. Where the Canons reside, is a large Portico, supported by Columns; some of which have the Resemblance of Boughs, newly lopp'd, jutting out of a Tree.

In the Church of St. *Laurence*, which was built by the Architect *Pergrino*, after a singular manner; the Columns, cleaving to Pilasters, are inverted; so that the Capitals serve for Bases, and the Bases for Capitals: What could be the Design of that Great Master in Architecture, is hard to conceive. In the Chapel of St. *Aquilinus*, is a bulky Tomb; which I judge, by the Form, must be assign'd to the first Ages of the Church.

The Ancient Colonnade, opposite to the Church in the Publick Street, is a Diastylis of sixteen fluted Columns, of the *Corinthian* Order; where the Intercolumniations are three Diameters of a Pillar; which is very uncommon at *Rome*, in the Ancient Ruins. At the end of it is this Noble Inscription on a Stone, which is variously written in several printed Collections; but this is the Genuine Reading.

IMPERATORI CAESARI
L. AURELIO VERO
AUG. ARMENIACO
MEDICO PARTHICO
MAX. TRIB. POT. VII.
IMP. III. COS. III. P. P.
DIVI ANTONINI PIÆ
DIVI HADRIANI
NEPOTI DIVI
TRAJANI PAR
THICI PRONE
POTI DIVI NERVAE
ABNEPOTI
DEC DEC

That is, *To the Emperor Cæsar Lucius Aurelius Verus Augustus, Conqueror of Armenia, Media, Parthia, Most Mighty, Tribune seven times, saluted Emperor four times, Consul thrice, Father of his Country, Son to the Divine Antoninus, Grandson to the Divine Adrian, Great Grandson to the Divine Trajan, Conqueror of Parthia, Great Great Grandson to the Divine Nerva.*

In the Church of the *Servitæ*, standing without the Walls, they show a Hole in a Stone, into which they say St. *Barnabas* fix'd a Cross; as is express'd by an Inscription carv'd there, but Modern.

In hoc rotundo Lapide erectum fuit Vexillum
 Salvatoris a S. Barnaba Apostolo Mediolanensis
 Ecclesiæ fundatore, ut Scriptorum auctoritate & vetusta
 Populi huc confluentis XIII. Martij traditione comprobatur.
 quem Devotionis augendæ gratia
 jussum est exornari
 M. DC. XII.

That is, *On this round Stone was erected the Standard of our Saviour by St. Barnabas, the Apostle, Founder of the Church at Milan, as appears by the Authority of Writers, and the Tradition of People resorting thither, on the 13th of March. Which, for the Encrease of Devotion, was order'd to be adorn'd, 1612.*

The Hole is cover'd with an Iron Grate. In the Passage on the Left, is the Tomb of *Heribertus*, Archbishop of *Milan*, who dy'd in the Year of our Lord 1045. on the 16th of *January*, the thirteenth Indiction, as the Epitaph shows.

Close by the Church Gate, on the outward Front, is the following Inscription.

MDIX. I^a Julij Ludovicus Galliæ Rex
 & Mli Dux parta de Venetis Victoria
 hic equum ascendit ut in Urbe triumpharet.
 Jussu Iamfredi Caroli præfidis Lapis iste
 erigitur 29 Junij, 1510.

That is, 1509. *on the first of July, Lewis, King of France, and Duke of Milan, having obtain'd a Victory over the Venetians, mounted his Horse here to triumph in the City. This Stone is erected by Order of Iamfredus Carolus, the Governor, June the 29th, 1510.*

In the Church of *St. Gregory*, next the Gate, is an Inscription in the *Sclavonian* Tongue. It is generally said the Characters are unknown. There are preserv'd the Bodies of the Saints *Natalis* and *Sabina*.

In the Monastery of *St. Celsus*, of Canons Regulars, resides the Reverend Abbot *F. Cerri*, a Man of Probity and Learning. By the Entrance of this Church is the following ancient Inscription.

ARCAM COMPARAVI ET AUR
 VALERIA VIRGINIA MEA * QUI
 VIXIT AN....

* Writ so exactly.

In the Nunnery of *St. Martha*, is the Monument of *Gaston de Foix*, whose Statue is there to be seen with a beautiful Face, and the following Inscription.

Simu-

Simulacrum
 Gastonis Foxij
 Gallicarum copiarum Ductoris
 qui in Ravennate prelio cecidit
 Anno MDXII.
 cum in æde Marthæ restituenda
 ejusdem tumulus dirutus sit,
 hujusce Cœnobij Virgines
 ad tanti Ducis immortalitatem
 hoc in loco collocandum
 curavere
 Anno MDCXXIV.

That is, *The Image of Gaston de Foix, General of the French Forces, who fell at the Battle of Ravenna, in the Year 1512. His Tomb having been thrown down in repairing the Church of St. Martha, the Nuns of this Monastery caus'd it to be erected in this Place, to the Immortal Memory of so great a Commander. Anno 1624.*

Then we are conducted to the Villa of the Illustrious Count *Simoneta*, remarkable for its Structure, &c. surprizing Echo, that repeats a Voice distinctly above sixty Times: and if a Gun be fir'd, it rebounds like the Running Fire of a Company of Soldiers. Thence we go to a new Fabric, without the City, that is very Magnificent. There is the Burial-Place for the Hospital, begun a few Years ago, and scarce finish'd. The Church is built in the Shape of a *Greek Cross*.

It is with Pleasure I speak it, in Praise of the *Milanese*, that no City in *Italy* bestows a greater Care or Expence in the Building, Enlarging, and Adorning of Publick Edifices.

In the Church of *St. Nazarius*, in whose Entrance are the Tombs of the *Trivultij*, is to be seen the following Inscription by the Buttreffs.

Divæ Apolloniæ caput
 huc e Transilvania Divini
 numinis benignitate
 depositum & huic
 religioso Templo a
 Fran. Caldarino summa
 cum pietate oblatum
 in hoc loco opera Fran
 cisci Cusani hujus Templi
 Canon. integerrimi
 asservatur
 III. Cal. Aug. M. D. LII.

That is, *The Head of St. Apollonia, brought hitber through the Divine Goodness out of Transilvania, and devoutly given to this Church by Francis Caldarinus, is kept in this Place by the Means of Francis Cusanus, a most worthy Canon of this Church, on the 3d of the Calends of August, 1552.*

As we prepar'd for Departing, we were inform'd by the celebrated *Magius*, the *Greek Professor*, that *Lusina* of *Genoa*, a Lady of Quality,
 about

about the Age of Twenty four Years, fam'd for her Learning, and Skill in the Tongues, was in *Milan*, on the Account of her Health, and did us the Honour to desire a Conversation with us. She had already made a good Progress in the *Greek*, and afforded the best Hopes, that she would soon be Mistress of it. She told us, that her Method was, alternately to learn an Art or a Science, and then a Language. Then she apply'd herself to the *Greek*, designing next to study the Civil and Canon Law. She spoke the *French* Tongue in a more elegant Manner, than is usual with Foreigners; and was equally happy in the *Spanish* and *Latin*.

In the Close of our Entertainment at *Milan* we were oblig'd with the Company of a *Danish* Nobleman, *Frederic Rostgaard*, who was employ'd in collecting the Epistles of *Libanius*; and examin'd, in that View, the *Italian* Libraries.

We furnish'd our Selves with Letters of Recommendation from the R. F. *Semenfio Sommasco*, the most celebrated Writer of his Order, to the Cavalliere *Belcreddio*, of *Pavia*, July 22^d, we came thither; by a Road extremely Hot and Dusty, amidst Rows of Trees, that obstructed the Prospect and the Air; We waited on that Gentleman, a Person Eminent for his Piety, who gave us the Favour of his Coach, with the utmost Civility; He is Master of a Library very Uncommon, and Numerous; abounding with Pieces written in Defence of the Immaculate Conception of the Blessed Virgin: Not one is admitted on a different Subject; and the greatest Part of them is written by *Franciscans*. It was my Fortune to light upon one, written by F. *Alva*: In the Frontispiece, the Blessed Virgin is painted aloft, and below a Round of Walls fortified with Towers. On each is a *Franciscan*, combating a Many-headed Dragon, the Adversary of the Immaculate Conception. Then we went to the Church of the Canons Regular, with Recommendatory Letters, to enquire after the Relicks of St. *Augustin*, reported lately to be found there. There is a Variety of Works written on that Subject, and dispers'd in *Italy*. There is still a great Controversy about it; though among us, a profound Silence. I imagin'd it not inconvenient to give a Compendious Account of the whole Affair.

When a Persecution was carry'd on by *Thrasimund*, King of the *Vandals*, against the Catholics, the Bishop of *Hippo*, and other Ecclesiasticks of *Numidia*, retreated to the Isle of *Sardinia*, with the Body of St. *Augustin*, in their Custody, in the Year of *Christ* 504. After, when it was ravag'd by the *Saracens*, *Luitprand*, King of the *Lombards*, sent a Deputation to purchase at a large Value the Relicks of the Saint; convey'd them to *Genoa* first, then to *Pavia*, where he lodg'd them in the Church of St. *Peter in Caelo Aureo*, which he built; in a Vault not far Distant from a Well. This is deliver'd by several Hands, and most largely by the Chronicle of *Strozzi*, which we design to publish among the *Italian* Monuments; and sets the Fact at the Year of *Christ* 721; from the Death of the Saint 281, as it is there computed; and the Calculation is very consistent.

For from the Year 430, when St. *Augustin* died, to the Year 721, 291 Years intervene; others reckon it in the Year 725. The aforesaid Church of St. *Peter* belong'd Originally to the *Benedictines*, and then fell to the Religious of the Order of St. *Augustin*, by whom it is now possess'd; so that the *Lateran* Canons Regular, and the Monks of St. *Augustin* hold the Church, each Month alternately. But they report, from a certain Chronicle of *Brescia*, and an Inscription on the Left side of a

Chapel of St. *Apian*, that the Body was remov'd and laid beneath the Altar of St. *Apian*, in the Year 1223; in fear of an Attempt of the *French*, who design'd to seize the Relicks, and carry them into *France*. But after the *Pavians* recover'd their Fear, it was reduc'd forty Years after to its Ancient Seat, and that it was almost an universal Opinion, that the Remains of that Venerable Doctor were ever lodg'd in that Place.

At length, in the Year 1695. on the First of *October*, when they repair'd the Church, and desir'd to embellish the Vault, where the Body lay; the Relicks, now in Question, were found by Accident. Now that Vault, which also bears the Name of the *Scuolo*, and the *Confessional*, is beneath a larger Chapel, and there is an Altar below. From the upper to the lower Chapel, is a Descent of about twenty Steps. The Workman casually struck upon a Pile of Brick behind the Altar, built as it were to the Vault, and on the Fall of some broken Pieces, they discover'd, through a Cleft, a Marble Chest within. This rais'd their Curiosity to clear the Shell of Brick, and find the Chest, which was three Ells, and three Inches in Length, and one Ell, four Inches in Height; each of the four Corners was arm'd with a Plate of Iron; and they assure you in a Book publish'd on the Subject, that when the Chest was laid open, from the Crust or Cement, that cover'd it, the Name *AGOSTINO* appear'd in *Gothick* Letters, in the unremov'd Part of the Cement, and often again in the Marble Cover: but in Materials of a perishing Nature, like the Mark of a Coal; and from this Name, tho' it was defac'd by the Inadvertency of the Workman, they conceiv'd a fair Hope of finding by this Casualty, (yet perhaps, by Divine Providence) the Body and Relicks of St. *Augustin*. I have made a literal Transcript of this Affair; as the Account is of Importance on either Side.

Then, in the Absence of the Bishop, his Vicar (with a Secretary, and others,) is call'd to inspect it; who commanded the Girders of Iron, and Leaden Plates to be broken; because they could not open it otherwise. Nor still could the Lid of the Chest be put aside, till they shatter'd the Corners, and so were capable of moving the Mass below them; within the Marble Chest was a Silver Coffer, with a Cover of the same Metal, an Ell and five Inches long. A circular Lock, open, with the Key on the Outside, was fasten'd upon a Cross, compact with Plates; Three others appear'd, like it, with the Visage of our Blessed Saviour, and the Letters *J. C.* upon it; and a small Rose at the Extremity: In the Coffer were found a Silken Veil, that fell in Pieces on the Touch; some Parts of a seeming Box of Lead, a Fragment of a Board, and two Glass Vessels tinctur'd with Blood, in Appearance. An Anatomist was call'd to survey the Bones; who pronounc'd, that all the more solid Parts of a Humane Body were there, tho' many were broken; for there were ten larger Pieces of the Cranium, and others smaller; likewise other Particles, almost reduc'd to Powder; only that the Arm-Bone, from the Shoulder to the Elbow, was wanting; all the rest was entire.

The *Augustin* Monks contend with great Vigour, that they are the Relicks of the Holy Doctor. For, as they insist, the Furniture in the Chest, that is, the Parts of a Leaden Box, which anciently preserv'd the Bones, prove the Remains of a Saint; and since the proper Place of every other Saint, who is bury'd in the Church, is ascertain'd; this must be St. *Augustin*: But it is evident, it cannot be a *Gothick* or a *Lombard* Prince, because

because no King of the *Goths* is bury'd at *Pavia*, except *Theodosius* in the Church of St. *Michael*; and all the Kings of the *Lombards*, who are there deposited, are in Churches and Places publickly known.

They defend their Cause by one great Argument, the want of the Arm-Bone; for in the Year of our Lord 1027, the Arm of St. *Augustin* was presented to *Cnute*, or *Canute the Great*, King of *Denmark* and *England*, and carry'd by *Elgenold*, the Archbishop, who made his Return by *Pavia* from *Rome* to *England*, and convey'd it with him, as *William of Malmesbury* relates it.

This they enforce by a Variety of Conjectures: the common Report that the Body of this Saint is here interr'd; the Spring, that is mention'd by Authors, and especially by the Chronicle of *Strozzi*; written in the Year of *Christ* 1200; the Hymns perform'd there at stated Hours, as it were, before the Body: the Confluence of Strangers; the Lamps incessantly burning in Honour of the Relicks; the Glass Vessels, stain'd with Blood. For *Benedict VIII*, a *Benedictine*, sent a small Quantity of St. *Augustin's* Blood, taken from these Vials, to Mount *Cassino*, among a Number of Relicks. It was put into the Glasses, on the opening of his Body, to Embalm it, by his Disciples.

Another Topick of equal Force they build upon the Word *AGOSTINO*, in *Gothick* Characters. If this was the true Reading in the Demolish'd Brick-Work. Over and above these Arguments, which they esteem to be of great Moment, others of inferiour Consideration occur in the Writings of this Party, which indeed are intricate, and mix'd with the Authorities of Canonists, *Lezzana*, *Tiraquellus*, *Bartolus*, that afford no solid Help in the Controversy.

Yet many have contested the Truth of these Relicks; and impeach the Certainty of the *Augustinian* Histories in this Matter, as no good Support to the imposing of the Body upon the People, as an Object of Religious Veneration: They urge, from the same Histories, that the Body was laid in a Place of great Depth and Secrecy, where it could not be carried away; and that *Gregory XIV.* prohibited the Search of it, under Penalty of Excommunication. But this Shell of Brick, and the Chest inclos'd, were rais'd from the Ground; and were so prominent, that it would be absurd to call them a Place of Secrecy. Besides, that the *Brescian* Chronicle, and the Inscription in the Chapel of St. *Apian*, us'd by the *Augustinians*, are of no Authority, as done by Private and Modern Hands; and the Magnify'd Well was cut purely to water the Greens; that nothing is found in the Chest, to attest the Truth of these Relicks; that the Reason from the Arm-Bone is of no Weight, because many of the Bones are moulder'd, so the Part of the Arm that is wanting may have shar'd the same Fate; and the entire Arm is suppos'd to have been carry'd into *England*: Again, that none was call'd to read the Name *AGOSTINO*; and it seems to be fabulous, that the Name repeatedly written so soon disappear'd. The Opinion of the Blood, they alledge, is improbable, and founded on a misconstru'd Passage of *Leo Ostiensis*. Many aver, that the Body of St. *Augustin* is not at *Pavia*, but at *Mortara*, whither it was formerly convey'd. Others, that it is indeed at *Pavia*, but in the Church of St. *Mostiola*, where it was laid, when the Fear of the *French* prevail'd: But this is deny'd by the *Augustine* Fathers. I am inform'd, that a *Benedictin* of Mount *Cassino* has publish'd a Work to prove the Reality of these Relicks; and that another *Augustinian* opposes it.

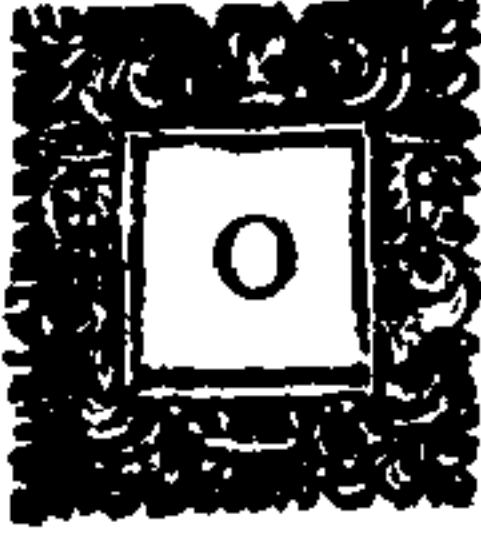
This

This I learn'd by the Arguments us'd on either Side, and the Accounts of others; the Dispute is still undecided. We were debarr'd the Sight of the Relicks; but the Prior made us a Present of a Defence of them lately printed; We were only allow'd to view the Cavern were they were deposited.

Hence we proceed to the Church of the *Barnabites*, built, as we are inform'd in a Writing, by the Celebrated *Bramante Lazaro*, in a peculiar Form: Square at the Bottom, and in the Middle Octangular. The Little Street is near it, where we see an Ancient Equestrian Statue, of Brass. It is commonly reported to be of *Antoninus Pius*; but undoubtedly it is of *Marcus Aurelius*. They that are moderately acquainted with Coins and Antique Statues, will readily discern it.

C H A P. III.

Our Journey to Modena: The Duke of Modena's Library: The Fountains of that City: The Padolironensian Monastery, and its Library. Our Journey to Venice. The Closet of Grimani. A Curious Inscription retriev'd. The Library of St. Mark. Another Inscription restor'd. The Library of the Archbishop of the Greeks, and that of St. John, and St. Paul.

N the 23d of *July* we came to *Placentia*, and on the Day following, to *Parma*, where we were entertain'd with great Respect and Humanity, in the Monastery of St. *John* the Evangelist, by the R. F. the Abbot, and the learned *Epiphanius*, and *J. Maria de Balistreris*, Doctors of Divinity.

Thence we went by *Rbegio* to *Modena*, and were receiv'd in a very respectful Manner by the Abbot Sig. *Benedetto Ricini*; Sig. *Bened. Bacchini* was present, a Man of great Learning, and renown'd for several Works already publish'd: He is now forming an Edition of *Agnello* of *Ravenna*, an Author of the Ninth Age, never yet made Publick, of the Lives of the Archbishops of *Ravenna*, down to his own Time. He had then the Charge of the Duke's Library, which we visited the same Day. We were surpriz'd to find there a Number of MSS, which were blended before with the printed Books, and separated by *Bacchini*. This is a List of the Principal of them.

A Beautiful *Hebrew* Bible, in three Columns, Vellum.

A Modern Volume of Liturgies in *Greek*, *Syriac*, *Ethiopic*, and *Armenian*.

St. *Paul's* Epistles in *Arabick*.

An Ancient *Hebrew* Book of the *Cabbala*.

A *Runick* Volume of the Divine Office.

A *Greek* Volume of the Gospels, in Vellum, of the eleventh Century.

A *Greek* Volume of the Gospels, as read throughout the Year, in a most ancient uncial Character, of the eighth Century, Vellum.

The Acts of the Apostles, in *Greek*, of the ninth Century, Vellum; the Character uncial, inclining, with the Accents by the first Hand.

A most curious Psalter, of the eleventh Century, in Vellum, with an Inscription in the Front, not very skilfully written; Ἐπὶ τῇ ἡ βιβλῷ αὐτῇ οὐ τῇ ἀγία μοῦν ὑπὸ ἀφείσεως τῆς ἀμαρτιῶν μοναχῷ Θεοδοσίῳ τῷ Ξυλαλᾷ, ὃς ὁ ἀναγιγνώσκων ταύτῃ διὰ τῆς κύριον ἁς μακαρίστῃ αὐτῶν, ὃς ἁς δέσται ὑπὸ τῆς ψυχῆς αὐτῆς; which we translated in this Manner; *This Book was laid in the sacred Monastery for the Pardon of the Sins of Theodosius Xylala, Monk; let him, that reads it, thro' the Lord, praise him, and pray for his Soul.*

A Vellum Book of the eleventh Century; an Exposition of St. Matthew, in Greek, by an Anonymous Writer; The Verses of Apollinarius on the Psalter.

A very elegant Book in Vellum, of the tenth Century; The προτεπικόν, παιδαγωγικόν, and Hymn of Clemens Alexandrinus, as in the printed Books: *Justin to Zenas*; The same, *contra Græcos*: The Legation of Athenagoras; and at the end, a Piece about the Sybils; There is a Book very like to this in the Royal Library.

A large Silken Book in Folio, of the fourteenth Age, entirely ascrib'd to Athanasius, entituled, Ἀθανασίου Ἀρχιεπισκόπου Ἀλεξανδρείας περὶ τῆς, Ὡς. i. e. Athanasius, *Archbishop of Alexandria, of the Holy Undivided and Coessential Trinity*; It begins thus, ἔκ ἐπὶ μακρῆς, Ὡς. i. e. *Your Direction to me, O Laborious Brother Nemefinus, lets me into no mean Dispute.* This false Athanasius proceeds in a Syllogistical Manner; He commonly borrows the Arguments of the True, and sometimes reasons from his own Stock. Perhaps the Occasion of his addressing this Work to Nemefinus, is this, That in his third Ἐπιστολὴ to Jovian, one Nemefinus is mention'd as an Asserter of the True Faith, and a Friend of Athanasius: So they who dedicated the Opuscula in the Name of Athanasius to Antiochus, did it probably on this Foundation, that an Epistle is extant from him to Antiochus. We did not transcribe the Piece, as too laborious, and of no Consequence.

Chrysippus, the Disciple of Euthymius, his Encomium on John. It is in two Folio's, bound after the manner of more Modern Manuscripts, and is in an uncial Character of the ninth Century. It is evident, this Chrysippus was Disciple to that great Abbot Euthymius, who flourish'd in the fifth Century, and whose Life, written by his Disciple Cyril, was publish'd by D. James Loppin, in our Collections. See it there Page 67.

In another Volume the Epistles of Sinesius to the 157th, but the first thirty are wanting. Some Things of Eunapius of the Life of the Sophists. Two hundred and sixty Epistles of Libanius. Æsop's Life and Fables, by Planudes. The Book is of the fourteenth Century.

A Silken Volume of the fourteenth Century, being Euthymius Zyga-benus's Panoplia, or compleat Armour, only the Latin Translation whereof is printed.

Photius's Bibliotheca, written in the Year 1559. at Venice.

Theodorus Prodromus's Expositions of the Holy Canons.

Zonaras's History, a Book of the fourteenth Century. Another later Volume of the same Author.

Cantacuzenus's History, a Modern Book.

An Anonymous Author, of the Race of the Saracens, Greek; and begins, *It is to be observ'd that Phatema was Mahomet's Daughter.*

A Lexicon, collected by an able Man out of Ancient Authors, in a Volume of the fifteenth Century.

Another more Modern Lexicon.

Herodotus, a Book of the fifteenth Century.

H

Some

Some Books of *Diodorus Siculus*, a Book of the fifteenth Century, at the end whereof are these Words of the Amanuensis in Greek, Michael Apostoles of Bizantium, or Constantinople, living in Poverty, after the Destruction of his Country, writ this Book for Hire, in the Island of Crete, or Candia.

Some Pieces of *Lucian*, in a Vellum Book of the tenth Century.

Libanius's Orations, in a Book of the fourteenth Century.

Heron's Mathematicks, in another.

Aspasius on *Aristotle's* Morals.

Alexander Aphrodiseus, *Simplicius*, *Blemmydas*, *Foannes Philoponus*, and many others on *Aristotle*.

Many Volumes of *Hippocrates* and *Galen*, are here and in other Libraries of *Italy*; for the Study of Physick was much follow'd in the latter Ages.

Eutochius Ascalonites, on the first Book of *Apollonius* of Cones.

Hesiod's Works and Days, a Modern Book.

Many Volumes of *Aristophanes*.

As many of *Euripides*.

Theognis's Sentences.

These Greek Volumes I took notice of; among the *Latin* I observ'd but few.

Lactantius Firmianus's Institutions.

Priscian's Books, a Volume of the fourteenth Century.

A Volume of *Nonius Marcellus*.

Many Volumes of *Cicero's* Works.

A Volume of *Salust*, of the fourteenth Century.

Also many Volumes of *Cæsar*, *Plautus*, *Terence*, *Ovid*, *Lucan*, *Aulus Gellius*, or *Agellius*.

A Volume of *Perfius*, of the fourteenth Century.

Tibullus, of the fifteenth Century.

Livre de Tournois envoyé par un Duc de Brunswic, of the fifteenth Century.

A Book of *Dante d'Aligeri*, almost as ancient as the Author, curiously writ.

We had the Honour of being invited to a Conversation with the Duke of *Modena*, *July* the 29th. He was extremely lavish in Praise of the *Benedictine* Order, and express'd a particular Value for it, as he was descended of the Race of *St. Benedict*: He judg'd his Rule to be so wisely contriv'd, as to be proper for the Government of a State; on which Account it was frequently us'd by his Father. Then he extoll'd the Virtue, Invincible Courage, and almost perpetual Victories of *Louis the Great*; his Care of Civil and Military Discipline; then his Advancement and Perfecting of Mechanic and Liberal Arts, which he reviv'd in *France*. After this we discours'd about his Library; and I own'd, I was not a little surpriz'd at the View of so great a Plenty of MSS, that was so unexpected; since I had never been inform'd of the MSS in the Library at *Modena*, which yet was preferable to many that are celebrated among the Learned. To this his Highness answer'd, that they were purchas'd by his Ancestors, and that he design'd to make a daily Encrease of the Number, as Opportunity offer'd.

On that Day, *Bacchini* accompanied us to Dr. *Ramazzini*, who presented us with his Book of the wonderful Exuberance of Springs in *Modena*, elegantly written. "For it is the peculiar Advantage of this City, that in any Place
" assign'd;

“ assign’d, within, or around it, for the Compass of some Miles, you may
 “ open a clear Spring of living Water. For in any Situation of Ground,
 “ when they dig a Well, and come to the Depth of about Sixty three Feet,
 “ they pierce the Bottom in the Middle with a very large Auger ; when
 “ it sinks five Feet, the Water bursts out with that Violence, and a Dis-
 “ charge of Sand and Stones, that the Well is almost fill’d up in a Moment,
 “ and a perpetual Flow of Water ensues upon it. These Springs are of
 “ that Kind, as not to swell with Rain, or to decline by Drought. Some
 “ Points are very observable, *pag.* 19. of that Treatise. From the
 “ Surface of the Ground to the Depth of four Feet, only the Foundations
 “ and Ruins of an old City appear ; so deep they meet with the Pave-
 “ ment of Streets, the Shops of Handicrafts, the Floors of Houses, and
 “ Works in Chequer. Where it is amazing, that the Ground should rise
 “ to that Advanc’d Height, which cannot be imputed to the frequent
 “ Destruction, and Rebuilding of the City above its own Ruins ; for the
 “ Fields about it are on the same Level ; nay, the Town itself appears to
 “ be lower and more depress’d than the Fields. After the Rubbish, you
 “ discover an Earth, sufficiently compact and solid ; so that you would
 “ imagine it to be entire and unbroken ; but presently after, it blackens,
 “ and grows Fenny, abounding with marshy Reeds. I recollect, that I
 “ have seen in a Well of this Nature, about the Depth of Twenty four
 “ Feet, a Barley-Straw entire ; and in another, at the Depth of Twenty
 “ six Feet, a Thicket of Hazle, with its Nuts hanging upon it uncor-
 “ rupted. Thus alternately, for about six Feet, there is observ’d a va-
 “ rious Change of the Soil, White or Black, with the Branches and Leaves
 “ of several Trees, cover’d with a kind of thin Crust or Bark, till you
 “ come to a Level of Chalk or Marle, which is first Visible at the Depth
 “ of Twenty eight Feet.

“ When this is reach’d by the Workmen, they are, as I said before, secure
 “ from the least Disturbance by a new Flow of Water, and pursue the
 “ Delf with the greatest Facility to the Bottom. The Thickness of this
 “ Stratum of Chalk is about eleven Feet, and it is now and then fill’d
 “ with the Shells of Cockles ; it ends at the Depth of Thirty nine Feet.
 “ After that, another Layer of Marshy Ground, about the Thickness of
 “ two Feet, appears, heap’d up with Reeds, and the Leaves and Branches
 “ of Plants. When this is remov’d in the digging, another Layer of
 “ Chalk, partly of the same Bulk with the former, offers itself, and ends
 “ at the Depth of Fifty two Feet ; after that, another of Marshy Ground,
 “ not unlike the Stratum of the same Kind above, then another of Chalk,
 “ of the same Nature with the superior Strata, but of lesser Size and
 “ Thickness ; this lies over another Stratum of Marsh, that ends in the
 “ Level, where the Auger is fix’d. This is soft, sandy, mix’d with Gra-
 “ vel and Cockle-Shells. This Disposition of Layers, so well distinguish’d
 “ by these Spaces, is observ’d in all Wells of the City and Suburbs, to
 “ keep the same Order and Regularity.

“ Since the Tool in Digging often hits on large Trunks of Trees and
 “ Plants, as I have frequently remark’d, it costs the Labourers a greater
 “ Toil in Boring : A clear Argument, that this Soil was sometime
 “ expos’d to Air. Yet I never observ’d them in the Chalky, but in the
 “ Marshy Layers, or in the Space between the Chalk, and the Foundations
 “ of the City. In the lowest Depth of the Wells are found great Bones,
 “ Coals, Flints, and Pieces of Iron. I designedly omit a Variety of un-
 “ accountable

“accountable Things, which the Vulgar report are cast up by the first Gush of the Water; as Leaves of Oak and Chesnut, Millet, Bean-Cods, and many others: Content barely to relate what I view’d my self, or receiv’d from Men of good Authority.” This is the Sum of what regards the History of the Springs of *Modena*, and what we could occasionally observe about them.

It is the Judgment of this learned Man, that these several Flats, some higher than others, are a Proof that the *Adriatick* Gulph, before the Deluge, extended thither, and farther towards *Milan*, and that on the Decrease of the universal Flood, the Soil advanc’d by the Quantity of Slime and Sand left behind, and then, at different times, several Strata of this Kind were form’d by the Suillage of Rivers and Torrents, to its present Height; all this he discourses upon with great Learning and Copiousness. We thought it proper to give this Account, because that Piece has been view’d by few of our Countrymen.

We proceeded from *Modena* to the *Padolironensian* Monastery of St. *Benedict*; the largest in *Italy*, with respect to Endowment, and Estate. It owes its Name to the Situation, between the *Po* and the *Lirona*. The Abbot was of the Family of *Belisani*, known in *France*; a Person of great Humany and Politeness. The Library is furnish’d with a Number of *Latin* MSS only. We observ’d the following amongst them.

A Vellum Bible of the tenth Century.

A Vellum Book of *Origen*’s Works, of the same Age.

A Vellum Book of the tenth Century, of St. *Jerome*’s Epistles.

A Vellum Book of the tenth Century, of his Commentaries.

A Book of the same Age, containing St. *Jerome* of Ecclesiastical Writers, with some Pieces of *Cassiodorus*; and at the end the Verses of *Proba Falconia*. Where are these Words, *Proba Uxor Adelphi, Mater Olibrij & Aliepij* (sic pro *Alypij*) *Cum Constantini* (sic pro *Constantij*) *Imperatoris Bellum adversus Magnentium conscripisset, conscripsit & hunc Librum*. That is, *Proba* the Wife of *Adelphus*, Mother to *Olibrius* and *Aliepius* (instead of *Alypius*) having written the War of *Constantin* (instead of *Constantius*) against *Magnentius*, she also writ this Book.

A Book of the eleventh Century in Vellum, begins thus: *Incipit Tractatus primus S. Ambrosij Episcopi de Epist. Pauli ad Romanos. Deinde sequitur Tractatus Domini Remigij Venerabilis Monachi, & eruditissimi Commentatoris. In omnibus autem nomen suum tacuit, ut cum Sapientia culmen quoque humilitatis attingeret*. That is, Here begins the Treatise of St. *Ambrose*, Bishop, on the Epistle of *Paul* to the *Romans*: Then follows the Treatise of *D. Remigius*, the Venerable Monk, and most Learned Commentator. He conceal’d his Name in all Parts, that he might attain the Height of Humility as well as Wisdom.

A Book of the eleventh Century, being *Gregory the Great* on *Ezekiel*, and *Remigius* on *Mark*.

A Book of the tenth Century, being *Gregory the Great* on *Job*.

A Book of the fourteenth Century, being his Epistles.

Another Book of the twelfth Century, being *Gregory the Great*’s Morals on *Job*.

A Volume of the ninth Century, the Works of *Isidorus* of *Sevil*, and *Fulian* of *Toledo*.

A large Volume of the eleventh Century, being *Burchardus* of the Power and Supremacy of the See Apostolick.

Claudius

Claudius of *Turin's* Comments upon *Ruth*, and the Books of *Kings*.

A Volume of the twelfth Century, by *Hugo*, of the Cloyster of the Soul and Body.

Here are also other Volumes of the Works of *St. Augustin*, *St. Ferome*, *Origen*, and the Ancient *Latin* Versions of *St. Chrysoftome*.

I never saw so many old Editions any where together. There is a Volume of the Bible printed at *Mentz* in the Year 1462. The first Edition of *Homer*, &c.

On the first of *August*, we went in a Barge to the *Mincio*, and thence to *Mantua*. From *Mantua* we proceeded to *Ferrara*, thence to *Chioza*, and arriv'd at *Venice* on the 4th of *August*. That same Day we went to *Lido*, where is a Monastery of our Monks of *Cassino*, under the Invocation of *St. Nicholas*. We hasted thence to the Burial Place of the *Jews*, which is near it. At the Entrance into it, on a Marble Table fix'd in the Wall, is the following Inscription,

בלע המות לנצח ומחה ידו
אלהים דמע מעל כל פנים
וחרפת עמו יסיר מעל כל
הארץ כי יהוה דבר :

Id est, Deglutit mors usque in æternum, & absterget Dominus
Deus lacrymas ab omni vultu,
& opprobrium populi sui removebit ab universa
terra, quia Dominus loquutus est.

That is, *Death* swallows up for ever, and the Lord God will wipe off the
Tears from all Eyes.

And he will take away the *Reproach* of his People from off all the Earth, be-
cause the Lord hath spoken it.

All about are the Graves of the *Jews*, with their Inscriptions, which it is not worth the while to insert here.

On the 6th Day of *August*, attended by *D. Apostolus Zeno*, a Learned Man, and an Ornament to that City, who often did us much Favour, as also by *D. Byrone*, a Priest Learned in *Greek*, we went to the Palace of *John Charles Grimani*, a Senator of *Venice*, where we observ'd many things, which though we were there several times, we shall set down all under this Day. At the Entrance is a Square Cloyster, in which stands the Statue of *Julius Cæsar* in Armour, not made by any very skilful Master. Opposite to him stands *Agrippa* naked in Marble, twice as tall as a Man, carv'd by an excellent Hand, and holding a Dolphin by the Tail, whose Head rests on the Ground. On his Coin *Neptune* is express'd, bearing a Dolphin in his Right Hand turn'd up, holding a Trident in his Left, in Token of his Command over the Sea. The Statues and Figures of *Agrippa* are very rare, and therefore these are of great Value.

In the same Place there are many Bass Relieves and frequent Inscriptions, whereof I will here insert a most elegant *Greek* one, which is over the Well; because in *Spon's* Miscellanies of Learned Antiquity, pag. 336. it is full of Errors.

1 Spon. Ποσει-
νικῶ.

2 Spon. φίλῶ.

3 νυν δεστ in
Spon.

4 Spon. Απαυ-
τον.

5 Spon. Αεξισ.

6 Spon. ΤΩΝ
male.

7 Spon. διδομ-
τας.

8 Spon. εν.

9 Spon. Αυξ-
γυνωπι.

ΕΔΟΞΕΝ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΔΗΜΩ 1 ΓΟΡΓΟΝΙΚΟΣ
ΔΙΟΚΛΕΟΥΣ ΕΙΠΕΝ ΕΠΕΙ Η ΠΟΛΙΣ ΗΠΑΡΙΩΝ ΕΝ
ΤΕ ΤΟΙΣ ΕΝΠΡΟΣΤΕ ΧΡΟΝΟΙΣ ΕΥΝΟΥΣ ΚΑΙ 2 ΦΙΛΗ
ΟΥΣΑ ΔΙΑΤΕΛΕΙ ΤΩ ΔΗΜΩ ΤΩ ΚΥΖΙΚΗΝΩΝ ΚΑΙ 3 ΝΥΝ
ΑΠΟΣΤΕΙΛΑΣΑ ΠΡΕΣΒΕΙΣ ΚΥΔΙΑΝ 4 ΑΜΙΑΝΤΟΝ
ΚΑΙ ΑΡΧΕΦΥΛΟΝ ΛΕΟΝΤΙΟΣ 5 ΛΕΙΟΙ ΤΟΝ ΔΗΜΟΝ
ΑΠΟΛΛΟΔΩΡΟΥ ΤΟΥ ΑΠΟΛΛΩΝΙΟΥ ΝΗΣΙΑΡΧΟΥΝ
ΤΟΣ ΚΑΙ ΠΟΛΛΑ ΚΑΙ ΜΕΓΑΛΑ ΧΡΗΣΙΜΟΥ ΓΕΓΕΝΗ
ΜΕΝΟΥ ΤΩ ΔΗΜΩ 6 ΤΩ ΠΑΡΙΩΝ ΤΑΣ ΤΙΜΑΣ ΤΑΣ 7 ΔΕ
ΔΟΜΕΝΑΣ ΑΥΤΩ ΥΠΟ ΤΟΥ ΔΗΜΟΥ ΤΟΥ ΠΑΡΙΩΝ 8 ΕΝ
ΤΕ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΔΗΜΩ 9 ΑΝΑΓΝΩΝΑΙ ΚΑΙ ΤΟΙΣ
ΔΙΟΝΥΣΙΟΙΣ ΕΝ ΤΩ ΘΕΑΤΡΩ ΣΤΕΦΑΝΩΝΑΙ ΚΑΙ ΤΑΣ
ΤΙΜΑΣ ΑΝΑΓΓΕΙΛΑΙ ΚΑΙ ΤΟ ΠΟΝ ΑΙΤΟΥΝΤΑΙ ΕΝ ΤΗ ΑΓΟ
ΡΑ ΕΝ ΩΙ ΣΤΗΣΟΥΣΙ ΤΗΝ ΕΙΚΟΝΑ ΔΕΔΟΧΘΑΙ ΤΗ ΒΟΥ
ΛΗ ΚΑΙ ΤΩ ΔΗΜΩ ΕΠΑΙΝΕΣΑΙ ΜΕΝ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΠΑ
ΡΙΩΝ ΟΤΙ ΕΥΝΟΥΣΩΝ ΚΑΙ ΦΙΛΟΣ ΔΙΑΤΕΛΕΙ ΤΩ ΔΗΜΩ ΤΩ ΚΥ
ΖΙΚΗΝΩΝ ΕΠΑΙΝΕΣΑΙ ΔΕ ΚΑΙ ΑΠΟΛΛΟΔΩΡΟΝ ΑΠΟΛΛΩ
ΝΙΟΥ ΦΙΛΟΤΙΜΙΑΣ ΕΝΕΚΕ ΚΑΙ ΕΥΝΟΙΑΣ ΤΗΣ ΕΙΣ ΤΟΝ
ΔΗΜΟΝ ΤΟΝ ΠΑΡΙΩΝ ΤΟΤΕ ΔΕ ΠΡΥΤΑΝΕΙΣ ΣΤΕΦΑ
ΝΩΣΑΙ ΑΠΟΛΛΟΔΩΡΟΝ ΤΟΙΣ ΑΝΘΕΣΤΗΡΙΟΙΣ ΕΝ ΤΩ
ΘΕΑΤΡΩ ΚΑΙ ΑΝΑΓΓΕΙΛΑΙ ΤΑΣ ΤΙΜΑΣ ΤΑΣ 10 ΔΕΔΟΜΕ
ΝΑΣ ΑΥΤΩ ΤΗ ΠΟ ΠΑΡΙΩΝ ΔΕΔΟΧΘΑΙ 11 ΔΕ ΑΥΤΩ ΚΑΙ ΤΟ
ΠΟΝ ΕΝ ΩΙ ΣΤΗΣΟΥΣΙ ΤΗΝ ΕΙΚΟΝΑ ΠΑΡΑ ΤΑΣ ΤΡΑΠΕ
ΖΑΣ 12 ΠΡΟ ΤΗΣ ΣΤΟΑΣ ΤΗΣ 13 ΔΩΡΙΚΗΣ ΑΝΑΓΡΑΦΑΙ ΔΕ
ΚΑΙ ΤΑ ΨΗΦΙΣΜΑΤΑ ΚΑΘΑ ΤΕΤΙΜΗΤΑΙ ΑΠΟΛΛΟΔΩΡΟΣ
ΤΗ ΠΟ ΠΑΡΙΩΝ ΕΙΣ ΤΑ 14 ΔΗΜΟΣΙΑ ΓΡΑΜΜΑΤΑ. ΠΕΜΨΑΙ ΔΕ
ΚΑΙ ΞΕΝΙΑ ΤΟΙΣ ΠΡΕΣΒΕΤΤΑΙΣ ΤΟΤΕ ΠΡΥΤΑΝΕΙΣ ΚΑΙ
ΤΟΝ ΤΑΜΙΑΝ ΚΑΘΟΤΙ ΑΝ ΔΟΚΕΙ ΑΥΤΟΙΣ.

10 Spon. διδο-
μντας.

11 δε, δεστ in
Spon.

12 Spon. πρῶ-
της.

13 Spon. Δωρι-
κης.

14 Spon. δη-
μουτα.

Here the Lines
are intermitted

15 Spon. ἑταί-
ρος ΑΙ-
ΣΚΙΝΗΣ.

ΤΗΣ ΑΝΑΓΡΑΦΗΣ 15 ΕΠΕΜΕΛΗΘΗ ΣΘΡΥΤΝΗΣ
ΦΙΛΩΝΟΣ ΤΑΜΙΑΣ.

The Letters in these two last Lines are somewhat eras'd. Spon certainly reads Erroneously : I corrected it Σθρῦτνης.

The English of it is thus,

It pleaseth the Senate and the People. Gorgonicus the Son of Diocles, said, Whereas the City of the Parians, which was both formerly well affected, and still continues in the Friendship of the People of Cyzicus, has now sent Cydias, Amiantus, and Archephylus, Embassadors ; Leontius proposes to the People, under the Government of Apollodorus, the Son of Apollonius, who has been useful to the Parian People by many famous Acts, that the Honours done him by the Parian People, may be read in the Senate and to the People (that is of Cyzicus) and that he may be Crown'd in the Theatre, and his Honours proclaim'd on the Festivals of Dionysius, or Bacchus ; and they (the Ambassadors) ask to have a Place assign'd them in the Publick Market-Place to erect his Statue on. It is decreed by the Senate and People, that the Parian People be commended for that they continue Friendly and Amicable to the People of Cyzicus ; as also that Apollodorus the Son of Apollonius be commended for his Affection and Generosity towards the Parian People ; and that the Prytanes (that is, the Magistrates) on the Anthesteria (that is, the Festivals of Bacchus, when Garlands are us'd) do Crown Apollodorus in the Theatre, and proclaim the Honours done him by the Parians ; and that a Place be assign'd him, where a Statue shall

shall be erected, near the Tables before the Dorick Portico; and that the Decree pass'd by the Parians in Honour of Apollodorus, be register'd among the Publick Records, and the Prytanes, and Store-keeper or Treasurer, send such Presents to the Embassadors, as they shall think fit.

Schrynes the Storekeeper, Son to Philo, order'd the Inscription.

Spon, who read amiss in several Places, made a very imperfect Translation.

The Library is furnish'd with Manuscript Volumes, especially Greek, where, as the Time would permit, I took Notice of these.

A Vellum Book of the eleventh Century, being the New Testament in Greek.

Theodorus of Antioch on the twelve Prophets, beginning thus, 'Εἰς ἑλεγχον τῶν ἀβασανίστων: i. e. To confute those Things that without Examination, &c. This Book is not yet publish'd; it is also in the Imperial Library at Vienna, and in the Vatican. It is not known whether it be of Theodorus the Antiochian, or the Heracleian, or of some other of that Name, there being many. These Commentaries are of good Note; the Volume Modern.

A Catena upon Job, a Modern Volume. It is the same that is handed about among those Works publish'd under the Name of Nicetas. It begins, Ὑπόθεσις μὲν: i. e. The Argument, &c.

Theodoret on the Psalms, a Vellum Book of the tenth Century.

Also Theodoret's Prelude, or Prospect of the Cure of Greek, or Native Distempers, a Modern Book. It begins, Πολλάκις μοι: i. e. When I often.

A Volume of St. John Chrysostome on St. John.

St. Cyril's Catechisms; as also Simeon of Thessalonica of Ecclesiastical Mysteries, a Modern Volume.

A Modern Volume of Maximus, in which are several Things never publish'd.

The Law Titles of the Emperors of Constantinople; beginning, Οἱ μαθηματικοὶ: i. e. The Mathematicians.

The History of Barlaam and Josaphat, imperfect at the end. It begins, Ὅσοι πνεύματι: i. e. As many as are led by the Spirit of, &c.

John Cantacuzenus against Mahomet, a Modern Volume.

Pappus Alexandrinus of Geometry: Συναγωγὴν τεύλει.

Nonnus's Dionysiaca, a Modern curious Volume.

Manuel's Erotemata, in a Volume of the fourteenth Century; but this was written with erasing, and almost blotting out other Things that had been penn'd in the ninth Century, as appears by the Character, which is still to be read in some Places; but what is eras'd, seems to have been the Homilies of some Father. The like often happens.

Ptolomey's Cosmography imperfect, in a modern Volume.

Philostratus's Heroicks, a modern Volume.

The Prologue of a certain Philosopher called Syntipa, translated out of Syriac into Greek, Literally, and Word for Word. The Work begins, There was a certain King called Cyrus, who had seven Wives. This seems to be a Fiction of some very trifling Grecian. The Prologue begins, Διήγησις τῆς: i. e. The Discourse of a Philosopher.

The

The Books of *Homer, Euripides, Sophocles, and Eschylus.*

The *Alcoran* very curiously writ, the first Pages gilt.

A *Catena* upon *Matthæw*, Vellum, of the Eleventh Age.

Heron's Πνευματικά, of Pneumatical Machines.

There are many other Things here very remarkable, as Pictures by the ablest Masters; and a considerable Quantity of Earthen Ware, as Dishes with Drawing in the hollow Part by *Raphael*; tho' many deny them to be *Raphael's*, there are scarce so many of this Sort any where. There is also a Closet full of Bass Relieves, Figures, Inscriptions, and other Monuments of Antiquity, which we were only allow'd to look on thro' Grates at the Door, for we always found the Doors lock'd, nor was the Key to be found whether designedly, or by Accident, is not known.

In a particular Nich is *Jove's* Head in Marble, with this Inscription. BONO DEO BROTONTI; a Mistake of the Workman, instead of *Brontonti*, Βροντῶντι, the Thunderer; such Mistakes occur in *Gruter's* Dissertations on this Subject have been publish'd, first by the Renown'd *John Antony Astorius*, and afterwards by the Learned, and our great Friend, *Philip de la Tour*, in his Elegant Work, *de Dijs Aquileiensibus*.

On the 7th Day of *August*, we were brought into the Library of *St Mark*, by the Abbot *Leith*, or *Gualtieri*. At the Entrance is to be observ'd the Porch full of Bass Relieves, Marble Figures, Statues, and Inscriptions. There is the Rape of *Ganymede* Masterly carv'd, and thought to be done by *Phidias*; the Statue of *Leda*; *Paris* with a *Phrygian* Cart; *Trajan's* Head; the Figures of *Vespasian, Marcus Aurelius, Septimius Severus, &c.* Many of these were given to the Library by the *Grimani*; among which I took Notice of this Inscription, A. ORCIVI. A. F. P. A. L. &c. which in *Gruter*, pag. 949. is mention'd as belonging to the *Grimani*. In this Library there are none but Manuscript Books, most of them *Greek*, and presented by Cardinal *Bessarion*. Here was Hope of a mighty Harvest; but on the 8th of *August*, when we came the third time by Appointment, the Abbot told us, that the Procurator *Cornaro*, who has the chief Care of the Library, upon an Information given him, by I know not what Person, that had slipp'd into the Library the Day before, had forbid our being allow'd to examine, much less to transcribe, thinking it for the Honour of the Republick, and its Library, that so great a Number of Manuscripts should stand quietly on their Shelves, and be of no manner of Use; as if Cardinal *Bessarion*, who took so much Care to find out those Books, and bring them together from several Parts of the World, had done it only to have them heap'd up in a beautiful Room, and lye there till they perish with Age, or Worms, or Fire, as often happens.

But they said they were Jealous of admitting learned Men to turn over the Manuscripts, ever since a *Grecian* Library-keeper, being accus'd of having made his Profit of them, and sold many, poison'd himself.

Of all that great Stock, I took only this short Note of Books.

A Volume of the fourteenth Century, of the *Epistles of St. Isidorus of Pelusium, or Belbais in Egypt, for expounding the Holy Scripture. Of the Creation of the World*; the beginning of the first Epistle is, Ἐπειδὴ κυκλικόν; i. e. Since the Course of Time is Circular, &c. There are Twelve hundred Epistles to several Persons, which tend to the expounding of the Holy Scripture, and are digested according to the Order of Books and Verses of the Old and New Testament. But whereas, among the Epistles of *Isidorus*, whereof three Thousand are printed, many relate to the expounding

pounding of Texts of Scripture. I dare not affirm they are the same, or different from those in the aforesaid Volume. Cardinal *Barbadius* of Blessed Memory, had design'd to publish them, but being prevented by Death, has left that Province to some other.

On Shelf 31. a Vellum Volume, *Epiphanius's Panaria*, which Books are very rare in *Italy*.

On Shelf 32. *St. Basil's* Epistles.

On the same Shelf, a Vellum Book of considerable Antiquity, of Verses on the Life of *St. Gregory Nazianzen*.

On Shelf 34. three Books of *Eusebius de Præparatione Evangelica*. The Manuscripts *de Præparatione Evangelica* are common enough, those *de Demonstratione* extraordinary rare.

On Shelf 37. a Vellum Manuscript of the Gospel of *St. Matthew* in *Greek*, with the *Hebrew* against it. It is to be observ'd whether that be the *Hebrew* Version publish'd by *Munster*.

On the same Shelf, *Origen* on *St. Matthew* and *St. John*:

A *Greek* Volume, the Works of *Josephus* in *Greek*, written by Order of Cardinal *Bessarion* at *Rome*, Anno 1469.

The Fabulous History of *Alexander the Great*; the same perhaps we commended above, and which is assign'd to one *Callisthenes*.

Themistius de Amicitia.

Alcinous de Dogmatibus Platonis.

Lampus Buragus's Strageticon, or manner of making War on the *Turks*.

At the Entrance I took a Notable *Greek* Inscription. It is a Decree of the *Athenians*, who liv'd in the Island *Delos*, set down by *Gruter*, pag. 405. of his *Thesaurus*, but without any Connection, imperfect and falsify'd in many Places, tho' it be very perfect to be read on the Stone; we here give it entire.

It is on a Marble Stone, almost four Foot in Length, and one in Breadth.

1 *Gruter. Ag-
grytu.*

2 *Agg want-
ing in Gruter.*

3 *Gruter. Juu
vuu xxi.*

ΕΠΙ ΑΡΙΣΤΑΙΧΜΟΥ Ι ΑΡΧΟΝΤΟΣ
ΓΑΜΗΛΙΩΝΟΣ ΔΕΚΑΤΕΙ ΙΣΤΑΜΕΝΟΥ
ΕΚΚΛΗΣΙΑ ΚΥΡΙΑ ΕΝ ΤΩ ΕΚΚΛΗΣΙΑΣΤΗΡΙΩ Ι
ΜΕΝΑΝΔΡΟΣ ΜΕΝΑΝΔΡΟΥ ΜΕΛΙΤΕΥΣ ΕΙΠΕΝ
ΕΠΕΙΔΗ ΕΥΒΟΥΛΟΣ ΔΗΜΗΤΡΙΟΥ ΜΑΡΑΘΩΝΙΟΣ
ΕΝ ΤΕΤΑΙΣ ΑΡΧΑΙΣ 1 ΕΦΑΣ ΕΧΕΙΡΟΤΟΝΗΘΗ ΚΑΛΩΣ
ΚΑΙ ΕΝΔΟΞΩΣ ΑΝΑΣΤΡΑΦΕΙΣ ΑΝΕΚΚΛΗΤΟΝ ΕΛΥ
ΤΟΝ ΠΑΡΕΣΧΕΤΟ ΑΡΧΕΘΕΩΡΟΣ ΤΕ ΑΙΡΕΘΕΙΣ ΚΑΙ
ΜΕΤΑ 3 ΤΟΥ ΥΙΟΥ ΤΕ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΣΥΝΘΕΩΡΩΝ
ΠΑΝΤΑ ΚΑΛΩΣ ΚΑΙ ΠΡΕΠΟΝΤΩΣ ΒΡΑΒΕΥΣΑΣ
ΤΟ ΤΕ ΠΡΩΤΟΝ ΠΑΝΑΘΗΝΑΙΟΙΣ ΕΠΟΙΗΣΕΝ ΤΟΝ
ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΤΩΝ ΕΝ ΔΗΛΩ ΤΙΜΗΘΗ
ΝΑΙ ΧΡΥΣΩΙ ΣΤΕΦΑΝΩΙ ΑΝΑΓΟΡΕΥΜΕΝΩΙ ΕΝ
ΤΩ ΕΝ ΑΣΤΕΙ ΘΕΑΤΡΩΙ ΠΡΕΣΒΕΥΣΑΣ ΤΕ ΠΑΛΕΟΝΑΚΙΣ
ΚΑΙ ΑΓΩΝΙΣΑΜΕΝΟΣ ΕΚΤΕΝΩΣ ΠΟΛΛΑ ΤΩΝ ΧΡΗ
ΣΙΜΩΝ ΑΘΗΝΑΙΟΙΣ ΤΟΙΣ ΕΝ ΔΗΛΩ ΠΕΡΙΕΠΟΙΗΣΕΝ
ΙΕΡΕΥΣ ΤΕ ΓΕΝΟΜΕΝΟΣ ΤΩΝ ΜΕΓΑΛΩΝ ΘΕΩΝ ΚΑΙ
ΠΑΛΙΝ ΤΟΥ ΑΣΚΛΗΠΙΟΥ ΚΑΙ ΠΑΛΙΝ ΑΙΡΕΘΕΙΣ ΥΠΟ ΤΟΥ

4 Grut. has it
not, it is thus ;
but to be read
wrong.

5 This Line is
maim'd in
Grut.

6 In Grut. this
Word is mutil-
ated.

7 And this.

8 Gruter. τη
βουχ.

9 Grut. φει
την τη.

10 Grut. της
βουλ.

11 This Word
is maim'd in
Gruter.

12 Grut. φτ-
λαγδρωπ.

13 Grut. ΘΙ-
ΝΑΙΟΣ.

14 Grut. ἐν
Αθήναις.

ΔΗΜΟΤ ΚΑΙ ΛΑΧΩΝ ΤΟΤ ΔΙΟΝΤΣΟΤ ΚΑΙ ΕΚ ΤΩΝ ΙΔΙΩΝ 4 ΠΑΣ
5 ΔΑΠΑΝΗΣΑΣ ΤΑΣ ΠΟΜΠΑΣ ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΤΗΕΡ ΑΘΗΝΑΙ
ΩΝ ΚΑΙ ΡΩΜΑΙΩΝ ΚΑΛΩΣ ΚΑΙ ΙΕΡΟΠΡΕΠΩΝ ΣΤΝΕΤΕΛΕ
ΣΕΝ ΟΠΩΣ ΟΥΝΟΔΗΜΟΣ ΦΑΙΝΗΤΑΙ ΤΟΙΣ 6 ΕΤΧΡΗΣΤΟΤ
ΣΙΝ 7 ΑΞΙΑΣ ΑΠΟΔΙΔΟΤΣ ΧΑΡΙΤΑΣ. ΑΓΑΘΕΙ ΤΤΧΕΙ ΔΕ
ΔΟΧΘΑΙ 8 ΤΕΙ ΒΟΤΑΒΙ ΤΟΤΣ ΛΑΧΟΝΤΑΣ ΠΡΟΒΑΡΟΤΣ
ΕΙΣ ΤΗΝ ΕΠΙΟΤΣΑΝ ΕΚΚΛΗΣΙΑΝ ΧΡΗΜΑΤΙΣΑΙ
9 ΠΕΡΙ ΤΟΤΤΩΝ ΓΝΩΜΗΝ ΔΕ ΣΤΜΒΑΛΛΕΣΘΑΙ ΤΗΣ
ΒΟΤΑΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ ΟΤΙ ΔΟΚΕΙ 10 ΤΕΙ ΒΟΤΑΒΕΙ ΣΤΕ
ΦΑΝΩΣΑΙ ΕΤΒΟΤΑΟΝ ΔΗΜΗΤΡΙΟΤ ΜΑΡΑΘΩΝΙΟΝ
ΤΩΙ ΙΕΡΩΙ ΤΟΤ ΘΕΟΤ ΣΤΕΦΑΝΩΙ ΑΡΕΤΗΣ ΕΝΕΚ ΕΝ
ΚΑΙ ΕΤΝΟΙΑΣ ΤΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ ΧΕΙΡΟΤΟΝΗΣΑΙ
ΔΕ ΚΑΙ ΠΡΕΣΒΕΙΣ ΗΔΗ 11 ΤΡΕΙΣ ΟΙ ΤΙΝΕΣ ΕΠΕΛΘΟΝ
ΤΕΣ ΕΠΙ ΤΗΝ ΑΘΗΝΗΣΙΝ ΒΟΤΑΗΝ ΚΑΙ ΕΚΚΛΗΣΙΑΝ
ΠΑΡΑΚΑΛΕΣΟΤΣ ΤΟΝ ΔΗΜΟΝ ΣΤΝΕΠΙΧΩΡΗΣΑΙ
ΤΟΙΣ ΕΥΗΦΙΣΜΕΝΟΙΣ ΕΤΒΟΤΑΩΙ 12 ΦΙΛΑΝΘΡΩΠΟΙΣ
ΑΝΑΓΡΑΨΑΙ ΔΕ ΤΟΔΕ ΤΟ ΨΗΦΙΣΜΑ ΚΑΙ ΕΙΣ ΣΤΗΛΗΝ
ΛΙΘΙΝΗΝ ΚΑΙ ΣΤΗΣΑΙ ΕΝ ΤΩΙ ΗΡΑΚΛΕΙΩΙ ΠΡΕΣΒΕΙΣ
ΕΙΣ ΑΘΗΝΑΣ ΚΑΤΑ ΤΟ ΨΗΦΙΣΜΑ ΟΙ ΔΕ ΚΕΧΕΙΡΟ
ΤΟΝΗΝΤΑΙ ΑΝΘΕΣΤΗΡΙΟΣ ΕΚ ΜΤΡΙΝΟΤΤ ΤΗΣ
ΞΕΝΟΦΙΛΟΣ 13 ΟΙΝΑΙΟΣ ΔΗΜΗΤΡΙΟΣ ΜΑΡΑΘΩΝΙΟΣ
ΕΠΕΨΗΦΙΣΘΗ ΚΑΙ 14 ΑΘΗΝΗΣΙΝ.



The *English* of the said Inscription is this :

*At the Legal Assembly in the Publick Place of Meeting, under Aristechmus the Archon, (that is, Chief Magistrate) on the 10th of the Month Gamelon ; Menander, the Son of Menander of Malta, said, Whereas Eubulus, the Son of Demetrius the Marathonian, behaving himself justly and honourably in those Offices to which he was chosen, appear'd above Reproach, and being constituted overseer of the Publick Games, distributed the Rewards fairly, and according to Merit, with his Son and other Collegues. And he first obtain'd at the * Panathenæa, that the Athenians who are at Delos should be honour'd with a Golden Crown, which was proclaim'd in the Theatre which stands in the City ; and having been often employ'd on Embassies, and behaving himself worthily, procur'd many Advantages to the Athenians residing at Delos. Being also made Priest of the Great Gods, and afterwards of Æsculapius, and being again elected by the People, and having obtain'd the Priesthood of Bacchus, he at his own Cost perform'd the Sacrifices and Solemnities for the Athenians and Romans, handsomely and as became a Priest. To the end therefore that the People may appear to have made due Returns to those who have been serviceable and useful to them ; in a happy Time be it spoken, it has been decreed in the Senate, that those who now preside do mention these Things in the next Assembly, and that the People be acquainted with the Opinion of the Senate, which is, That the Senate thinks fit that Eubulus, the Son of Demetrius the Marathonian, be Crown'd with the God's Sacred Crown, for his Virtue and Affection to the People ; and that three Ambassadors be now chosen to go to the Senate and Assembly of the Athenians, to desire their Concurrence to the Decrees made in favour of Eubulus ; and that this Decree be writ on a Stone Table, and set up in the Heracleum. The Ambassadors chosen for Athens, pursuant to this Decree, were Anthesterius of † Myrrhinusa, Xenophilus the || Oenean, Demetrius the Marathonian.*

The Decree was also confirm'd at *Athens*.

The Senate
and People.

The Senate
and People.

The Senate
and People.

The Priest of
the Great Gods.

The Priest of
Bacchus.

The Priest of
the Great Gods.

The Senate
and People.

The Priest of
Æsculapius.

The Senate
and People.

We

* *Panathenæa*, was the *Quinquatria*, or five Days Festival of *Minerva*, on which her Robe us'd to be carry'd about.

† *Myrrhinusa*, was a Village in the Tribe of *Pandion*.

|| *Oenean*, from *Oenoe* ; there were two Villages of this Name in the Province of *Attica*, one in the Tribe *Aiantis*, the other in *Hippothontis*.

We spent the Afternoon in viewing the *Grecian* Archbishop of *Philadelphia*'s Manuscripts. His Name is *Miletius Typaldus*, Learned in *Greek* and *Latin*, and excellently knowing in Ecclesiastical Discipline. He receiv'd us Courteously and Friendly, and gave leave to transcribe what we thought fit. These I took Notice of among his Manuscripts.

A Vellum Volume of the eleventh Century, *Theodoret* on the Psalms. It begins, 'Εγὼ μὲν; i. e. To me indeed.

In another Volume, his Questions on the Holy Scripture.

In another, *Theodorus* of *Antioch* on the twelve Prophets; the same Work before mention'd in the Palace of *Grimani*. In his Preface to the Commentary on *Osea*, this *Theodorus* quotes his Book on the Psalms, and generally expounds Literally. The Commentary is in a good Character; I do not remember whether the Word *Αντιοχεύς*, *Antiochian*, be in the Book, or whether I added it upon my own Opinion.

A Volume of the eleventh Century, Vellum, *Hesychius* of *Jerusalem*'s Exposition on the Psalter, imperfect, in the beginning, 'Εστὶν μὲν ἔν; There is therefore, &c. Many odd Pieces of this are in the *Catenæ*; the whole Work was never printed.

A short *Greek Catena* on the Psalms, Vellum, of the eleventh Century.

A *Catena* on the Psalms, in Silk, of the twelfth Century.

A Volume of the twelfth Century, *Euthymius*'s *Panoplia*, never printed in *Greek*, but only in *Latin*.

A Vellum Book of an excellent Character, and the eleventh Century, *St. John Damascene*'s Parallels, and other Pieces of his.

Gelasius's History, a Modern Volume.

Another Modern Volume, being the Epistle of Pope *John* to *Photius* the Patriarch, beginning, Ἐκ ἀγνοῦν : i. e. We know, &c.

The Archbishop was clad in a Black Garment reaching down to his Heels, with a Purple Silk Border to it. His Furniture was indifferent; he is always attended by three Deacons for his Episcopal Function, and the Service of his House.

The next Day, being the 9th of *August*, we went the second time to the *Greek Church* to Even-Song, being invited by the Archbishop. The Church is small, clean, and built after the *Grecian* manner. We sat down in the Place assign'd us by the Prelate. The Archbishop was in the first Seat on the Right Hand, having a Violet Colour Cloak over his common Habit. In his Hand he held a Staff, with a Piece crossing it on the Top like a T. That Day they celebrated the Feast of *St. Eudocimus*. Those who were to sing the Office, were rank'd on both Sides the Choir; but behind the Prelate were five or six young Clergymen newly shorn. All things being in this Order, a Priest with a Stole on, open'd the Doors of the Sanctuary, which the *Greek* call the Holy of Holies. Then one of the Clergymen stood up in the Midst of the Choir, and recited seven Psalms in *Greek*; then the rest sang on both Sides, yet so that only one sang the Hymns either of our Saviour's Resurrection, or in Honour of *St. Eudocimus*, &c. the rest being silent. At the end of the Even-Song, the Priest who had open'd the Holy of Holies, dismiss'd the People, after praying for the Faithful of all Sorts, and saying to the Bishop, εἰς πολλὰ ἔτη, *For many Years*. When the Office was over, the worthy Prelate call'd us to the Holy of Holies; it is in the farther Part of the Choir, which they call *Mitulus*; the Archbishop deny'd Admittance to other Laymen, who follow'd, saying, that Place was only for Priests and Clergymen, which

which favours of the Ancient Discipline ; and it is also something of old Custom, that only one Mass is daily said in that Church.

On the 11th of *August* we went with *D. Apostolus Zeno* to the *Dominican's* Library of *St. John and Paul* ; where there are many Greek Manuscripts, whereof I took this Particular.

St. Gregory Nazianzen's Epistles, and some of *St. Basil's*, in a Volume of the twelfth Century.

St. Thomas of Aquin's Works in Greek, of the fourteenth Century.

The History of *Thucydides*, a Vellum Book of the eleventh Century.

A Silken Manuscript of the fourteenth, in two Volumes. *Suidas's* *Lexicon*.

A begins, Α αεζ ; i. e. A in *Aristophanes*, &c. E begins, Ε ε συλλαβῆ, &c.

One *Thomas* on *Psaltes* of *Antioch*, of the Son of God.

Plutarch's Lives, beginning with *Demetrius*, a Book of the twelfth Century.

Libanius's Orations, of the fourteenth Century.

George Cedrenus's History, a Book writ in the Year of the World 6792. which is of *Christ* 1284. on Silk Paper. It begins, Πολλὰν τῆς, i. e. Of many that, &c.

Aristides's Orations, on Vellum, of the eleventh Century.

A Book of the fifteenth Century, of an Anonymous Author, of Philosophical Causes and Things. Ascrib'd to *John Cornelius*, Son to *George Epiphanes*, Uncle to *Catherine*, Queen of *Cyprus*.

Æsop's Apophthegms, of the fourteenth Century.

A large *Lexicon* of the fourteenth Century. It begins, "Ααπλῶ, &c. At the beginning of the Book are these Words, Ἰωάννης Μοναχὸς ὡς ἐγὼ νομίζω. i. e. *John* the Monk's, as I believe.

Stephanus de Urbibus, of the fifteenth Century.

Dionysius Halycarnassæus, of the fifteenth Century ; at the end of this and several other Manuscripts in this Library, are the following Words, or something to the same effect, Θεὸν τὸ δῶρον, &c. i. e. The Gift of God, and the Work of *Cæsar Strategus*.

A Volume of *Appian*, written by the same *Cæsar Strategus*.

Polybius, at the end whereof is set down, that the same *Strategus* writ it at *Florence*, which makes me apt to believe, that *Cæsar Strategus* was one of those *Greeks* brought to *Florence* by *Laurence de Medicis*, to transcribe Manuscripts.

Diodorus Siculus, by the Hand of the same *Strategus*.

Pindar, by the same Scribe.

Dionysius Periegetes, by the same Scribe, who in one Book is call'd a *Lacedemonian*.

Here are also many *Latin* Manuscripts, but most of the Scholasticks of the latter Age ; however, there are some of good Note, as

Guillelmus Pastrængicus, of Illustrious Men. He was Master to *Petrarch*, and by him often mention'd with Commendation. It is a small Work very useful for that Age, and speaks of many Books and Authors not known. Afterwards, in a Bookseller's Shop I met with the same *Pastrængicus*, printed at *Venice* in the Year 1547. However, he is as little known at *Venice*, as if he had never been publish'd ; besides, he is full of infinite Errata, insomuch, that there is scarce a perfect Sentence in him, with Chasms and Deficiencies in many Places, so that I thought it worth while, after correcting, and enlarging him by two *Roman* Manuscripts, to reprint him among my Anecdots.

A Volume of the thirteenth Century, by an Anonymous Author, the Title whereof is, *This Chronicle was compil'd from the Chronicle of Pope * Damascius, Jerome, Eusebius, and St. Isidorus, and from the Chronicle of Honorius Inclusus, and from the Ecclesiastical and Scholastical Histories, and from several Decrees of Ancient Cities; and this down to Frederick, Emperor of the Romans* And this is call'd a Chronicle from the Greek Chronos; so that a Chronicle is a Book containing the Description of Times. The History ends in the Year of Christ 1250. Which Chronicle seems to be of some Value: But tho' I took the Advantage of the coming of the R. F. *Antony Cloche*, General of the *Dominicans*, a Man much to be respected by me on several Accounts, to get this Book, I could not obtain my Desire, nor find out whether it has been ever printed or not.

The Translation of *Athanasius's* Book against the Gentiles, and concerning the Incarnation, by *Ambrose Camaldulensis*.

† Polonus is not writ in the Book, and there are some who think this is not Martin the Polander.

Martinus + *Polonus's* Chronicon, the Beginning whereof runs thus,
 “ Here begins the Chronicle of Brother *Martin*, Chaplain and Penitentiary to our Lord the Pope, concerning the State and Government of the City of *Rome*, and the Acts of the Popes and Emperors.

“ In regard it is very expedient among all others, to Divines and Civilians to know the certain Times of the Popes of *Rome*, of Emperors, and of other Fathers, their Contemporaries, I Brother *Martin*, Chaplain and Penitentiary to our Lord the Pope, have brought down this small Work, collected out of several Chronicles, and Acts of Popes and Emperors, through the several Years of the Incarnation of our Lord, from the first High Priest, JESUS CHRIST, and from *Octavius* the first Emperor, descending by Popes and Emperors to *Honorius* the fourth Pope inclusive, placing the Popes in one Page, in the Year of our Lord when they were created; in another Page opposite to it, under the same Years, are the Emperors, every one in the Year he was created. And for as much as they are said to be as well Popes as Emperors of the City of *Rome*; therefore I have thought it convenient to premise something concerning the State and Condition of the City, that so I may proceed the more orderly upon the Popes and Emperors themselves.

“ I compil'd this present small Work out of the Writings of *Titus Livius*, as also out of the Chronicles of *Orosius*.

“ Also out of the Chronicles of Pope *Damascus*, (so he writes it) of the Acts of the Popes and Emperors.

“ Also out of the Chronicles of *Paul* the Roman Cardinal Deacon, of the Acts of both of them.

“ Also out of the Chronicles of *Gilbertus*, of the Acts of both of them.

“ Also out of the Chronicles of *Richard* Monk of *Cluny*.

“ Also out of the Chronicles of *Gervasius*.

“ Also out of the Chronicles of * *Estodius*.

“ Also out of the Chronicles of *Godfrey* of *Viterbo*.

“ Also out of the Chronicles of Brother *Vincentius Bellivacensis*, (so he writes it) and some I receiv'd from the Decree, and some from the Sufferings of the Saints.

The Book ends thus, *Boniface the Eighth, of the Country of Campania, and the City Anania, late Ann.* Here the Volume is defective. Then follows a Catalogue of the Kings of the *Franks*, ending with *Philip the Fair*.

* Others read *Methodius*.

I have

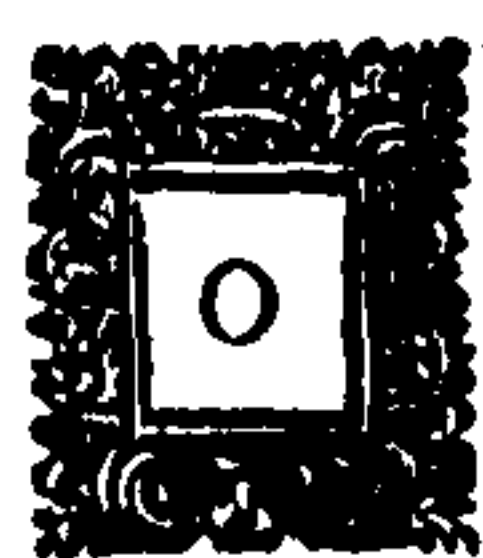
I have thought fit to mention thus much, because the Manuscripts of *Martinus Polonus's* Chronicle vary extreamly, and chiefly in the Beginning ; for where above we read, *To Pope Honorius the Fourth*, other Manuscripts have it, *To Clement the Fourth* ; others, *To Gregory the Ninth* ; and others, *To John the Twenty first* ; so that it is hard to find *Martinus Polonus's* Chronicle among Manuscripts, as it was left by the first Author ; for it appears, that every Amanuensis continu'd the History to his own Time, and inserted the Name of the Pope of his Time, in the Place of him that was there before ; and even in the Series the Manuscripts often vary.

A Volume of the fifteenth Century by *John Columna*, or *Colonna*, of the Order of Preachers, of famous Men to his own Time, in Alphabetical Order ; a Work no way Contemptible, and worthy to be publish'd.

This Library is adorn'd with Wooden Statues of famous Catholicks on the one side, and of Hereticks on the other. Among the Hereticks, are *Erasmus* loaded with Chains, and *William de St Amour* bound in like manner, with Invectives defaming them as bad as *Luther* and *Calvin*.

C H A P. IV.

The Street and Church of St. Mark. The Columns. Michael the Emperor's Aqueduct. The Treasury of St. Mark. The Jewels. Two Inscriptions. Of St. Mark's Gospel, how brought to Venice. Several Epistles on that Subject. The Collections of Rarities, of Contarini, and Ruzzini. The Description of a very large Collection of Antonio Capello, a Nobleman. Precious Stones. Talismans. Medals. The Monument of Reate, on the Bark of a Tree.



OUR most usual Resort was to *St. Mark's* ; and we took a double Survey of the Treasury, and all the Curiosities, with great Exactness ; but we will here offer an Account of all of them.

In the Street of *St. Mark*, where it is bounded by the Sea, are erected two very large Columns ; one of *Egyptian*, the other of *European Granite*, of *Lemnos*, call'd below by *Flaminus Vacca*, *Granito dell' Alba* : On the Front of *St. Mark*, are four Brazen Horses, of a Beautiful Figure, which, as it is reported, were formerly sent to *Rome*, a Present to the Emperor *Nero*, by a certain King of *Parthia*. Hence it is the common Opinion, that they were remov'd by *Constantine* to the City that bears his Name ; and at last, when *Constantinople* was taken by the *Franks* and *Venetians*, were brought to *Venice* by the Care of *Henricus Dandulus*. But a Nameless Author, that wrote of the Wonders of *Rome*, in about the Thirteenth Century, and shall be published below, observes, there were in the Cirque of *Nero*, four Horses resembling these ; which occasions a Surmise, that these were the very Horses, that were translated to *Venice* from *Rome*, not *Constantinople*. And indeed, before I met with this Author, I have found some who doubted, whether these Figures were brought from *Constantinople*.

In the Chapel of Cardinal *Zeno*, I read this Inscription, on a Carv'd Image of the Blessed Virgin, Μητρ Θεῷ ἡ ἀνίκητος, The Invincible Mother of God. On the Left side is a Marble Table fix'd in the Wall, in which are three Holes, plac'd in a Triangular Position, too small to admit the Little Finger. They were three slender Canals of a Spring led to *Constantinople* by the Emperor *Michael*, as a Stanza of four Iambicks, there engrav'd, attests it.

Υδωρ τὸ πρὶν μὲν ἐκ πέτρας ρυέν ξένως
 Εὐχῇ προσήχθη τῷ προφῆτου Μωσέως·
 Τὸ νῦν δὲ ἰοῦτο Μιχαὴλ πλουδῇ ῥέει,
 Οἱ σάζε Χρυσὴ καὶ σιδήριον Εἰρήνῳ.

A Version of which is thus read, cut below it.

Aqua quæ prius ex petra mirabiliter fluxit,
 Oratione Prophetæ Mosis producta est.
 Nunc autem hæc Michaelis studio labitur,
 Quem serva, Christe, & conjugem Irenem.

Thus in *English*.

*When Water from the Rock o'erjoy'd the Land,
 It sprung by Moses Wonder-working Hand:
 This Fountain flows by Michael's Artful Care,
 For whom, and for his Consort, lend a Prayer.*

From a Misconstruction of these Verses arose an Opinion at *Venice*, that this was the very Rock, from which the Water issued for the *Jews*, by the Miracle of *Moses*; but the Inscription tells us otherwise; that as *Moses*, by his Address to Heaven, fetch'd his Water from the Rock; so this was produc'd by the Art of *Michael*. Nor does it in the least belong to the Rock of *Moses*.

Then we are let into the famous Treasury, and Repository of *St. Mark*; and first, in the Presence of the Procruator, the Precious Stones and choice Furniture are exhibited. Twelve Golden Breast-Plates, set with Gems, mention'd by several Hands; formerly us'd, they say, by the Twelve Maids of Honour to the Empress *Helena*, and Twelve Coronets of the like Ornament, and Use. A Vessel of Emerald, and others, form'd each of one entire Precious Stone; a Chalcedony, Agate, Sardonyx, and another of a larger Size of a Turquoise, shap'd like a Bowl, with the following Letters inscrib'd,

برحمتہ اللہ العزیز

Which are not *Egyptian*, as they think, but *Arabic*; and ought to be read, as I imagine, *Bar' allao*, God the Artist. Some Orientals approv'd my Conjecture, and think, with me, that God only could be the Workman of so great a Rarity. They shew you likewise a Lilly, offer'd by *Henry III.* of *France* to the most Serene Republick, and a surprizing Pearl, call'd Mother-Pearl, and several Things of that Nature.

Hence

Hence we took a Turn to the Repository of Relicks; and first they produc'd a Cross, made of the real Cross of CHRIST, as the Inscription carries it; which they assur'd, had been read by no Man. I own, it could not be discover'd without Labour, and is worthy to be inserted. It is in Iambicks,

1. Καὶ τοῦτο γὰρ σοὶ προσφέρω παύσεώς
Ἡδὴ προσέγισσας αὐτῆς ἄδου πύλαις
Τὸ θεῖον ἀναθήμα τὸ ζωῆς ξύλον
Εἰς ᾧ τὸ πνεῦμα τῷ τέκοντι παρέθου
Καὶ τῷ πῶσι ἐληξας οὐς ἐκαρτέρεις.

On the upper
Part of the
Cross.

2. Οἷς τοῖς πόσις ἔλυσας οὐς χατεκρίθην
Καὶ καρτερῶν ἐπίστας ἡμᾶς οὐ πόσις
Ταύτῃ δίδωμί σοι τελευταίαν δόσιν
Θήσκουσα καὶ λήγουσα κατὰ τῷ πῶσι.

On the Right
Extremity.

3. Ἡ βασιλὶς Δούκαινα λάτεις Εἰρήνῃ
Χρυσίδυπς πρὶν, ἀλλὰ νῦν ῥακάνδυπς.
Εἰς τρυφάνοις νῦν, ἢ τὸ πρὶν ἐν βυσσίνοις
Τὰ ῥάκκια σφύρουσα πορφύρας πλείον.

On the Left
Extremity.

4. Πορφυρίδς κρίνουσα τίς ἐπαμίδα
Μελιμβαφῇ ἔχουσα, ὡς δίδωτό σοι,
Σὺ δ' ἀνιδόης λῆξιν οὐ μαχερίης
Καὶ χαρμονίῃ ἀληκτοῖς οὐ σισωμένοις.

On the Lower
Part.

Thus English'd;

1. My final Present thus I humbly give;
Thus near as I approach the Gates of Death;
A Gift Divine, the Tree by which we live,
Tho' here thy Sorrows ended with thy Breath.

2. Since thou hast set me free from destin'd Woe,
And Constancy in Pain is thy Command;
Accept this Offer of my dying Vow;
And kindly lead me to the Promis'd Land.

3. In Gold and Silken Robes, I once was gay,
Royal Irene, of the Duca Line;
But now in homely Weeds I pass the Day,
Which in my Eye beyond the Purple shine.

4. Since I have quitted all my Pomp of State,
And made the Gloomy Grave my single Care,
Do thou among the Bless'd retrieve my Fate,
And make me thy Eternal Triumph's share.

For the Empress Irene, (call'd here Ducæna) was of the Imperial Family of the Duca's, and Wife of the Emperor Alexius Comnenus: On the Death of her Husband, she was ill treated by her Son John Com-

nemus, the Emperor ; enter'd a Monastery, and took the Religious Habit ; and when she was near her Departure, she, who had before enrich'd the Churches with her Offerings, adorn'd that of *Constantinople* with this her last Present. She had erected there two Monasteries, one for Men, under the Name τῷ φιλανθρώπῳ, or of Our Saviour ; the other of the Female Sex, under the Invocation, τῆς Κεχαρισμένης, or of the Blessed *Mary* full of Grace ; as you may find in my *Greek* Collections, at the Figure of this Empress ; and perhaps she took the Habit in this Monastery. She was so renown'd for Piety, that the *Greeks* have assign'd her a Place in the Catalogue of Saints, and annex'd a Set Day to the Honour of her Memory.

Here is likewise another Cross, made also, as they inform you, of the Genuine Wood of the Original Cross : On which is another Inscription, not yet read, as they say ; we here present it.

Ὅι οἱ θαλαγμοὶ τῷ θεῷ τῷ αἱμάτι
Σὸς κόσμος ὅτι στυρε πίστες ἐ πίθη
Οὕτως σε κοσμεῖ ἐ βασιλὶς Μαρία,
Δόξαν θεῶν ἐφύλισται ἐ κραίθη
Πᾶς δόξᾳ ζουσι μαργαεῖται ἐ λίθοι.

That is, *O Cross, adorn'd with Blood Divine,
With Faith and Love thou ought'st to shine :
Imperial Mary's Hands this Honour give ;
For since the brightest Rays of Heaven are Thine,
What Beauty from a Gem canst thou receive ?*

This Empress *Mary*, if we may be allow'd to guess, was Wife to *Nicephorus Botoniata*, who reign'd in the Year of *Christ* 1078.

On a Box, in which they say some Drops of our Saviour's Blood are preserv'd, is this Verse.

Ἐχὺς με Κεῖν, αἷμα σαρκὸς μου φέρον.

That is, *Where my Blood is, there I, your Lord, reside.*

There is also another Box, with some of *CHRIST*'s Blood, as is believ'd, and this Inscription.

Αἷμα τοῦ ζωοφόρου περὶ τὸν δοχάτον
Εξ ἀκηράτου λόγου πλευρᾶς ρυέντος.

That is, *Bless'd Vessel, where the lively Juice is stor'd,
That left the Side of the Immortal Word.*

These Vessels, and the Crosses above-mention'd, were brought to *Venice* from *Constantinople*.

They shew you a Knife, us'd by *CHRIST* in the Last Supper ; on the Handle of which are some *Hebrew* Characters, so irregular, that we could make no Discovery from them. There is likewise a Patriarchal Cross, as they tell you, of St. *Athanasius*, and the true Effigies of that Doctor, and many other remarkable Things.

Hence

Hence we proceeded to view the MS Gospel of *St. Mark*, that is preserv'd in a Neighbouring Book-Case: And, as we desir'd, we survey'd it with Care, in Company of Sig. *Leith*, or *Galterio*, the Librarian. It is square, with a silver Cover gilt; made of the *Philyra*, or *Egyptian Paper*; much thinner than the *Milan MS* of *Josephus*; and indeed, on a narrow Search into it, they must, I think, be mistaken, that report it to be of Vellum. But because all agree in that Voice, I would leave a nicer Examination of it to others. The Leaves are glu'd together, and putrify'd; that they cannot easily be separated without a Rent of them. For the Place is extremely Damp, and the Book must be destroy'd in a short time, if not remov'd: But tho' the Characters are scarce legible, they are evidently *Latin*; for the Letters D and R often occur, which do not bear the same Form in *Greek*, as in *Latin*. As to what is affirm'd by a late Writer, that he read the Word K A T A, he mistakes the first Letter. For it is B, thus written iz , as is usual in many Ancient MSS. It is therefore B A T A, among the Words we often meet in the Gospel; as, IBATAutem; for in this MS, there is no Distinction of Words. And where he imagines he saw the *Greek* Letter Δ , he errs in the same Manner; for it is A, the cross Line not appearing; and it seems to be clos'd beneath, because the Characters are shut up above and below with two Lines, to proceed the more justly in the Writing. But when he tells us, that he met with the Letter Σ , he was as unfortunate, for I never observ'd any like it, tho' I took a particular Care in the Inspection; so far for the MS, that has divided the Learned World into Parties. It is commonly represented to be written by the very Hand of *St. Mark*: Indeed I do not recollect a MS that bears a greater Appearance of Antiquity. But that it was written in *Latin*, cannot admit of a Controversy, from the History immediately to be quoted, a Copy of which I receiv'd from the very Learned *Julio Fontanini*, my Acquaintance; one, that has given me a Variety of Occasions to experience his great Respect for me, and Study to oblige me.

Of the Removal of the Manuscript of St. Mark's Gospel from Friuli to Venice.

“THE Gospel of *St. Mark*, which is now at *Venice*, was anciently
 “ kept in the Metropolitcal Church of *Aquileja*, where we are
 “ assur'd by his Acts, *Bolland. Tom. 3. April. pag. 347.* that it was preach'd
 “ and written by that Saint: To which add the Diploma of *Charles*
 “ the Great to *St. Paulinus*, Patriarch of *Aquileja*; in which that Church
 “ is mention'd to be built in Honour of *St. Mark*. In the Year 1355,
 “ when the Emperor *Charles IV.* paid a Visit to his Brother *Nicholas*, Pa-
 “ triarch of *Aquileja*, he obtain'd of him some Leaves of that Gospel,
 “ which he brought to *Bohemia*, where they are yet preserv'd in the Cathe-
 “ dral of *Prague*. This is manifested by some Epistles of *Ferdinand*, Arch-
 “ duke of *Austria*, and the Lord *Francis de la Tour*, descended of the Counts
 “ of *Val de Saux*, Governor of *Friuli*; who, in the Year 1564, sustain'd the
 “ Office of Imperial and Archducal Orator, at the Republick of *Venice*:
 “ For in the third Volume, MS, of the Affairs of his Embassy, which,
 “ with the rest, I perus'd, at *Friuli*, in the House of his Excellency *Philip*
 “ de la Tour; these Epistles, subjoyn'd in *Latin*, appear in *High-Dutch*.

F E R D I N A N D, the Arch-duke.

“ Right

“ **R**IGHT Trusty, Noble, and Well-beloved ; By a Writing affix’d
 “ to these Presents, which is agreeable to the Original *Latin* of the
 “ Emperor *Charles* IV. of Blessed Memory, preserv’d in the Cathedral of
 “ *Prague*, you will understand, that he receiv’d from the Patriarchal
 “ Church of *Aquileia*, two Quires, (*or Gatherings of written Papers one*
 “ *within another*) of the Holy Gospel of *St. Mark*, written with his own
 “ Hand, which are in this Cathedral ; and the other five Quires, written
 “ with *St. Mark’s* own Hand, remain’d in the Church of *Aquileia* ; but
 “ being afterwards taken from thence and carry’d to *Venice*, as we have
 “ been inform’d, are preserv’d in the Treasury of the State. Wherefore
 “ it is Our Will, that you enquire of the *Doge*, and Patriarch of *Venice*,
 “ Whether the aforesaid five Quires are to be found there ? Whether
 “ they be writ on Parchment, or any other Matter ? And that you trans-
 “ mit to Us a Copy thereof, transcrib’d in the same Character of that
 “ there. We also wish you would enquire, which you shall do carefully,
 “ Whether We could obtain of the *Doge*, a Copy exactly like the Character
 “ of *St. Mark* ? And that you give Us an Account of all Particulars, which
 “ will be acceptable to Us. *Prague*, the last Day of *May*, 1564.

F E R D I N A N D.

J O. H A B E R S T A C H.

The Copy of Charles the IVth’s Testimonial.

“ **I** *C H A R L E S* IV. by the Grace of God, King of the *Romans*, al-
 “ ways August, and King of *Bohemia*, saw the Book of *St. Mark’s* Gos-
 “ pel, written with his own Hand, entire from the beginning to the end,
 “ in seven Quires, in the Custody of the Patriarch of the Church of *Aqui-*
 “ *leia* ; which Book was preserv’d in the said Church by the Blessed *Her-*
 “ *magoras*, and by the said Church of *Aquileia*, to this Day ; which said
 “ Blessed *Hermagoras* receiv’d that Book from the Hands of *St. Peter* ;
 “ and also from *St. Peter*, at the Request, and by the Resignation of *St.*
 “ *Mark*, had the Prelateship of the said Church of *Aquileia* ; of which
 “ Book, upon my Request to the Patriarch and Chapter of the said Church
 “ of *Aquileia*, I obtain’d these two last Quires of the aforesaid Book ; and
 “ the other five going before them remain’d in the aforesaid Church ; and
 “ this I writ with my own Hand in the Year of the Incarnation 1355. on
 “ the Eve of *All Saints*, the Ninth of my Reign.

The Baron Francis de la Tour’s Answer to the Archduke.

“ **I** Receiv’d Your Highness’s Command and Desire, with all due Submis-
 “ sion, which was to enquire, Whether these Things could be found at
 “ *Venice*, five Quires of the Gospel of *St. Mark*, written by himself ? And
 “ whether they be on Parchment or other Paper ? This Day, in Com-
 “ pany with a Procurator of *St. Mark*, I saw a Book, which is of Parch-
 “ ment, but so worn with Age, that little or nothing can be read in it ;
 “ and so decay’d, that there is no discerning whether it has four or five
 “ Quires. I took Care to have some few Lines transcrib’d, and exactly
 copy’d,

“ copy’d, which I here subjoin, being very thin, and hard to be read. I
 “ send Your Highness a Piece of the Vellum of that same Book of St. *Mark*,
 “ to the end, that by it and the Character, you may judge whether the
 “ two Quires Your Highness has, do match with these. This Book was
 “ deliver’d to the most Serene *Doge* by a certain Patriarch call’d *la Tour*,
 “ as is reported, and on its Silver Cover is still to be seen a Tower with
 “ *Flower-de-Luces*, and the Arms of the City *Aquileia*. I have nothing
 “ else to acquaint Your Highness, to whom I commend my self. *Venice*,
 “ *June* the 18th, 1564.

FERDINAND, *Archduke*:

“ NOBLE, Trusty, and Well-beloved, We receiv’d Yours of the
 “ 18th of *June*, together with some Syllables copy’d from the O-
 “ riginal Gospel of St. *Mark*, and a Piece of the Vellum of that Original.
 “ We would have you see to get a whole Leaf transcrib’d, observing the
 “ same Magnitude, Breadth and Length ; and tho’ we are fully perswaded
 “ that the State of *Venice* would scarce part with the five Manuscript
 “ Quires of St. *Mark* ; however having special Reasons to desire them, do
 “ you spare no Pains to sift out of such as you shall think fit, whether,
 “ if we should ask them of the State, they would be granted Us, out of
 “ Respect and Friendship. Do you give us an Account of all these Par-
 “ ticulars, with your Counsel and Advice, which you may be assur’d will
 “ be most acceptable to Us, and requited with all sorts of Favours.
 “ *Purglos*, *July* the 4th, 1564.

FERDINAND.

J. HABERSTACH.

The Answer.

“ IN Obedience to Your Highness’s Commands, I answer, That the Big-
 “ ness of the Quires of St. *Mark*’s Gospel is the fourth Part of a Sheet ;
 “ the Character is altogether not legible, as I writ before, so that I could
 “ not read one Word in the five Quires, besides those four Syllables which
 “ I sent Your Highness exactly drawn. I look upon it as hard, and im-
 “ possible for the State to part with these Quires, because they honour St.
 “ *Mark* as their Protector. However, I will enquire of some Procura-
 “ tors of St. *Mark*, what Hopes there may be, and will take their Advice,
 “ and will acquaint Your Highness with all Things. *Venice*, *July* the
 “ 29th, 1564.

Another.

“ SINCE I perceive Your Highness still persists in desiring to obtain
 “ the five Quires, I will use all possible Means to get them ; that is,
 “ when Occasion shall offer ; for tho’ I should get together all the Procura-
 “ tors of St. *Mark*, no one of them would give Ear to me, unless I should
 “ meet them accidentally, and speak a very few Words. For the Noble
 “ *Venetians* are forbid by the Law to converse with the Embassadors of
 “ Princes, and therefore they shun our Company. But he that has the
 N “ keeping

“ keeping of those Quires, promis’d me he would take care to have them
 “ transcrib’d like the Original, of the Colour of pale Grass. This Copy
 “ I shall soon have, and will immediately transmit it to Your Highness, gi-
 “ ving an Account of whatsoever I can do with the Procurators. *Venice,*
 “ *August* the 26th, 1564.

Another.

“ **I** Send Your Highness by the Post, the Copy of one Leaf of the Gospel
 “ of *St. Mark*, agreeable to the Size of the Book, and the Colour of
 “ the Writing. *Venice, October* the 28th, 1564.

“ Thus far the Letters, wherein are many Things to be observ’d. First,
 “ That the Emperor *Charles IV.* obtain’d the two last Quires of *St. Mark’s*
 “ Gospel, and that those two last are wanting in the Book at *Venice*. The
 “ said Emperor declared so much on the last Day of *October*, that same Year,
 “ 1355. in his Letter to *Ernestus*, Bishop, and the Chapter of *Prague*, dated at
 “ *Feltre* in the *Marca Trevisana*, which is to be seen in the *Bollandists*, Vol. 3.
 “ *April*, pag. 345. wherein he orders all possible Solemnity to be made for
 “ the Reception of those Quires of *St. Mark*, which he subjoins, together
 “ with the whole Volume, written in *Latin* Characters. So that they have
 “ been all deceiv’d who have declar’d that Book to be *Greek*; among whom
 “ was *Cornelius a Lapide*, in his Argument upon *St. Mark*; *Henry Palladius*,
 “ Lib. 5. pag. 81 & 82. of the Affairs of *Friuli*, and his Nephew *John*
 “ *Francis Palladius*, in the second Part of his History of *Friuli*, pag. 9. who,
 “ with *John Candidus*, who went before him in the Commentaries of *Aqui-*
 “ *leia*, Lib. 2. pag. 6. was also mistaken in affirming, that the latter Leaves
 “ of the Book of *St. Mark* had been carry’d away by *Sigismund*, King of
 “ *Hungary*; whereas it was most certain that was done by the Emperor
 “ *Charles IV.* as has been seen. I will not take Notice of *Dardanus*, the
 “ Deacon, whose Hand wither’d, and who tore himself in Pieces, for ha-
 “ ving presum’d to take the Gospel off the Altar, which Relation both the
 “ *Palladius’s* have, as also *Candidus*, but without any Ancienter Voucher.
 “ As to what the Imperial Embassador says of the Arms on the Cover of
 “ the Book, it is not to be understood, as if the Patriarch of the Family
 “ of *Tours* had deliver’d that Book to the *Venetians*, since there were four
 “ of that same Race between the Years 1272 and 1358, as *Ugbellus* has it
 “ in his fifth Volume of *Italia Sacra*; but it is only to be said, that some
 “ one of those Patriarchs took Care to have that Volume cover’d with
 “ Silver-Plates, which therefore bear his Arms, and those of *Aquileia*,
 “ where those Patriarchs govern’d; for till the Year 1420. when the Re-
 “ publick of *Venice* obtain’d the Dominion of all the Province of *Friuli*,
 “ and the City of *Aquileia*, they were not possess’d of the Book of *St. Mark’s*
 “ Gospel. That very Year, *Thomas Mocenigo* being Duke, the *Venetians*
 “ used all possible Means to obtain *St. Mark’s* Book; and being inform’d
 “ that it had been remov’d from *Aquileia* to *Civita de Friuli*, then call’d
 “ *Austria*, and twenty Miles distant from the other, as to a Place of more
 “ Safety; they sent Letters thereupon to that City, the Original whereof I
 “ saw in the Archives of that City, and they are to this Effect.

Thomas Mocenigo, Doge of Venice, &c. To the Worshipful and Renowned the Provisors, Council, and Commonalty of the City of Austria, our beloved Friends, Health and Affection.

WE do not at all question, but that you will earnestly comply with, and fulfil whatsoever you shall understand we earnestly desire. Being therefore certainly inform'd, that the Book of the Gospel written with the Glorious Evangelist St. Mark's own Hand, is at present in the Hands of the Venerable Dean of your Cathedral, or of some other Person, whosoever it be, it is Just and Religious that the said Book be restor'd to its Publisher and Writer ; for, as is well known to your Friendliness, the Holy Body and Relicks of St. Mark, our Patron and Protector, are in our City of Venice, in such Esteem and Honour as you are acquainted with. We earnestly intreat your most acceptable Friendship, since there is nothing in this World you can perform more grateful to Us, than complying in Point of this Book ; that you will please, which we make no doubt of from your Good-will, to cause the said Book to be carefully transmitted to Us, since we make no Question it was by Providence convey'd to your Hands, in order to have it restor'd by your Interposition to the Venerable Relicks of its Compiler ; for we have been certainly inform'd, that the said Book having been long negligently and ill preserv'd at Aquileia, is in such a Condition as is unfit Things of that Value, and so great Devotion, should be brought to. Your Embassador, the Bearer hereof, being acquainted with this our Affectionate Will and Favour, and hastily preparing to set out on his Journey to come to your Presence, and procure this Courtesy, which we question not he will effectually bring back ; for we ask nothing but what is just and honest, viz. That the Jewels be brought from the Filth of Aquileia, into the Temple of the Lord, and the Limbs be restor'd to the Body. Which just and religious Request of Our's, if you shall admit of, you will oblige Us more than we can express, and much increase Our Love towards you, and your Commonwealth. But if Our so reasonable Intreaties should be of no Effect with you, which we do not believe, We shall feel a Cordial and inward Displeasure in Our Souls, as Our Intention and Inclination is Good towards your Republick. (So it is express'd.) Dated at Venice, in Our Ducal Palace, the last Day but one of the Month of May, the 13th Indiction, in the Year 1420.

Jacobus Valvasonus, in his Manuscript Books of the Affairs of Friuli, which I have by me, (he liv'd about the Middle of the last Century) says the Venetians obtain'd the said Gospel through the Favour of Benedict Capo-di-Ferro, a Roman by Descent, Senator and Conservator of Friuli, and quotes the Ducal Letters, as they call them, which are in the Archives of that City. Joannes Candidus therefore is wrong, who, Lib. 2. pag. 6. of his Commentaries of Aquileia, writes, that the Venetian Embassadors receiv'd it at Aquileia from the Benedictine Nuns, which Error others have also fallen into, whom it is not worth while to confute. That, however, is true which Candidus says, that Plebanus (he calls him Bishop) of St. Barnabas at Venice, was sent into Friuli to receive the Holy Present ; for the same is affirm'd by the Anonymous Author of the Venetian Manuscript Chronicle in Italian, which I have by me ; and he adds, that
“ the

“ the Bishop of the City, with the Clergy and Nobility, went to meet it
 “ as far as *Morano*, and that the Sacred Book was convey'd to the Church
 “ of *St. Mark*, with extraordinary Joy, and ringing of all the Bells ; which
 “ the Emperor *Charles IV.* had also order'd to be done at *Prague*, upon
 “ the Arrival of the odd Quires, as appears by his above-mention'd Letter
 “ in the *Bollandists*.

What was said above, that the Manuscript is on Vellum, cannot be any Objection ; for whosoever says it is Vellum, seems not to have examin'd it nicely, nor to be sufficiently acquainted with the several Sorts of Paper. If I mistake not, it is of the *Egyptian Papyrus*, and the Leaves so extremely thin, that they tear and fall in Pieces with only touching. Nor is it without Reason that *Ferdinand* the Archduke seems above to question whether it be Vellum.

There are very many Relicks in the Treasury of *St. Mark* They believe they have the Pillar to which Our Saviour was bound when scourg'd ; but our Monks of *Vallis Umbrosa* at *Rome* say, they shew the true and genuine Pillar at the Church of *St. Praxedes*.

On the 12th of *August* we were conducted by the most Learned *Angelo Fardeila*, Professor at *Pavia*, who always made it his chief Business to be assisting to us, to the Palace of *Contarini*, where the Renowned Youth *Contarini*, of a comely Presence, and pregnant Wit, and descended from the Noble, and universally known Family of *Contarini*, resided under the Guardianship of his Mother. In his Study is a Vellum Manuscript of the twelfth Century, containing the Philosophical and Rhetorical Works of *St. John Damascene*, at the End whereof are these Words in *Greek*, *The End of the Lucubrations of John Mansur*, viz. of the Book call'd *Pandectes*. In another Volume there are several ancient Inscriptions, some of which we pick'd out.

The next Day we went with the same Person to the Palace of the Illustrious *Ruzzini*, a Senator of *Venice*. There we saw a rich Closet. Among the Gold Medals, whereof there is a considerable Number, there is one of *Trajan*, on the Reverse whereof are *Nerva* and *Plotina* facing one another. That Senator said, there had been formerly a more numerous Collection, which was then much impair'd, many Medals having been scatter'd and lost. Among the Precious Stones, (and there were many) was a remarkable Carbuncle, in the very middle whereof appears a form'd Jasper Stone. Also another little transparent Stone, with a Drop of Water enclos'd within it, which moves as the Stone is mov'd. The Senator dy'd soon after.

On the 26th we went to the Palace of the Honourable *Antonis Capelli*, a Senator of *Venice*, of the Renowned Family of the *Capelli* : He is himself a Person excellently Qualify'd, Ingenious, Courteous, Learned, and always in most friendly Manner prevented our Wishes, and lent us his Barge whensoever he thought it of Use to us. He has a Closet not to be parallel'd in *Italy* : Many Marble Half Figures, a Statue of an *Egyptian* Woman of an indifferent Height, holding in each Hand a Vessel like a *Phiala*, or ancient Drinking-Cup. Here is that ancient Brass Table every way standing on three Legs, which a few Years since was dug up at *Canosa*. That worthy Person set it out in Print, and gave us a Copy of it, with the genuine Form of the Characters ; *Spon* made it Publick in his *Miscellanies of Learned Antiquity*. There are also in the Closet of *Capelli*, Vessels formerly

merly us'd for gathering Tears shed at Funerals, Lamps found in Tombs, most of them of Earth, of several Shapes; ancient Instruments us'd in Heathen Sacrifices; two Statues made of Small Stones, after a rude barbarous Manner, brought by our People from *America*, when they took *Cartbagena*: I pass by the Shells of several Sorts, Colours, and Magnitudes. There are also other Things of Value, many thousand Ancient Precious Stones, with Emperor's Heads carv'd on them. That friendly Gentleman told me he had an entire Series of them; the like whereof, perhaps, is no where else to be found. There are also among those small Stones, Heads of Deities, and all other Sorts of Monuments of Antiquity. Among them are many carv'd with Figures, and Words of the *Basiliidians* and *Gnosticks*; and these that Senator has caus'd to be cut in Brass. Besides all this, that great Lover of Antiquity has a Silver and a Brass Series of Imperial Coins, on which are to be seen all the Heads of Emperors, besides many of the *Greek* Cities. There are also Pieces of the greatest Painters, as also no small Number of Manuscripts, which I here set down.

An Ancient Volume, being a *Hebrew* Bible, the finest I ever saw, and contains all the Books of Holy Writ.

Another Part of the Bible in *Hebrew*, Ancient.

Rabbi Abraham's Exposition on the Bible, *Hebrew*.

Rabbi Abraham, another Book of his on *Genesis*, *Hebrew*.

Some Manuscripts in *Arabick*, *Hebrew*, &c.

A Silk Volume of the fourteenth Century, containing long and choice Collections out of *St. Clement's Stromata*, and some of the *Protrepticum*, and *Pedagogicum*. The Manuscripts of the *Stromata* are the scarcest of all; nor is it long, since many Learned Men thought that very Manuscript, from which the *Stromata* were publish'd, had been lost. But I found them at *Florence*, these Collections at *Venice*, and have been lately inform'd there are two Copies of them at *Rome*.

A Vellum Manuscript of the eleventh Century, containing some Oration of *St. Basil*.

St. Chrysostome's Homilies, a Book of the eleventh Century. Another of the same Age.

The Life of *St. Mary of Egypt*, and *St. John Climacus's Scala*, written in the Year of the World 6821. according to the *Greek* Computation, which is of *Christ* 1313.

Constantin Manasses's History of the fourteenth Century.

Many Books of *Aristotle's*, of Animals, of Morals to *Nicomachus*, of Politicks, of Oeconomy, of his greater Morals, of Morals to *Eudemus*, of Mechanics, of Problems, of Metaphysics. *Alexander Aphrodiseus's* Problems.

Theophrastus's History of Plants. The same Author of the Causes of Plants. His Metaphysics.

A *Greek Etymologicon*, of the fourteenth Century.

These are the *Greek* Manuscripts. The *Latin* are,

St. Jerome on Holy Writ. Also a Book of his Epistles.

A *Diploma*, or Charter, writ on the Bark of a Tree, I believe about the beginning of the eighth Century, in a *Lombard* Character, extremely difficult to read; gnaw'd by a Mouse in the Middle, and at both Ends, which has almost defac'd the Record, as it lay roll'd up. It is a Judgment given at *Reate*, about Guardianship. The Parties contending are either *Goths*, or, as is more likely, *Lombards*; the *Romans* Judges.

This Monument is here inserted in the Original; with an Explanation of the Subject. A Regular Version of a Piece so broken being impracticable, unless made up by Conjectures, that at the best are uncertain.

.....

 quibus adfectionem patrona nos qui pridem
 memoratum superius Guduhul erunt in minore nos
 cunctos non potuit reperiri ne qualicumque
 eunt vel specialem tutorem in negotiis
 ratus fuerat à vestra fieri desiderat gravitate petitionem factam
 solenniter ad vestra laudabiliter ordinanda destinavit. Idcirco poscimus ut
 eandem petitionem jubeatis fieri & quæ sunt postulata legaliter ordinari.
 * i dixerunt. Horanius, Antonius, & Volusianus, sed & cunctus ordo * dd. Ex concuria-
 libus Volusianus & Luminosus ad Gundihildiinsuis cujus *offensio agitur* &
 ad eos excurrant per quos Gundihildiinsuis ad nos faciendi tutorem *causa*
 direxit, & misso propriæ voluntatis responso, significet. Cum Volusianus
 † sic. † adque Luminosus ad Gundihilinsuis perrexissent, paulopost reversi dd.
 Pergentes ad Gundihilinsuis vestræ de vestræ gravita-
 tisque petitionem faciendi tutoris specialis; ad vos rem per suos direxisse
 propria voce signavit, & postulavit ut in ejus *petitione* seria continetur,
 Flavianum in designatis negotiis tutorem specialem filiis ipsius ordinetis.
 Horanius, Antonius, Volusianus & cunctus ordo dd. Quoniam voluntatem
 Gundihilinsuis faciendo speciali tutorem liberis ejus mun per
 Volusianum adque Luminosum nostros concuriales agnovimus ab actoribus
 me Gundihilinsuis oblata petitio suscipiatur & congrua lectione
 donetur, Nitiblius legit. Legali semper est remedio minoribus succurren-
 dum, quibus paterna solatia fata subducunt; ne proprio genitore privati,
 cum viduatæ matris non possit vis intercedere, propter ætatis || invicillitatem
 || sic. illorum substantia vel eorum facultas occumbat. Ante dies istos non plu-
 * sic. rimos Guduhulsuis meus * jugales fatorum sorte consumptus, duos mihi
 parvulos de communi matrimonio liberos dereliquit, de quibus doloris
 stupore depresso tutelam minis nec utilem tutores ad suam
 reperire personam; & quia memoratus Guduhulsuis in L jugalis me-
 us, in quibusdam negotiis ante non multum temporis quam decederet noti-
 citur fuisse repulsatus: & eo defuncto calumniatores in orfanorum rebus
 vehementer insistant; ne qualicumque desidia facultatibus orbatorum dis-
 pendium generetur, ut iis non † indifensis adversus insidias convalescant,
 † sic. † elegi vel specialem tutorem, donec generalem matura deliberatione per-
 quiram à vestræ gravitatis ordine postulare. Quapropter || hujus seriæ pe-
 || sic. † titionis, imploro vestram, * Reatehis civitatis municipes, gravitatem, ut
 * vel Reate- in causa qui mihi dulci oriundus Guduhulis qui
 nis. ante obitum suum à Badiud, sed & à Sosemud qui Faffo connominatur atque
 † sic. † à Gunderit repulsatus fuisse † conoscitur in diversis judiciis per auditionem
 narrationum si legitur esse conventus; Flavianum, quem fide com-
 probatum plurimis ad præiens potui reperire, sub legitima cautela specialem
 tutorem Leudasit atque Lundesit meis liberis adhuc minoribus utilius ordinetis,
 quatenus ejus peculiari cura, actores eorum bona non fraudibus, ut adsolet,
 aut quibuscumque subreptionibus retinere valeant & æquitatis ordinem || termi-
 || sic. || nari. Horanius, Antonius adque Volusianus, sed & cunctus ordo dd.
 Lectæ petitionis seriæ gesta pient nunc postulatis. Flavianus ad
 medium deducatur, & utram libenter in designatis negotiis officium sus-
 cipiat

cipiat voce propria fateatur. Cumque Flavianus fuisset ingressus, Horanius, Antonius adque Volufianus, sed & cunctus ordo dd. Gundihildinsuis filiis suis specialem tutorem te in causis in quibus Gunduhulsuis in etus à Badiud in vel à Sosemud connominato Fassone, necnon à Gun- derit * pulsatos fuerat petit ordinari. Si specialem tutelam libenter adsu- mis, moderanter vel legaliter administrare oportet, & præsenti- bus confiteris. Flavianus ab libenter in memoratis causis officium tutelæ sus- cipio, & utiliter me sicut oportet administrare promitto. Horanius, An- tonius, atque Volufianus, sed & cunctus ordo dd. Quoniam minorum ni- hil est utilitatibus denegandum, & in eorum designatis negotiis tum num desiderio professio vel sponsio specialem Adque cc pp in causis in quibus Gudubulsuis à Badiud & à Sosemud con- nominato Fassone vel à Gunderit fuerat repulsatus specialem te tutelam decernimus ministrare, cui ut † legitima firmiter injungo fide- jussorem de tuæ administrationis integritate, sicut legalia constituta sunt, præbere idoneum non desistas, cujus opo minorum possit utilius substantia ministrari. Flavianus azel nullus poterit præbere ideo quia specialem tutelam libenter adsumo, Liberatum de administratione mea fidejussorem vestræ præbeo, gravitati. Horanius, Antonius adque Volufia- nus, sed & cunctus ordo dd. Nuncupatus à Flaviano fidejussor nostris || optutibus præsentetur, Liberatus solutus. Horanius, Antonius ad- que Volufianus, sed cunctus ordo dd Flavianus in concilio nos de- duxit. Liberatus. Utpote qui specialis tutor à Gundihilinsuis filiis ejus po- stulatus est in causis in quibus pater eorum à Badiud vel à Sosemud qui Fassone connominatur, sed & à Gunderit pulsatus fuerat, ego fidejussor accedam. Horanius, Antonius adque Volufianus, sed & cunctus ordo dd. Libenter hujus tutelam fidejussor accedis. Liberatus. Adque libenter & prona vo- luntate. * Flavianus memoratus speciali tutela fidejussor accedo. Hora- nius adque Antonius & Volufianus dd. Et † oblegatis rebus tuis omnibus quas || habis & habere potueris, cum tuo actu & adnifu integre sine fraude, vel dolo minorum negotia * spondis administrare. Liberatus. Et oblega- tis rebus meis omnibus quas habeo habiturusve sum, Flavianum nuncupa- tum specialem tutorem minorum utiliter & integre sine qualicumque dolo vel fraude moderanter & fideliter spondeo ministrare. Horanius, Antonius & Volufianus, vel cunctus ordo dd. Quoniam in designatis negotiis Flavi- anus à Gundihildinsuis fidelis ejus specialis tutor petitus, per interventum fidejussoris est ex optima ratione firmatus; quid amplius adstantes fieri de- sideratis nisi solum fidejussor ejus gravitate vestra ut susceptæ tutelæ fidem facere valeamus, gestorum nobis editionem jubeat solenniter celebrari. Horanius, Antonius & Volufianus, vel cunctus ordo dd. Gesta vobis ut mos est competenter edantur.

Ego Horanius unus Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego Antonius alius Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego Volufianus alius Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego Decoratus alius Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego Maximus alius Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego

Ego Vigilius alius Curialis civitatis Reatehis, gestis apud nos habitis, edidi.

Ego Flavianus his exemplaribus gestorum à me datis subscripsi, quæ per Constantinum Comitiacum reddidi.

Ego Constantius Comitiacus.

Decembris.

anno $\overline{\text{XPI}}$

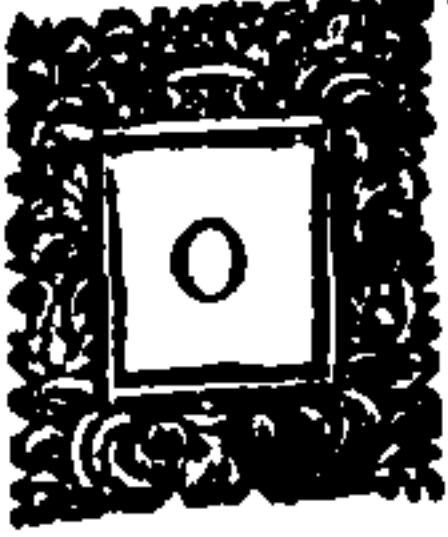
This Instrument is defective, you find, in a Variety of Places ; yet the Matter of it may be clear'd, if (as I have sometimes done, in a different Letter, to distinguish it from the Text) you fill up the Narration by the Help of Conjecture.

The *Litigants* here are *Goths*, or *Lombards*, as appears by their Names, and the *Romans* are Judges : One *Gudubul*, living at *Reate*, was prosecuted, and, as the Decree has it, *repuls'd* by his Accusers, the Plaintiffs, *Badiud*, *Sosemud* (turnam'd *Faffo*) and *Gunderit*. In the mean time, *Gudubul* died, and left his Wife *Gundibil* a Widow, with her two Sons *Leudasit* and *Lundesit*. On his Decease, the Sycophants above-mention'd, insisted warmly on the Goods of the Orphans, to seize them, before a Defence. Then *Gundibil* sent her Agents to *Horanius*, *Antonius*, and *Volusianus*, and the rest of the Common-Council belonging to the City, to complain of the Injury offer'd, and demand a Guardian. They dispatch'd two of the Body, *Volusianus* and *Luminosus* to require a Rescript of her Petition. She returns by them what is term'd a Serious Petition, where, after a State of the Case, she requires one *Flavian* to be a Special Guardian to her Sons, till a General Guardian was appointed by the Court : So that *Flavian* put in a Legal Caution for a due Management of his Trust. *Flavian* is ask'd, Whether he will agree to it ? He consents, and offers *Liberatus* for his Security. Then this Instrument is form'd by Order of Court ; which, in many respects, and especially for the Ancient Judicial Method of Expression, is very singular. I own, I am doubtful upon the Words *Gudubulsuis*, and *Gundibilinsuis* ; for the last Syllables, *suis*, and *insuis*, which in the Writing always follow after *Gudubul*, and *Gundibil*, are mark'd with a cross Line above. I fancy those are the proper Names of the Man and Wife ; but cannot unravel the Additional Syllable.

It is remarkable, that the Year of our Lord was Originally set down in it, which is not usual in Records of that Age ; for this Monument is of the eighth Century, as we said before, or (which is less probable) the ninth at least. Were ever any Charters of that Antiquity seen dated with the Year of Our Lord ? We know, that the Christian Computation was settled two Centuries before by *Dionysius Exiguus*, and us'd by *Bede* in the eighth Century : But at what Time after it began to be inserted in Charters, has been hitherto uncertain : However, it is plain, that this is to be reckon'd among the first of the Number.

CHAP. V.

The Library of Justiniani. The Coptick Bible. The Study of Tarvisiano, where there are Marble Figures, Bass Relieves, an Ancient Sword with a Brass Blade, the Seal of M. Aurelius and L. Verus, &c. Inscriptions, Manuscripts.

N the 19th of *August* we visited *Julio Justiniani*, of Blessed Memory, a Religious and Learned Old Man, who had gone thro' many Employments in the Commonwealth, and had more Greek Manuscripts, than are to be seen any where in that City, except only in the Library of *St. Mark*. I there met with a Greek Manuscript, the Dates whereof run from the Foundation of the Church of *St. Sophia*; a new Sort of Computation. Another contains the Work of one *Timotheus*, of Heresies. There is also the Commentary of *Athanasius* on the *Psalms*; the Author whereof, either pretends himself to be *St. Athanasius*, or is another of the same Name; the Greek Title of it imports, *The Book of the Royal Prophet and Writer of Divine Hymns, David*. And then follows, in Greek also, *The Exposition of our Holy Father Athanasius*. This is the same Commentary above-mentioned in the *Ambrosian Library*. There was a good Quantity of Ancient Coins in this Nobleman's Closet, which we had not Leisure to observe singly.

I had been inform'd by some Persons, that there were Manuscripts in the Monastery of *St. George*, of our Monks of *Monte Cassino*, whom having attended, they scarce allow'd me to see their Library from the Door. During these last leisure Days at *Venice*, having found a Manuscript *Coptick Bible*, in five Volumes, in a Bookseller's Shop, I bought it for a small Matter. It contains the *Pentateuch*; the Book of *Daniel*, which is rare in this Language; and all the New Testament, with the *Revelation*, which is not common; the rest is wanting.

Having begun here to give an Account of Private Studies, or Closets, we have thought fit, in this Place, to speak of that of *Tarvisiano*, being inferiour to few in *Venice*, tho' I did not frequent it till the Year 1701. We had full Liberty allow'd us to view it, by the Noble and Learned *Bernard Tarvisiano*, of the Renowned and well known Family of *Tarvisiano*. There are Marble Images, both whole and half Bodies, some of which are very rare; as for Instance, *Marciana*, Sister to *Trajan*; the Head and Shoulders of *Saloninus*, and many more. In a Bass Relieve, is *Epicurus* sitting before a Ghost, as if he were in a Study. In another, a Woman, who holding a Globe in her Left Hand, puts her Right upon a Burning Altar, where the following Inscription is to be read,

ΘΑΛΛΟΥΣΑ ΚΑΛΛΙΒΙΟΥ.

That is, *Thallusa Callibij*; but what is denoted by that Symbol, we cannot easily guess.

P

Another

Another Brass Relieve represents a Woman giving an Apple, or something like it, to a Boy, with this Inscription,

ΖΩΣΙΜΟΣ
ΖΩΙΑΟΥ
ΜΙΑΗΣΙΟΣ.

That is, *Zoximus the Milesian, Son of Zoilus.* And that seems to be the Boy's Name.

Another is more remarkable, in which a naked Racer, standing on the Ground, holds a Horse, with this Inscription,

ΩΣ ΕΠΙΤΥΓΧΑΝΟΝΤΟΣ.

That is, *As he that gain'd the Victory.* For it was made in Honour of that Racer, who had won the Race.

Among other Things, is a Sword with a Brazen Blade and Edge, not Inferior to Iron in Sharpness and Hardness. There are many Instances to prove that the Ancients made use of Brasses instead of Iron; for it is not long since in the Port of the *Tyber*, as they were throwing down some Ruins, they found some Brass Nails, temper'd to an extraordinary Hardness; one of which I have. Nothing is more frequent in *Homer* than Brass Armour and Weapons. So *Odyss.* α. he has these Words,

Εἴλετο δ' ἄλκιμον ἔγχος ἀκαχμένον ὀξείᾳ χαλκῷ,
Βεβύη, μέγα, πβαρὸν, τῷ δάμνησι πῆρας ἀνδρῶν.

*Pointed with Brasses, he seiz'd a mighty Spear,
And bore down Armies in the Field of War.*

I know there are many who think Brasses is here meant for Iron, nor do I care to oppose them; yet, if we may credit *Hesiod*, there was a Time when Weapons were made of Brasses, where he says,

Τοῖς δ' ἔτι χαλκῶ μὲν τεύχεα, χαλκοὶ δ' ἐπὶ οἴκοι,
Χαλκῷ δ' ἐργάζοντο. μέλας δ' ἔκ τε ἴσκα σίδηρος.

*Their Armour, Houses, Works, were all in Brasses,
As yet no Iron rear'd its darker Face.*

For Iron, as is computed on one of the *Oxford* Stone Monuments, was found out 186 Years before the *Trojan* War; and therefore in Ancient Times, Brasses must have been us'd instead of Iron.

I observ'd another Thing there, most worthy to be noted, the like, whereof perhaps, was never seen elsewhere; that is, the Impression of a Seal in Lead, representing the Face of *M. Aurelius* on the one side, and that of *L. Verus* on the other, of that Sort which usually hang to Deeds, or Charters, and are call'd in the *Latin*, *Bulle*. The Faces are exactly like those we see on Coins; and tho' I dare not vouch for its being Genuine; I must own, I could not perceive any Thing that should give me Occasion to suspect it. Nothing certain occurs to me concerning the Original of those Seals, or *Bulle*; some

some say, they were first us'd in the Days of Pope *Sylvester*; others are of another Opinion, as is usual in Things whose Original is not known. There is, in the same Place, a Man's Foot made of Amber, with the Prailes of *Venus* carv'd on it; which Piece seems to be of the Age when Arts flourish'd most. They also show a Board petrify'd, with the Knots in it, in such manner, that it appears to the Eye like Wood, and is found to be Stone by the Touch.

In the same Closet is a most beautiful *Greek* Inscription, in the *Dorick* Dialect, on Marble. It is a Decree of the City of *Allaria*, already publish'd by *Gruter*, but very Defective, and in some Places falsify'd. I have thought fit to transcribe it here, as it is on the Stone.

1 These seven Lines are wanting in Gruter's The-saurus.

1 ΑΧΑΙΤΑΓ
..... ΕΙ ΕΞ ΑΛΛΑΡΙΑΣ
..... ΜΟΣΙΩΙ ΜΕΤΑ ΤΟΥ ΓΡΑΜΜΑΤΟΣ
..... ΑΠΟΣΤΕΙΛΑΙ ΔΕ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΟΥΣ ΠΕΡΙ
..... ΙΝ ΤΟΥΔΕ ΤΟΥ ΨΗΦΙΣΜΑΤΟΣ ΤΟ ΑΝΤΙΓΡΑΦΟΝ ΣΦΡΑΓΙ
ΣΑΜΕΝΟΥΣ ΤΕΙ ΔΑ ΜΟΣΙΑΙ ΣΦΡΑΓΙΔΙ ΟΠΩΣ ΠΑΡΑΚΟ
ΛΟΥΘΩΣΙΝ ΑΛΛΑΡΙΩΤΑΙ ΤΑ ΕΨΗΦΙΣΜΕΝΑ ΠΕΡΙ ΤΟΥΤΩΝ

2 Gruter's Edition, the Reading is successful.

3 Gruter's Edition, 690 του ου- 4 Gruter's Edition, θυμαχο.

5 Gruter's Edition, 700 του ου- 6 Gruter's Edition, θυμαχο.

7 Gruter's Edition, 710 του ου- 8 Gruter's Edition, 720 του ου-

ΑΛΛΑΡΙΩΤΑΝ ΟΙ ΚΟΣΜΟΙ ΚΑΙ Α ΠΟΛΙΣ, ΠΑΡΙΩΝ ΤΑΙ ΒΟΥΛΑΙ
ΚΑΙ ΤΩΙ ΔΑΜΩΙ ΧΑΙΡΕΝ. ΠΑΡΑΓΕΝΟΜΕΝΩΝ ΤΩΝ ΠΡΕΣΒΕΥ
ΤΑΝ ΠΟΤΑΜΕ ΦΑΝΙΟΣ ΤΕ ΚΑΙ ΔΟΡΚΩ ΟΥΣ ΑΠΕΣΤΕΙΛΑΤΕ
ΠΡΕΣΒΕΥΣΟΝΤΑΣ ΠΕΡΙ ΤΩ 2 ΣΥΜΩ ΠΟΘΑΜΕ ΚΑΙ ΑΝΑΝΕ
ΩΣΑΜΕΝΩΝ ΑΥΤΩΝ ΕΝ ΤΑΙ ΠΡΕΣΒΕΙΑΙ ΚΑΤΑ ΤΟ ΨΗΦΙΣΜΑ
ΤΟ ΠΑΡΥΜΩΝ ΤΑΝΤΕ ΦΙΛΙΑΝ ΚΑΙ ΤΑΝ ΕΥΝΟΙΑΝ ΤΑΝ Υ
ΠΑΡΧΟΥΣΑΝ ΤΑΙΣ ΠΟΛΕΣΙ ΠΟΤΑΛΛΑΛΑΣ ΔΙΑΦΥΛΑΤ
ΤΕΝ ΕΠΙ ΚΟΣΜΩΝ ΤΩΝ ΠΕΡΙ 3 ΦΙΛΟΝ ΒΡΟΤΟΝ ΤΟΝ 4 ΕΥΘΥ
ΜΑΧΟΥ. ΑΓΑΘΑΙ ΤΥΧΑΙ ΔΕΔΟΧΘΑΙ ΑΛΛΑΡΙΩΤΑΝ
ΤΟΙΣ ΚΟΣΜΟΙΣ ΚΑΙ ΤΑΙ ΠΟΛΕΙ ΕΠΑΙΝΕΣΑΙ ΜΕΝ ΤΟΝ
ΔΑΜΟΝ ΤΩΝ ΠΑΡΙΩΝ ΟΤΙ ΔΙΑΦΥΛΑΤΤΕΙ ΤΑΝ ΦΙΛΙΑΝ
ΚΑΙ ΤΑΝ ΕΥΝΟΙΑΝ ΠΡΟΣ ΤΑΝ ΠΟΛΙΝ ΤΑΝ ΑΜΑΝ ΚΑΤΑ
ΤΑΥΤΑ ΔΕ ΤΗ ΠΑΡΧΕΙΝ ΤΟΙΣ ΠΑΡΙΟΙΣ ΤΑΝ ΦΙΛΙΑΝ ΚΑΙ ΤΑΝ ΕΥ
ΝΟΙΑΝ ΠΑΡΑ ΑΛΛΑΡΙΩΤΑΝ ΟΠΩΣ ΦΑΙΝΩΜΕΘΑ ΤΑ ΟΜΟΙ
Α ΤΟΙΣ ΠΡΟΑΙΡΟΥΜΕΝΟΙΣ ΑΜΕΣ ΣΥΝΤΕΛΟΝΤΕΣ ΕΙ ΜΕΝ ΔΕ
ΑΛΛΑΡΙΩΤΑΙΣ ΚΑΙ ΠΑΡΙΟΙΣ ΙΣΟΠΟΛΙΤΕΙΑΝ 5 ΜΕΤΕΧΟΥ
ΣΙΝ ΤΩΙ ΤΕ ΑΛΛΑΡΙΩΤΑΙ 6 ΕΜ ΠΑΡΩΙ ΚΑΙ ΘΕΙΝΩΝ ΚΑΙ ΑΝ
ΘΡΩΠΙΝΩΝ ΩΣΑΤΤΩΣ ΔΕ ΚΑΙ ΤΩΙ ΠΑΡΙΩΙ ΕΝ ΑΛΛΑ
ΡΙΑΙ ΜΕΤΕΧΩΣΙ ΚΑΙ ΘΕΙΝΩΝ ΚΑΙ ΑΝΘΡΩΠΙΝΩΝ ΕΑΝ
ΣΥΝΔΟΚΕΙ ΤΑΥΤΑ ΤΩΙ ΔΑΜΩΙ ΤΩΙ ΠΑΡΙΩΝ ΑΝΑΓΡΑ
ΨΑΝΤΩΝ ΑΙ ΠΟΛΕΙΣ ΑΜΦΟΤΕΡΑΙ ΕΙΣ ΣΤΑΛΑΝ ΛΙΘΙΝΑΝ
ΚΑΙ ΑΝΘΕΝΤΩΝ ΠΑΡΙΟΙ ΜΕΝ ΕΣ ΤΟ ΙΕΡΟΝ ΤΑΣ ΔΑΜΑΤΡΟΣ
ΑΛΛΑΡΙΩΤΑΙ ΔΕ ΕΣ ΤΟ ΙΕΡΟΝ ΑΠΟΛΛΩΝΟΣ. ΤΑΥΤΟ
ΤΑ ΔΕ ΕΙΝΑΙ ΕΦ 7 ΤΓΙΒΑΙ ΚΑΙ ΣΩΤΗΡΙΑΙ ΤΩΝ ΠΟΛΕΩΝ
ΑΜΦΟΤΕΡΑΝ. ΕΑΝ ΔΕ ΤΙ ΦΑΙΝΗΤΑΙ ΤΜΕΝ ΠΡΟΣΘΕΙΝΑΙ
Η 8 ΔΙΕΛΑΙ ΕΥΧΑΡΙΣΤΩΜΕΣ. ΕΡΡΩΣΤΕ.

..... from Allaria
 publick, with the Rescript
 but let the Archontes send
 a Copy of this Decree, after sealing it
 with the Publick Seal, that the Allarians may adhere to and obey those Things
 that are decreed upon that Occasion.

The Magistrates and City of the Allarians, to the Senate and People of the Parians, Health. Whereas the Embassadors Phanius and Dorco came to us, sent by you, to treat with us about your Affairs, and pursuant to your Will and Decree deliver'd to them, did renew the Friendship and Amity which was between the Two Cities, that it might be continu'd; Philombrotus the Son of Euthymachus being Magistrate; it is decreed, may it be in a happy Hour, by the Magistracy and City of the Allarians, that the People of the Parians be commended, because they continue in Friendship and Amity towards our City; and that the Parians find the same Friendship and Amity in the Allarians, that it may appear we make suitable Returns to those who were before-hand with us in Kindness. And in case there be mutual Freedom of Cities, between the Allarians and Parians, and an Allarian be admitted to Religious Worship and Temporal Advantages at Paros; then let a Parian enjoy the same Privilege in Spirituals and Temporals at Allaria. If this be acceptable to the Parian People, let each City write its Decree on a Stone Table, and let the Parians lay it up in the Temple of Ceres; and the Allarians in the Temple of Apollo. And may these Things prove Beneficial to the Safety and Prosperity of both Cities. And if you shall think fit to add or diminish any Thing, we are free to it with Thanks.

Farewell.

Allaria was a City in the Island of Crete, or Candia, whose true Name is well made out by this Decree; for Stephanus calls it Alloria, some Alaria, and others Autaria. The People were of the Dorick Race, as appears by the Dialect. Κορυθα is here taken for the Prytanes, or Yearly Magistrate, which appears to have been usual in other Cities of Crete. That Custom of laying up the Decrees of Cities in the Temples, is worth observing; as this Stone Table was plac'd in the Temple of Apollo, according to the very Words of the Decree.

I took another Greek Inscription in the same Closet: Were it entire, it might claim a Place among the Noblest; but it is every way imperfect. However, we here insert it.

..... ΤΟΥΤΟ

.....ΤΟΥΤΟ ΚΟΝ
ΚΑΤΑ ΜΗΝ
ΟΥΤΟ ΔΗΛΩΘΗ ΠΡΟΗ
ΤΩ ΕΣΩΘΕΝ ΤΟΥ ΔΕΙΠΝΟΥ
ΝΩΝ ΕΓΓΙΣΤΑ ΤΡΙΩΝ ΑΔΕ
ΝΕ ΤΩ ΜΕΧΡΙ ΟΥ ΕΑΝ ΑΠΟΔΩ ΕΑΝ ΔΕ Μ
Μ .. ΜΗ ΕΣΤΩ ΤΗΣ ΓΕΡΟΥΣΙΑΣ ΑΛΛΑ ΕΤΕΡΟΣ
ΝΤΟΣ ΕΑΝ ΕΑΥΤΗΣ ΕΙΚΟΝΑΣ ΑΡΓΥΡΑΣ ΚΑΤΑΣΚΕΥΑ
Ν ΕΣΤΩΣΑΝ ΤΩ ΛΩΙΠΩ ΧΡΟΝΩ ΠΑΡΑ ΤΩ ΓΡΑΜΜΑ
ΕΡΩΝ ΕΝ ΕΚΑΣΤΩ ΣΥΝΕΤΗΜΑΤΙ ΜΕΡΙΔΑ ΟΙ ΑΝΑΝΚΑΙΟΙ Δ
 1 l. *ἀγρυπν.* ΥΠΟ ΤΟΥ ΓΡΑΜΜΑΤΟΣ ΕΠΙ ΤΩ ΑΝΔΡΙΑΝΤΙ 1 ΑΓΟΥΣΟΙ ΣΥΝΕΛΗ ..
 .. Ν . Ω ΔΩΣΕΙ ΤΩ ΚΟΙΝΩ ΟΙΝΟΥ ΤΡΙΕΤΟΥΣ ΚΕΡΑΜΙΟΝ ΕΑΝ ΤΙΣ ΠΑΡ ..
 2 sic. .. ΔΗΝ ΑΜΑ ΠΕΝΤΕ ΤΟ ΕΠΙ 2 ΤΗΜ ΠΟΜΠΗΝ ΑΝΓΛΑΡΙΟΝ ΕΞΑΡΤΙΖΟ ..
 ...ΙΝ ΠΟΙΕΙΤΩ ΕΝ ΜΕΡΕΙ ΤΑ ΔΥΟ ΤΑΓΜΑΤΑ ΠΡΩΤΟΝ ΤΟ ΜΕΤΑ ΑΓΟΥ . Ε
 ..ΤΟ ΕΤΕΡΟΝ ΩΣ ΑΥΤΩΣ ΟΥΚ ΕΞΕΣΤΑΙ ΤΩ ΥΠΟΔΕΧΟΜΕΝΩ ΟΥΔΕΝΙ ..
ΑΝΑ ΠΕΝΤΕ ΜΗΔΕΝ ΕΞΕΣΤΩ ΤΩ ΝΟΜΩ ΤΟΥΤΩ ΥΠΕΝΑΝΤΙ
 ..ΝΥΝ ΜΗΔΕΝΟΣ ΜΗΔΕ ΚΑΘΟΛΟΥ ΓΕΙΝΕΣΘΑΙ ΤΙ ΕΝ ΤΗ ΓΕΡΟΥΣΙΑ ΧΩΡΙ.
Ν ΤΟΥ ΧΡΕΟΝΤΟΣ ΓΡΑΜΜΑΤΕΟΣ. ΕΠΡΑΧΘΗ ΕΝ ΙΕΡΑ ΠΥΓΓΗ ΠΡΟΤ ...
 3 sic.ΔΕ ...ΠΑΤΙΚΩ ΤΩ 3 ΛΟΤΚΙΩ ΕΠΙΔΙΩ ΤΙΤΙΩ ΑΚΤΑΕΙΝΩ ΤΗΑΤΟΙΣ ...
ΟΤ ΤΙΤΙΑΝΟΥ ΥΠΕΡΑΝΘΟΥΣ ΚΙΘΝΟΥ ΤΙΟΥ ΜΗΝΟΣ... ΔΑΚΙΟΥ ...
ΤΗ ΓΕΡΟΥΣΙΑ ΜΟΥ ΤΟΝ ΠΡΟΓΕΓΡΑΜΜΕΝΟΝ ΝΟΜΟΝΩΣ ΠΡΟ ...
ΓΕΓΡΑΜΜΕΝΟΙΣ ΠΑΡΗΣΑΝ ΣΑΜΑΓΟΡΑΩΑΝΕΥ
 4 l. *Κλαύδιος.*ΚΛΑΥΔΙΟΣ ΥΘΗΣ ΒΟΥΛΗΣ ΠΡΗΓΙΣΤΟΣ ΤΙ 4 ΚΑ
Σ ΑΚΕΣΤΙΜΟΣ ΣΩΤΑΔΟΥ. ΡΟΔΩΝ ΕΠΑΦΡΟΔΕΙΤΟΥ
ΟΣ ΑΝΤΙΠΑΤΡΟΣ ΔΑΜΑ ΑΣΤΥΝΟΜΟΣ ΛΟΥΚΙΟΥ
ΟΝΑΣΙΩΝ ΟΝΑΣΙΩΝΟΣ. ΠΟΥΠΑΙΟΣ ΚΟΡΝΗΑΙΟΣ
 5 l. *Κυίντος.*ΡΟΥ 5 ΝΤΟΣ ΑΙΔΙΟΣ ΑΝΤΙΟΧΕΤΣ ΦΙΛΗΤΩΡ ΑΝΤ
ΑΡΙΘΕΜΙΣ. ΤΙΤΟΣ ΙΟΥΝΙΟΣ ΑΡΤΕΜΑΣ. ΓΑΙΟΣ
 6 l. *Ευφρόδωρος.*6 ΑΝΩΡ ΕΥΦΡΑΝΟΡΟΣ. ΓΑΙΟΣ ΑΙΜΙΛΙΟΣ ΗΛΕ
ΤΟΣ. ΕΠΑΦΡΟΔΕΙΤΟΣ ΕΠΑΦΡΟΔΕΙΤΟΥ

The Learned, by what is left, may deplore the Fate of so Noble a Monument. It is a Decree for regulating the General Sports, or Fights of the *Greeks*, and appointing the manner of them, and establishing what was to be done at the solemn Dinner usually given at that Time, and the Punishment to Transgressors. For some certain Crime, the Mention whereof is worn out in the Stone, a Man was expell'd the Senate, and another chosen in his Place. Then it speaks of making some single Figures, I cannot find out what they were design'd for, but they are order'd to be kept by the Register. Then some one, I know not who, is order'd to pay a Measure of Wine Three Years old to the Assembly. Afterward, mention is made of τὸ ἀνγλάειν, which was provided on this Solemnity; which Word I do not remember I ever met with. It is order'd that the Company be divided into two Ranks, and the very Senate is forbid making any Alteration in the Rule, without the Consent of the Scribe or Register. The Decree was dated at the Sacred Fight, LUCIUS EPIDIUS, and TITIUS AQUILIARIS, being Consuls. Lastly, there are the Subscriptions of the Senate, which presided at the Fight.

There are also many Manuscripts in the *Tarvisian* Library, whereof we saw only Part, because D. *Tarvisianus* was then causing them to be remov'd out of a neighbouring Island into the City. I took this Account of them.

An Ancient *Hebrew* Bible, defective in the beginning, with the Masorhetic Notes.

A *Hebrew* Book of Blessings and Prayers.

The Works of *Cæcilius Cyprianus*, a Modern Volume, in which, as D. *Tarvisianus* said, there were some Epistles not yet publish'd.

Ambrose of the Sacraments, a Book writ in the Year 1436.

Hierom on *Matthew*, of the fifteenth Century.

In a Volume of the fifteenth Century, among the Homilies of St. *Augustin* and others, a Book of the said *Augustin*, of the Good Thief that hung on the Cross, which begins, *Deus erat in Christo mundum reconcilians*.

The Epistle of *Eusebius* to *Damasus Portuensis*, on the Death of St. *Jerome*, a very Ancient Volume.

The Rubricks of the Book of *John Damascene* the Priest, wherein is a certain Tradition of the Orthodox Faith, translated out of *Greek* into *Latin* by a *Burgundian* Judge, and Citizen of *Pisa*, under Pope *Eugenius* the III^d.

In a Book of the fourteenth Century, the Passion of Our Lord JESUS CHRIST, according to *Nicodemus*; also some Things out of the Gospel according to *Thomas*.

St. *Antoninus*'s short Sum concerning Confession, which they say is not printed.

Raymundus Lullus.

Some Epistles of *Lewis*, Patriarch of *Aquileia*, writ in the Year 1428.

Joachim's Epistles, an Ancient Volume.

Lucian's Dialogues in *Greek*, of the fourteenth Century.

M. T. *Cicero* to his Brother *Quintus*, his Familiar Epistles to *Tusculanus*, his Academick Questions, of Fate, his Orations, in several Volumes.

Four Modern Manuscripts of *Festus Pompeius*.

Crispus Salustius. *Nonius Marcellus*.

Seneca of Free-Will.

Justin, with the Arguments to *Trogus Pompeius*'s Books from the Beginning, which Arguments are rarely to be found in the Manuscripts of *Justin*.

Lactantius's Commentary on *Statius*'s *Thebaida*.

Juvenal's Satires. In another Volume *Juvenal* and *Perseus*.

Seneca's Tragedies.

Martianus Capella.

Quintus Asconius Pedianus.

The Epistle of *Phalaris* and *Brutus*, *Latin*.

Valerius Maximus, written Ann. 1389.

A Diary writ with F. *Paul*'s own Hand. His Work on the Councils.

Aspasius's Orthography.

Leonardus Justinianus to *Francis Philelphus*, a Philological Book.

Leonard Aretinus, of the first *Carthaginian* War.

A Chronicon from the beginning of the World, to the Year 1428. more particularly of the *Venetian* and *Longobardick* Affairs.

A Chronicon to the Year of the World 1454. in *Italian*; also other Chronicles.

I said

I said above I had seen but Part of the *Tarvisian* Manuscripts, the rest not being yet brought ; the others are more Numerous and Valuable. I shall mention one according to the Account I had of it from the renowned *Apostolo Zeno*, the Ornament of *Venice*. It is a Vellum Manuscript, written about the Year 1210, by an Anonymous Author, of the Affairs of *Venice*. The *Venetians* know of no Ancienter Historian of their own. He treats of the Islands *Venice* stands on, whereof we have so few and such imperfect Accounts. He has the History of the Patriarchs of *Aquileia* and *Grado*, of the Bishops of *Torcello* and *Venice* ; also of Popes, Emperors and Dukes ; with a short Narrative of some Ancient Senatorian Families, much unlike what is commonly reported of those Families in more Modern Chronicles. D. *Apostolo Zeno* took Notice that *Dandulus*, in the History he writ about the Year 1350, very often made use of this Author's Book and Monuments. That Anonymous Author's Style is somewhat rude and barbarous, relishing of the Inelegancy of that Age.

In the same *Tarvisian* Library, is a *Latin* Manuscript History of *Venice*, elegantly writ in the Year 1424, by *Laurence de Monaco*, Great Chancellor of the Kingdom of *Candia*, only a Part whereof has been printed. All these, and many more, will certainly be comprized in the Collection now making by this Learned Man *Apostolo Zeno*, our singular Friend, under this Title, *Rerum Italicarum Scriptores*.

I believe there are no where so many Manuscripts relating to the Affairs of *Venice*, as in the House of the most Illustrious *Cornaro Biscopia*, on the Great Canal. But few of them are above three Hundred Years old. There are many Journals of *Venetian* Embassadors, Histories of Wars, and almost an infinite Number of other Books of this Sort.

We saw all other Things at *Venice*, which are usually seen by Strangers, or universally spoken of, which, according to our first Design, we pass by.

CHAP. VI.

Some Manuscripts in the Monastery of St. Justina at Padua. Cardinal Barbadicus's Printing-House. The Tomb of Antenor and of T. Lovatus. Of the Pomposian Monastery, near the Adriatick Shore. An Epistle from Henricus Clericus to Stephanus, about the Pomposian Library. The Catalogue of it drawn up in the Twelfth Century.

ON the 23d of *August*, we came to *Padua*, and being invited, and earnestly press'd to it, by the Monks of the Monastery of *St. Justina*, took up our Lodging there the next Day. There are very few Manuscripts in their Library ; I noted down these two because of their Neatness.

A Vellum Manuscript of the tenth Century, curiously writ, being the Homilies of *St. Basil* on the Psalms ; in the first Leaves whereof, these Words are to be read in the first Hand, Θεωδᾶτου τοῦ ἀδελφιστάτου Πατρικίου ἢ Σενατοῦ τοῦ ὀψικίου : i. e. Of *Theudatus*, the most renowned Patrician, or Senator,

nator, Duke or Chief of the *Obsequium*, or dignify'd Servants. In the next Page is, Πακουριανῷ τῷ ἐνδοξοτάτῳ Πατρικίῳ καὶ στρατηγῷ τῆς Σάμου: *i. e.* Of *Pacurianus*, the most renowned Patrician, and Duke of the Island of *Samos*. On the third Page, Ἐγράφη ἐπὶ βασιλείᾳ Βασιλείου καὶ Κωνσταντίνου: *i. e.* This Book was written in the Reign of *Basil* and *Constantine*, Emperors. A great Number of Volumes was transcrib'd during the Reign of those Emperors; that is, about the end of the tenth, and beginning of the eleventh Centuries.

In another Vellum Volume of the twelfth Century, is the Manuscript of *Theophylact* on the Gospels, and before it these four Verses,

Τῆς βασιλείας ἐνὸνμα Μαρίας.
Ὁ δὲ πνευματικὸς τοῦς μελλιρρύτους λόγους,
Ψυχῆς ἀληθῶς ἔργον εὐσεβεστάτης,
Θεοφύλακ' ὁ ποιμναρχ' ὁ βουλάρων.

*This Work is due to Mary's Pious Care;
No flowing Sweet can with the Lines compare;
Divine Theophylact compos'd the whole,
The Native Birth of a Superiour Soul.*

This Empress *Mary* seems to be the same that is mention'd above in the Fifth Chapter; that is, the Wife of the Emperor *Nicephorus Botoniata*. Where it is to be observ'd, that these Verses are mention'd in another Volume of the Imperial Library, by *Peter Lambecius*, *Lib. 5. pag. 47.* So that this Remark of the Age, having been transferr'd by others into other Volumes, is of no Authority to ascertain the Time when the Book was writ. It is otherwise with the last mention'd Volume, where the Age of the Manuscript appears by the Character, and perfectly agrees with the Date of the Emperors *Basil* and *Constantine*, who reign'd long in the tenth and eleventh Centuries.

We went next to the Printing-House of Cardinal *Barbadicus*, of Blessed Memory, where there are Characters of all Sorts, *Greek, Latin, Hebrew, Arabick, Armenian*, &c. cast at the Charge of that Renowned Man. He being extraordinarily affected to Literature, and particularly the Ecclesiastical, spar'd nothing that might promote it. At that time *Maracius's Alcoran*, which is now extant, was in the Press.

We view'd *Antenor's* lofty Tomb, in *St. Laurence's* Street, by the Gate of the Fathers call'd *Servitæ*. There is no Question to be made about the reading of the Epitaph, for it is thus,

C. Inclitus Antenor patriam vox nisa quietem
Transtulit huc Enetum Dardanidumque fugas
Expulit Euganeos, Patavinam condidit urbem,
Quem tenet hic humili marmore cæsa domus.

*Antenor, by his Country's Love inspir'd,
Here, with his Trojan Wanderers, retir'd,
The first subdu'd, a fairer City rose;
While these Inferiour Walls his Urn inclose.*

'Tis vain to seek the Meaning of the first Verse. In a Volume of about three hundred Years standing, belonging to D. *Cornaro Biscopia*, I read the Inscription had been order'd to be writ as follows,

Inclutus Antenor patriam vix visa quietem
Transtulit huc Ænetum (*so spelt*) Dardanidumque fugas
Expulit Euganeos, &c.

If *vix visa* be taken for *vix visam*, the Line will answer, tho' it be not proper. Another Epitaph, some say, was cut on the Tomb, thus,

Hic jacet Antenor Paduanæ conditor urbis,
Proditor ipse fuit, hique sequuntur eum.

That is, *Here lies the Father of the Paduan Name,
The Head Perfidious, and the Limbs the same:*

I did not observe whether this had been eras'd by the *Paduans*, which would have been well done; or whether it be on some hidden Part of the Tomb, or never was there, and might be the Fiction of some invidious Person.

Opposite to this, on the other side of the Gate, appears another Tomb, almost in the same Shape, as if it had been rais'd to make an uniform Prospect. It is the Monument of *T. Lovatus*, who, as they told me, convey'd the Ashes of *Antenor*, which were dug up about that time, into the afore said Tomb. It is inscrib'd not only on the Front, but on both Sides also, and not to be read without Trouble. On the one Side are carv'd these Words,

T. Lovati Paduani Militis, Judicis, & Poetæ.

That is, *The Tomb of T. Lovatus, Soldier, Judge, and Poet of Padua.*

On the Front facing the Street, are these Verses,

Mors mortis morti mortem si morte dedisset
Hic foret in terris, aut integer astra petisset,
Sed quia dissolvi fuerat sic cuncta necesse
Ossa tenet saxum proprio mens gaudet in esse. V. A. (*so cut.*)

That is, *Had Death's great Victor made his Prize compleat;
Lovat had been entire, in Earth, or Heav'n:
But since each Mortal must submit to Fate,
His Bones to this, his Soul to that is giv'n.*

The Repetition of the Word *Death*, imports, that had CHRIST, who subdu'd Death, wholly destroy'd and taken it away by Dying, then that Man had been Immortal, &c.

On the other Side we read,

Obijt anno nat. $\overline{\text{X}}\text{C}$. M. CCC. nono, septimo die intrante Martio.

That is, *He dy'd in the Year of CHRIST 1309. on the 7th of March:*

The Letters V. A. which are at the end of the second Inscription, import *vixit annis*, and being at the Edge, there wanted Room to set down the Years of his Life.

Having return'd to *Venice*, we set out on the 30th of *August* for *Ravenna*; and the next Day the Wind blowing hard, and against us, we struck into a Canal, where landing, we saw the Monastery of *Pompofa*, formerly very large, and fam'd for Sanctity, now abandon'd. It was first resorted to in the eleventh Century, by Means of the Abbot *Guido*, and afterwards much ennobled, by many Princes and Great Men repairing thither to practise a Religious Life, under the Conduct of the said *Guido*. Mention is made of this *Guido*, in the Renowned F. *Mabillon's* Preface to the First Part of the Sixth *Benedictine* Century. His Death happen'd in the Year 1046. He is reported to have been one of the first that introduc'd Voluntary Whipping, and his Life is in the above-mention'd Place, pag. 509.

Soon after, in the same Century, by Means of the Abbot *Ferome*, it was furnish'd with very many Manuscripts; insomuch, that *Henricus Clericus*, in his Epistle to one *Stephanus*, testifies, it was preferable to all the other Libraries in *Italy*, without excepting the *Roman*; and he subjoins the Catalogue of the Library, which is here added, that the Reader may find, how difficult then it was to form a numerous Library, since one that excell'd others, is not comparable to the meaner Sort in our Age. They were taken from the Duke of *Modena's* Library, and given me by the obliging *Fulio Fontanini*, Librarian to Cardinal *Imperiale* at *Rome*.

The Epistle of Henricus Clericus, to Stephanus.

“ **T**O *Stephanus*, well grounded in Philosophick Knowledge, *Henricus Clericus* wishes the Illumination of Heavenly Wisdom.

“ On hearing the Fame of the Venerable Abbot *Ferome* of *Pompofia*,
 “ ever making a Progress in good Applications, you desire an Account
 “ of what he has collected, by a general Enquiry relating to Holy Writ,
 “ and the Compass of his Library, as he has by the Spirit of God al-
 “ most neglected all other Pursuits for this only. This, my beloved
 “ Friend, I will faithfully declare from his own Mouth, and my Per-
 “ sonal Observation, tracing it up as high as possible, to the best of my
 “ Capacity.

“ The Monastery of *Pompofia*, as I have been inform'd, has been won-
 “ derfully improv'd from the Time of *Guido*, Renown'd for Sanctity, the
 “ first Head of it. Mov'd by his Goodness, great Numbers of Men took
 “ the Sacred Habit in it: Several Marqueses, Counts, and Sons of No-
 “ blemen have laid aside the Pleasures and Pomp of the World, at this
 “ Day, to follow there the strictest Duties of Religion. Among these, my
 “ Master, *Ferome* the Abbot, was, from his earliest Years, train'd up in
 “ the Monastick Life, and afterwards advanc'd greatly in the Arts of
 “ Grammar, and of Logick.

“ First, He was constituted a Prior, and then Abbot, by the Brother-
 “ hood; as he was possess'd of all good Qualities of Mind and Conduct,
 “ he found he could not edify his Charge without a better Sense of Piety
 “ prevailing amongst them. Hence he set himself to collect the Volumes
 “ of Learned Men, that, amidst the great Variety, all might be furnish'd
 “ with proper Information. I think, indeed, no Man can have a just
 “ Notion of Moral Virtue and Vice, without a Knowledge of the Holy
 “ Writings;

“ Writings ; for who can cure, without Physick, or make a Voyage with-
 “ out a Sail ?

“ But since the Good are ever obnoxious to Envy, some were disgusted
 “ at it ; urging, that he imbezzel’d the Income of the House, and that he
 “ might sometime run away with all the Books to get a Bishoprick ; I
 “ was ever averse to these Reproaches, and always took the Reasonable
 “ Part in my Judgment. *Bonus* (Good indeed, both in Name and Ex-
 “ ample) who was first an Hermit, then a Monk, was his Librarian ; a
 “ Man generally thought to be a perfect Scholar ; and so eager of Copies,
 “ that he purchas’d all, however indistinct or irregular were the Cha-
 “ racters. For the Abbot resolv’d to write them over again, and digest
 “ them into one Library. Some of the Brothers are even piqu’d at me,
 “ for my Pains about the Title-Pages, who are incapable of reading
 “ the Copies.

“ No Church, City, or Province, not *Rome* itself, can parallel this Col-
 “ lection. Who then can be so Foreign to Reason, as not to be fond of
 “ a Retreat, where he may be so well instructed ? As evil Communica-
 “ tion corrupts good Manners, so good Communication will effect the
 “ contrary.

“ But to compleat your Satisfaction in this Matter, you shall view the
 “ Titles of them ; nor is this useless, for some, perhaps, may be remov’d
 “ and lost ; but the Librarian, on a Perusal of this List, may possibly dis-
 “ cover who has taken the Book away, and so retrieve it. But observe,
 “ where you find a r, and Titles between a r and a r, they are in one Vo-
 “ lume. So far on the Abbot, and the Monastery ; I have, you know,
 “ penn’d a set Treatise on this Subject. This was recorded and enter’d
 “ in the Book of the Pontiffs, in the Year from the Incarnation
 “ MXCIII.

Twelve Books of St. *Augustin* upon *Genesis*, to the Letter.

His twelve Books, *de Civit. Dei*.

Three Books of the Sayings of Our Lord, in *Matthew*, *Luke*, and *John*.

The same, *de Catech. Rudibus*, one *de Magistro*, one *Quæstionum*, one *de*
Agone Christiano, one *de fide Catholica*, one *contra v. Hæres. Paganos, Judæos,*
Manichæos, Sabellianos, & Arrianos. Lib. 1. de alterc. Eccles. & Synagogæ,
 one *Serm. de decem Chordis. De Vitâ Christiana*, one to *Boniface* against the
Donatists. Thirty eight other Epistles, Sermons, and Answers of St. *Au-*
gustin, and Epistles to him, as they are now extant in his Works : in two
 Volumes. And St. *Ambrose de Consolatione Valentiniani*.

Cyprian’s Sermons, and Epistles Eighty one ; and of the *Jewish* Incre-
 dulity. Verses of *Dom. John, de Cænâ Mai* (so it is written) *Cypriani*.

Thirty four Tracts of *Ferom* on the Scripture ; and his Epistles.

Fulgentius de Trinit. & de Creaturis ; two *Nicetæ de Ratione Fidei* ; *de Spi-*
ritu ; *de Appellationibus Christi*.

Seven Tracts of St. *Ambrose, de Trinitate, &c.*

Catalogum (so it is written) *Sanctorum* one : *Historia Illustrum Virorum*,
 one.

Super Matthæum Chrysostomi, one.

Seventy of his Homilies, and two other Tracts, *de Lapso, & de Com-*
punctione, two.

Eleven Expositions of St. *Ambrose* on the Scriptures.

Three Tracts of *Hilary*.

Seven

- T Seven Tracts of *Nazianzen*.
One of *Gregory*, Bishop of *Eliberis*.
Psalterium Hieronymi.
- Γ *Cassian's collationes*: two of the Body and Blood of *Christ*.
Lanfranc against *Berengarius*.
- Γ *Ambrosij Hexameron*; & *de Virginitate*. *De Pasch. Hebdom.* Many Epistles of *Ferome*.
- Γ *Cassiodorus*. *Lupus Servatus*. *Historia Africana*.
Exposition of the Song of Songs.
Officia Amalarij. *Orosius*. *Eutropius* & *Paulus*. *Pliny*, & *Solinus*. *Hist. Alex. Mes.* *Hist. lib. 12.* *Hist. Afr. Lib. 3.*
Expositio Arabani sup. V. lib.
Pliny, Solinus, Hist. Alex. again.
Petrus Damianus.
Expositio sup. Psalt.
Expos. Origenis super Lucam.
Eight on the Monastic Rules of *Basil*, &c.
Hildelphonsus de Trinit.
- Γ Twenty two Tracts of *St. Austin*, Sermons, &c.
Three Pieces of *Seneca*. His Tragedies.
Regino's Chronicle. Book of the Popes.
Paschasius de Corp. & Sang. Christi. *Umbertus de eodem*.
- Γ Seventeen Tracts and Epistles of *St. Austin*; and two of *Pope Gregory*, and *St. Isidore*.
- Γ Forty other Tracts of *St. Austin*, in one Volume.
- Γ Twenty one other Tracts of the same Father.
- Γ Fourteen other Tracts of the same.
- Γ Nineteen other Tracts of the same.
- Three more of the same Father.
- T *Clement*, of *Rome's*, *Recognitions*, *lib. 10.* with an Account of the Beginnings of them.
Ambrose's eighteen Expositions on the *Apocalypse*, in the same manner.
Ferome on the *Apocalypse*.
Bede on the same, three Books.
St. Ambrose on the 118th Psalm. On the *Canticles*, five Books. Four other Pieces of the same. Fourteen other Tracts of his.
- Γ *St. Austin* against *Julian*, six Books. Six more by *St. Austin*. Three others of the same Father.
Of the Consent of the Evangelists, four Books.
The Etymologies of *Isidore of Sevil*.
Ten Books of *Livy*; but forty Chapters are wanting to our Abbot, which he is very desirous to procure.
Six Tracts of *Isidore of Sevil*.
Liber proœmiorum Scripturæ.
Sermo Sancti Joan. Os aurei de Psalm. L. One of his Epistles.
Acta Methodij Episcopi.
Twenty Tracts of *St. Austin*.
Apponius on the *Canticles*.
Clement's Decrees of the Popes to *Damasus*.
- Γ Forty four Books of the Ancient Histories of *Trogus Pompeius*.
- Γ An Exposition, by an Anonymous Hand, on *St. Matthew*, in Seventy six Chapters, with a Prologue.

“ By the Care of this Abbot almost all these Books are now transcrib'd :
 “ Some, indeed, mention'd by St. *Augustin* in his Book of Retractions,
 “ he has not met with : But he is ever Inquisitive after all the Religious
 “ Writings he can possibly hear of, so that the *Pomposian* Church is be-
 “ come the most Renown'd in *Italy*. This is the Clemency of God, to
 “ encrease our Thirst of Knowledge by Knowing. Indeed, his Desire of
 “ enriching the Church in this way is unbounded. Some envious De-
 “ tractors may object, Why does this Reverend Abbot insert the Heathen
 “ Authors, Accounts of Tyrants, &c. among his Theological Works ?
 “ To this we answer, in the Words of the Apostle, *That there are Vessels*
 “ *of Clay, as well as Gold* : This was design'd to allure and employ the
 “ Taste of all Mankind. Hence, says *Christ*, in my Father's House are
 “ many Mansions. I believe, indeed, the more Holy a Man is, he will be
 “ so much the more Happy ; the same is the Intention of the Gentile
 “ Writings : To give us a Contempt of the World, and Secular Gran-
 “ deur. Whence the Apostle, *We know that all Things work together for*
 “ *Good to them that love him*. So may they rest in Peace. But may this
 “ Learned Abbot pursue his Undertaking to the End : That Books may
 “ abound, useful to all Posterity, and be recorded in Catalogues, to preserve
 “ the Memory of them, for the Service of Future Times.”

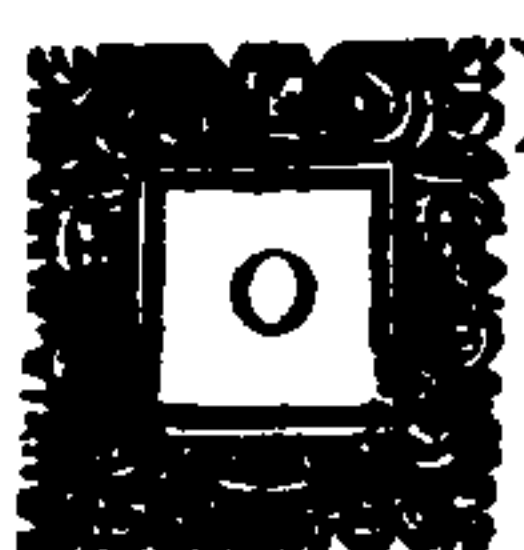
In his Observation on the Works of *Livy*, he deplores the Loss of many of his Decads, in his Age ; tho' he is not so exact in the Matter. For all know, that of Fourteen Decads, or One hundred and forty Books, or (according to others) One hundred and forty two, we have only Thirty five remaining ; and therefore that the entire Sum of those that have perished is One hundred and seven.

When he speaks of *Trogus Pompeius*, you must not imagine the same *Trogus* was entire in this Library, who has been lost for so many Ages ; but you must understand it of *Justin*, the Author of the Epitome : By which, *Justin* has dispatch'd that Noble Writer *Trogus*, and sent him out of the World, as *Livy*, in a great Measure has been destroy'd by *Florus*, and the Author of the Arguments : For when a Compendium is publish'd, the Original Authors are neglected, and so by degrees are utterly extinguish'd, or in a great Part become mutilated and imperfect.



C H A P. VII.

The Church of St. Vitalis at Ravenna. The Monograms of Titus Cornelius Nepos. The Epitaph of Isaac the Exarch. Another Epitaph. Some Inscriptions. Agnello's Tower in the Cathedral. The Church of the Canons Regular. The Monasteries of Classe, and St. Mary Portuensis. The withdrawing of the Adriatick Sea. The Cataract, or Water-fall of Velinum, or Lago di Piediluco. Our Arrival at Rome.

 ON the 2d of September, we arriv'd at *Ravenna*, and took up our Lodging in the Monastery of *St. Vitalis*; the next Day after the Abbot dy'd. The Church is reckon'd one of the ancientest in *Europe*, very beautiful, adorn'd with Marble of several Colours, and *Mosaick* Work. There is to be seen the Effigies of *Justinian*, in the Imperial Robes, with the Bishops, Deacons, and other Ministers in their sacred and solemn Habit, according to that Age. On the other side of the Choir, is his Wife *Theodora*, with her Attendance, of all which we would willingly give a Cut in this Place, had we not been prevented by the late *Ciampini*, of happy Memory, in his Book of *Mosaick* Works.

The Church is supported by Pillars, which testify Art was then declining. On the Capitals is a Monogram, which, being read wrong, caus'd many to declare *Narses* to have been the Founder of the Church, thinking their Conjecture was beyond all Exception. But *Nepos*, and not *Narses*, is to be read, as any Man may perceive by the following Figure. To this we add another Monogram, which is also to be seen carv'd in a Capital of *St. Agatha the Greater*, at *Ravenna*, it was sent me to *Rome* by that Friendly and Learned Man, *Columbanus Bosius* of *Mantua*, Preacher of the Monastery; and it is on the second Capital on the Left Hand, opposite to the Gate. The one Monogram explains the other, and, if I mistake not, denotes the Architect. It is apparent to all Men, that the first in *St. Vitalis*, must of necessity be read *Nepos*; in that of *St. Agatha*, the Letter E turn'd into F by the wearing away of the lower Stroke might occasion some Difficulty. But being desired by that worthy Person *Columbanus Bosius* to declare the Meaning of it, notwithstanding the Letter F, I presently read, T. C. NEPOS, *Titus Cornelius Nepos*, guessing that the bottom Stroke was worn out; and desiring they would look into it more narrowly, they sent me Word, that a Piece of the Stone was there fallen off with that Stroke. Some, perhaps, will doubt, whether that *Nepos* was the Architect, or the Founder of the Church; for formerly the Architects were forbid writing their Names on Structures. But there is no occasion to hesitate, that Inhibition to Architects belongs to a more remote Antiquity; nor is the Name here at large, but in a Monogram; besides, as *Rubens* proves from an ancient Inscription, one *Julian*, a Silversmith, built the Church of *St. Vitalis* by Order of *Ecclesius* the Bishop. We may also say, that *Nepos* was the Architect for the Columns, and not for the Church; for his Monogram is only found on the Columns, and not elsewhere.

REFRNS

Near the Monastery Gate, on a Marble Urn, is still extant a most curious Greek Inscription, which is to be seen in *Rubeus*, but full of Mistakes. We give it here perfect in Greek.

Ενταῦθα κεῖται ὁ σπαραγμένης καλῶς,
 Ρώμην τε φυλάξας ἀβλαβῆ καὶ τῇ δύνῃ
 Τεῖς ἐξ ὧν αὐτοῖς τοῖς γαλινοῖς δισπόλαις
 Ἰσαάκι· τῷ βασιλέων ὁ σύμμαχος,
 Ὁ τῆς ἀπάσης Ἀρμενίας κόσμος μύχας
 Ἀρμενίῳ ἦν γὰρ ἔτι ἐκ λαμπρῶν γόνους
 Τέτυθαιόνη· ἐκχεῶς ἡ σύμβουλος,
 Σώσαντα σάφραν πρυγνῶν σεμνῆς πρόπῃ
 Πυκνῶς στενάζει ἀνδρὸς ἐστημένη,
 Ἀνδρὸς λαχόντι ἐκ χαμάτων εὐδοξίας,
 Ἐν ταῖς ἀνατολαῖς ἡλίου, καὶ τῇ δύσει,
 Στεγνῶ γὰρ ἦρξε τῆς δύσεως καὶ τῆς ἑως.

Isaac, translated to his endless Home,
 Once his Armenia's Pride, and Guard of Rome ;
 Who to his Princes gain'd a bright Renown,
 And from the East and West new Laurels won ;
 Lies only conquer'd here : His lonely Spouse,
 Like a chaste Turtle, mourns her Widow'd House.

He dy'd in the Year of Christ 641, in the Reign of the Emperor Heraclius. This same Isaac going to Rome to establish Pope Severinus, plunder'd the Church of St. John Lateran.

Whilst this same Isaac resided at Ravenna, his Brother's Son, then eleven Years of Age, dy'd, whose Epitaph is imperfect in the House of the Renown'd *Danesius*, but is here inserted, with the Version of it.

.....
 ἐν σῶματι κρύπτετο κατ'.....
 ὅς τὸ θεῖον ἡ ψυχὴ με
 ὡς ἀφθαρτον ὁ πρῶτος β
 τὸς φυγεῖν τῆς ἀμαρτίας
 οὗτος ὡς ἐπὶ ὡς ἔδωκε
 ὡς ἀπλοῦς οὐρανὸς γλυκὺς

Οἱ Ἰσαάκιθ' ὅσις ἔαρχος μίγας
 Ἐργοῖς ἐλείχθη τῇς Ἰταλῶν γρατευμάτων
 Ἐκλαυσε πικρῶς ἐκ βράχους τῆς καρδίας
 Ὡς πατρὸς πατρὸς μὲν γείτο' αὐτῷ τυτχαίαν
 ἔχον δὲ πατρὸς αὐτοῦ ἀσάλαχια πατρικοῦ πύθου.

That is, (the Name being eras'd)

*His Body in this silent Mansion lies,
 His Godlike Soul a better Seat enjoys :
 Tho' Green in Age, yet unenslav'd by Sin,
 Graceful without, compleatly Good within.
 Isaac, when he obey'd the fatal Call,
 Wept, with Paternal Tears, the Kindred fall.*

In the same House are other elegant Inscriptions, some whereof I transcrib'd. That of *Marcus Aurelius Theodosius*, an Infant, is singular, whereon the Letters D. M. being set down, as is usual, the Child's Head is plac'd underneath, with a Hand on each side, then follows the Inscription, which we here give, with the Cut of the said Urn, which is of *Grecian* Marble, a Foot high, and the Cover of the same Stone, whereon extraordinary Mourning is express'd.



M · AVR · THEO ·
 D O T · FIL · Q · V · AN ·
 III · M · AVR · THEO ·
 D O T · NAT TIAN ·
 C O P · E T P O P P E I
 S E C V N D I N · M A T
 P A R E N T · F I L · P O S

On the 3d of *September* we visited D. *Francis Negrius*, Curate of a Church in *Ravenna*. He was a good Plain-dealing old Man, without Deceit, of the Ancient Simplicity, who having travell'd much, and particularly in the Northern Parts, had compos'd a Journal and Description of those Countries, but dy'd as it began to be printed. He shew'd a Rose Tree in his Garden, whose Boughs could shade about forty Men ; he had also some Pine-Apples, from whose Kernels a Sprout shot out, on which other Pine-Apples grew.

Hence we went to the Dome, or Cathedral, where there are some Things worth taking notice of. The arch'd Roof is of *Mosaick* Work, which Sort of Ornament the *Latins* receiv'd from the *Greeks*. The Pavement is of Marble of several Sorts and Colours, and of Porphyry. Nothing is here more remarkable than the Pulpit, which is shap'd like a Tower, all of white Marble, with Stairs on each Side, the one Case towards the Altar, the other towards the Gate. On the Top of the Pulpit are carv'd these Words, *Servus tuus Agnellus Episcopus hunc Pyrgum fecit*. Thy Servant *Agnellus*, Bishop, made this Pulpit. It is adorn'd from Top to Bottom with six Ranks of Bas-relieves ; in the first are six Sheep, in the second six Peacocks, in the third as many Stags, in the fourth the like Number of Doves, in the fifth six Ducks, and in the sixth as many Fishes. These are thus put together for some secret Reason, which we neither have Leisure, nor care to enquire after.

The same Day we went to the Baptizing-Place of the Catholics, so call'd by way of Distinction from that of the *Arians*. In the Midst of it is an Octangular Basin, where, 'tis thought, Baptism was formerly administer'd by way of Dipping.

On the 4th of *September* we were conducted to the Archives of the Cathedral, where we collected some Things to be publish'd in their proper Place. There are very few Archives so well furnish'd with Records of several Sorts and Ages ; of which I got a large Catalogue, with an Extract of every Charter or Record: Hence we went down into the Chapel built by *S. P. Chrysologus*, as appears by the Monogram on the Arch, in *Mosaick* and Inlaid Work. There is also an ancient Ivory Chair adorn'd with Bas-relieves, which, they say, was formerly us'd by the Archbishops of *Ravenna*.

We also went to the Church of the Canons Regulars, the beautifulest in all the City. Here they show a Tabernacle cover'd with Precious Stones, cut into little Tables. In the Vestry is a very large Porphyry Vessel, in which, they say, the Water was turn'd into Wine, at the Wedding of *Cana in Galilee*. They were certainly extraordinary strong Servants that could pour out of such Vessels ; for this, though empty, cannot be mov'd out of its Place, without much Trouble, by the strongest Men ; but to lift up such a Pitcher, when empty, is only to be done by a Giant. This Vessel had a Hole in the Bottom, for fear of the *French*, as the Sacristan said, lest they should profane such a Precious Rarity ; thus throwing the Blame of the Vessels being broken on them.

On the 7th of the same Month we went in a Chariot to the Monastery of *Classe*, which I was very desirous to see, having been formerly very famous, but now abandon'd because unhealthy. The Church is supported by Twenty four Columns of *Grecian* Marble. The Arch'd Roof is of *Mosaick* Work, of such beautiful Colours, that nothing can exceed it. Thence we went to the Church of *Sancta Maria Portuensis*, of the

Canons Regulars, two Miles from the City, which is also abandon'd by Reason of its ill Air. The Church is no otherwise remarkable than for having been painted by *Giotto the Florentine*, the Restorer of the Art of Painting in *Italy*. *Giotto* was Friend to the famous Poet *Dante Aligheri*. On a certain Tomb is to be read the Year of the Foundation, with this Epitaph.

Hic situs est Petrus, Peccans cognomine dictus.
Cui dedit hanc Aulam meritorum condere Christus.
Anno milleno Centeno debita solvit,
In decimoque nono defunctus Corpore dormit,
Quarto Kalendas Aprilis.
Jotto Florentinus restituit Pictoriam Artem
Depinxit hanc Ecclesiam.

Which requires this Version.

*Peter, by Name the Sinner, here lies still,
Who built our House for Merit, by God's Will :
In the Year 1119 he paid his Debt,
And March the 27th, lay down and slept.*

This Church was painted by Giotto of Florence, the Restorer of that Art.

The latter Part, relating to *Giotto*, is more modern. These Places were formerly adjoining to the Sea, and made the famous Port of *Ravenna*, which was a constant Station for Ships to guard the Upper, or *Adriatick* Sea ; whilst another Fleet was kept in the Port of *Misene* near *Naples*, to secure the Lower, or *Tyrrhenean* Sea. *Claudian* testifies, That in the Days of the Emperor *Honorius*, the Port of *Ravenna* was still frequented, when the Sea ran high, and Ships could come up to the City, as he elegantly expresses it,

Jamque ora Padi, portusque, &c.

*He quits the opening Harbours of the Po,
Where the fresh Tides in certain Limits flow :
Where to the Wave the ready Vessel plies,
As the Stream ebbs, or swelling Currents rise.
The Shore is naked, or is flooded soon,
As Ocean gets or loses by the Moon.*

About a Century after that, *Fornandes* informs us, that by the Earth carry'd down by the River *Po*, the Port was chang'd into most delightful Gardens, and *Procopius*, his Contemporary, says, that in his Time the Sea was gone back two Furlongs from *Ravenna*, and that Ships could not come within thirty Furlongs, by reason of the Flats. The Ground afterwards rising by Degrees, all those thirty Furlongs were turn'd into Fields, Vineyards, and Groves of Pine Trees. As the Water went off, the Splendor of the City declin'd ; tho' this was not the only Cause of the Decay, for the Troubles of *Italy*, and the Factions afterwards breaking out there, were the Ruin of many Cities.

We left *Ravenna* on the 7th of *September*, and the next Day turn'd off to *Ancona*, where we saw the Collection of the Renowned *Camillus Pigbius*, which is well furnish'd with Ancient Coins, and other Rarities of that Sort. The next Day we arriv'd at *Loretto*, where having offer'd some Prayers to the Blessed Virgin, and seen the Treasure of the Church, with Admiration, we proceeded to *Rome*. In our Passage we view'd the *Cascata*, or Water-fall of *Lago di Piediluco*, near *Terni*, of which *Cicero* in his fourteenth Epistle to *Atticus*, lib. 4. says, *The Reatines, or People of Rieti, conducted me to their delightful Plains, that I might plead their Cause against the Interamnates, or People of Terni, before the Consul and ten Legates, because the Lake Velinus, or Piediluco, a Way being cut thro' a Mountain, falls into the Nar.* The Lake runs most rapidly thro' the Mountain, till it comes to an Upright, where there is a mighty Fall; there the River casts itself headlong upon Rocks, and almost all of it breaks into Foam, and like a Shower of Rain, so that it forms a perpetual Cloud, and in the Cloud there appear Rainbows every way. Many, besides me, judge the Cataract, or Fall, to be about an Hundred Foot, little more or less; for they are not to be regarded who talk of three Hundred. The River, falling down those Rocks and Cliffs to the Bottom, flows into the *Nar*, and loses its Name, tho' much greater than the *Nar*: It is to be supposed the Reason is, because it comes not by a Natural Course, but by an Artificial Chancel, to join that River, and therefore being look'd upon as a Guest and Stranger, he alters not his Name. They told us, that the Chancel, through which the *Velino* runs to the Precipice, the Bottom whereof is Rock, did rise higher by Degrees, the Water petrifying there; which they said had been prov'd by many Experiments, and was not to be question'd.

On the 16th of *September*, in the Year 1698. we arriv'd at *Rome*, where we were friendly receiv'd by the Renown'd *Claudius Stephanotius*, General of our Congregation, on Account of our former Friendship, and also by D. *William Laparre*, his Companion at that time. Being taken up by unexpected Business, I continu'd two Years and a half at *Rome*; and spent so much leisure time chiefly in searching Libraries, and viewing the ancient Monuments of that City.

Among other cross Accidents, the Death of some Friends happen'd; for D. *Claudius Stephanotius* departed this Life on the 20th of *June*, 1699: He had gain'd great Reputation for Piety, Wisdom, and Learning, in *France* and *Rome*. A few Months after him, was taken away, in the Flower of his Age, my Fellow Traveller D. *Paul Briots*, a Youth of a pregnant Wit, and learned in *Greek*. He dy'd on the 10th of *February*, 1700.



C H A P. VIII.

A New Method of the Diary. Of Flaminius Vacca's Papers. His Epistle. The first Day appointed to view the City. The Church of St. Mary Major; the Arch of Sixtus the Third; the Temple of Diana; a Noble Structure in Mecænas's Gardens; Galienus's Arch; the Cimbrian Trophies; the Shops at Alteriano; Helen's Baths at Villa Urfinia; the Bass Relieve of Neptune, in the same Place; the Church of the Holy Cross; the old Church of the Christians; the Gate Esquilina; Helen's Mausoleum; the Epitaph of Cancellarius, in the Campus Boarius, and that of the Norick Horseman; the Tomb of singular Horsemen; the Church and Churchyard of St. Laurence; the Heads of Cæsars dug up, and other Monuments; the Urns of the Goths; the Pantheon of Physical Minerva; the Bath; the Church of St. Eusebius; Maxentius's Column.

H E R E we enter upon a new Method in the Diary; for having spent so much Time at *Rome*, it would not be convenient to set down every Particular on the Day it was observ'd. During my Stay there of two Years and a half, I employ'd all the Spare time I had from Books and Libraries, in viewing the Monuments of the City. And after having for some time seen Things as they fell in my Way, I at last prescrib'd to my self a certain Method of making my Observations, so as to go through the whole City in Twenty Days, and note down every Thing exactly. The same I repeated as often as either at the Request of my Friends, or for my own Satisfaction, I survey'd the City, always allotting twenty Days to revise the whole. The *Roman* Diary shall therefore be order'd after the same manner. There may, perhaps, be some who will think fit to spend more Days in searching of *Rome*, and more nicely observing all Particulars; they are at their liberty to make their Observation more at Leisure, and to allot two or three Days for those Things which took me up but one.

Besides, those Things which I view'd my self, being for the most Part such as have not been taken notice of, or not exactly describ'd by others; for I still observe my first Method; I have borrow'd much, and that not contemptible, from Writers I lighted on, that have not been made Publick, the chiefest whereof is *Flaminius Vacca*, a *Roman* Carver. This Man collected many Observations of his own and Friends, on *Roman* Monuments found in his Time, and before it, and presented them to *Anastafius Simonetta* of *Perugino*, who was compiling a very Accurate Work of the *Roman* Antiquities.

Flaminius's Observations being in no Order, but intermix'd as they happen'd to occur, without any Regard to the Argument, or Thing describ'd; I was left free to adapt them to my Method, especially considering, that by this Means they are brought into their proper Places, and natural Course. I thought fit to translate his Papers, which were written in the *Italian* Tongue, into *Latin*, that they might be the more useful to the Learned. I question not but they will be acceptable to all Lovers of Antiquity, as containing many Things entirely new and unobserv'd. *Flaminius* was a noble *Roman* Carver, whose Skill is visible in many Works to be seen in

Roman

Roman Churches and Houses. He flourish'd in the sixteenth Century, and seems to have liv'd to the Seventeenth. His Tomb is to be seen in the Church of *Santa Maria Rotunda*, without the Date of the Year, where, under his Marble Statue, is the following Epitaph.

D. O. M.

Flaminio Vaccæ Sculptori Romano, qui in Operibus quæ fecit, nunquam sibi satisfecit.

That is, Flaminius Vacca, a Roman Carver, who never pleas'd himself in the Works he performed.

We here insert his Letter to *Anastafius Simonetta*.

To the most Renown'd Anastafius Simonetta, Flaminius Vacca wishes much Health.

“ BEING inform'd by Fame, most Renown'd Sir, that you are
 “ compiling a Book of *Roman Antiquities*, with much Care and Ac-
 “ curacy; I send you these Papers of mine, how Inconsiderable soever, as
 “ a Token of my Gratitude for the many Favours you have bestow'd
 “ on me, believing it would be acceptable to you to have these my Obser-
 “ vations, which I have made my self from my younger Years to Fifty six
 “ Years of Age, and receiv'd from others, concerning such Things as have
 “ been dug up and found in our Days in several Parts of *Rome*. Be pleas'd,
 “ Sir, to accept at least of my good Will, and think it not amiss, if I, ac-
 “ cording to the Proverb, carry Timber to the Wood.

Rome, November
 the First, 1594.

Farewel, Renowned Sir.

We always began to take our View of the City from the Church of *St. Mary Major*, seated on the *Esquiline Mount*; where, it is commonly thought, the Temple of *Juno Lucina* was formerly plac'd; and, (which admits of no Dispute) near the *Livian Market*. It is the second of the *Roman Basilicæ*, which are Five; *St. John Lateran*, *St. Mary Major*, *St. Peter of the Vatican*, *St. Laurence* without the Walls, and *St. Paul* in the Road to *Ostia*. There is a remarkable Arch in it, adorn'd with *Mosaick Work*, by Pope *Sixtus III.* who first erected it in that Form. This appears by an Inscription contriv'd in that *Mosaick Work*, X Y S T U S E P I S C O P U S P L E B I D E I, *Xystus Bishop to the People of God*. Few Edifices are left at *Rome*, of that Antiquity, built by *Christians*. The *Mosaick Figures* appear to have been perform'd by a skilful Hand.

In the Arch of the Choir is a *Mosaick Picture* done in the Time of *Nicholas IV.* where he himself is drawn in his Pontifical Vestments, with a long Mitre, not a Triple Crown; the latter being introduc'd by his Successor *Boniface VIII.* *St. Francis* is likewise painted there, in a Capuchin Habit, without a Beard, or Cloak.

Of the other Chapels, Relicks, &c. of this Church, a Variety of Descriptions has been, and is daily publish'd: There is to be seen the famous Picture of the Blessed Virgin, with the Child *Jesus*, done, as they pretend, by *St. Luke*. I think, there are seven Pictures of this Kind, in several Churches of the City, all brought from *Greece*, by the same Hand. In the *Grecian*

Kalendars and Almanacks, Pictures of the Blessed Virgin by St. *Luke* are frequently mention'd. In the Library of the Reverend Fathers of St. *Basil*, there is a Martyrology, written about the tenth Age, where these Paintings are observ'd.

On the Left Hand of the Great Gate, is a Tomb of *Philip de Levis*, Cardinal by the Title of St. *Peter* and *Marcellinus*; and of *Eustachius*, his Brother, who flourish'd in the fifteenth Age, both *Frenchmen*, and Archbishops of *Arles*.

FLAMINIUS VACCA. "Near the Church of St. *Mary Major*, where it looks towards the City, was found a Statue, of a common Size, in a sitting Posture. By the Drapery, it appear'd to be wrapp'd up in swadling Bands, leaning on its Elbow, which rested on the Knee. This was view'd by *Petrus Leo Castellus*, a great Master of these Affairs; and pronounc'd to be the Figure of *Victorina*, Mother of the Camp."

This is to be question'd; for *Victorina*, a Woman of a Masculine Spirit, who for some time had the whole Management of Affairs in *France*, inso much that she was by the Soldiers saluted Mother of the Camp; in the Days of *Galienus* perswaded and supported many to take the Empire upon them; but she was look'd upon as an Enemy to *Rome*, and her Coin, which is still extant, was stamp'd at *Treves*; nor is there any likelihood that Statues were erected to her at *Rome*. Besides, there were no skilful Statuaries at that time in *Rome*, so that it would be wonderful if any Person could so lively represent the Natural Figure of a Woman, especially considering her true Resemblance can scarce be gather'd from her Coin, which is very rare, and shows the Indelicacy of that Age. Lastly, the Medals represent *Victorina* with an Helmet on her Head, far differing from the Dress of the aforesaid Statue.

In the Monastery of St. *Anthony*, belonging to the *French*, and near to this Church, are to be seen the Ruins of the Ancient Temple of *Diana*, converted into a Granary, or Barn. On the Wall of the said Granary here and there may be observ'd the Remains of some *Mosaick Work*, representing Hunting and Wild Beasts, the proper Symbols of *Diana*. From these Ruins were taken two Pieces of *Mosaick Work*, and remov'd into the Chapel of St. *Anthony*, and represent in Marble of several Colours plac'd on both Sides the Chapel, a Lyon strangling a Cow. Let no Man object, that there is no mention to be found of this Temple in *Rufus*, *Victor*, and other Writers; for a Multitude of such Things are daily found out, which have been hitherto unobserv'd, and not mention'd: Such as the Temple of *Mithra* in the *Viminal Vale*, of which there is not one Word to be met with in Writers; and whose Situation and Form shall be found in its Place.

It is agreed by almost the general Consent of the Learned, that *Mecenas's* Gardens were in this Part of the *Esquiline Quarter*, in such manner, that they extended from about the Church of St. *Martin* on the Mount, to *Tarquin's Banks*, which are still to be seen behind St. *Anthony*, containing the present Grounds of the Saints *Vitus* and *Modestus*, and St. *Anthony*, which we chiefly gather from *Tacitus* and *Martial*; the former of which, lib. 15. says, *Nero residing at Antium, did not return to the City, till the Fire drew near*

to his House, on the Side it join'd to the Palace and Mæcenas's Gardens.
But how it join'd them is shewn by *Martial, lib. de Spectac. Ep. 2.*

Hic ubi miramur velocia munera Thermas
Abstulerat miseris tecta superbus ager.

That is, Baths, like a new Creation, soon are rais'd,
Where the proud Fields dispeopled Houses seiz'd.

For that House of *Nero's* extended from *Augustus's* Palace to *Titus's* Baths, and thence along the Side of the *Esquiline* Hill, the Houses being all remov'd, he made open Fields or Gardens, which join'd to those of *Mecænas*, and there stood *Mecænas's* Tower, on the Top of the *Esquiline* Mount, whence *Nero*, for his Diversion, view'd the spreading Conflagration. *Virgil*, the Poet's House was close by those Gardens of *Mecænas*; but that Part of the Top of the *Esquiline* Hill, which is opposite to *Titus's* Baths, and the open Space lying between them, must answer to *St. Vitus*, and the adjacent Parts. In this Place, as *Flaminius Vacca*, an Eye-witness, declares, was found a noble Structure, which, if we may be allow'd a Conjecture, was an Ornament to *Mecænas's* Gardens; which Judgment may, perhaps, be confirm'd by the Statues of Philosophers, to be soon spoken of.

FLAMINIUS VACCA. "Opposite to *St. Antony*, towards the small
"Monastery of *St. Vitus*, within my Memory, were dug up several Co-
"lumns, some of them of a Lead-Colour Marble, some of such Mar-
"ble as was us'd for Statues, and under them was a curious Marble
"Pavement. In the same Place, was found a large Vessel seven Spans in
"Length, and the same in Breadth, with Handles made after a singular
"Fashion. In the same Place were carv'd some Hobgoblins, well drawn,
"and Images of Philosophers, among which I knew that of *Socrates*. I
"think it is now at the House of Cardinal *Farnese*.

Galienus's Arch, made of *Tiburtine* Stone, whose Inscription has been frequently given out, rests on the Left side of the Church of *St. Vitus*. In that same Place, that is, on the Top of the *Esquiline* Hill, *Galienus* order'd his own Statue to be erected, twice as big as a *Colossus*, as *Trebellius Pollio* informs us, holding a Spear, through the Staff whereof a little Boy could get up to the Top; but being taken off by Death, he left the *Colossus* unfinished; and it is likely there was to be a Passage through that Arch or Gate to the *Colossus*.

On the same Way appears the Water-House of *Aqua Martin*, half fallen to Ruin; before which formerly stood *Marius's* Trophies, as the same Trophies, which were erected in the same Place in later Ages, and the ancientest Traditions, inform us. However, there have been great Controversies about this Matter; and they are continu'd to this Day; but to such as take the Thing right, there is left no Place for Controversy. No Man need question but that the Trophies were in this Place; nor is it less certain, that they were the same that were erected in Honour of *Caius Marius*, for his Victory over the *Cimbri* and *Teutones*; for the Place has been for many Ages past call'd *Cimbrum*. This is plainly made out by the Anonymous Author of the thirteenth Century, whom we are to publish after this *Roman* Diary. He says thus, *On the Esquiline Mount was the Temple*

Temple of Marius, which is now call'd Cimbrum, because the vanquisb'd the Cimbri. For tho' he unskilfully places the Temple of Marius here, because, perhaps, like a Trifler, he took the Water-House of *Aqua Martia* for a Temple, yet his Authority is never the less for the restoring the *Cimbrian* Trophies to that Place, which *Petrarch*, an Author of much better Note, also confirms. Hence it is, that the Church of St. *Eusebius* seated close by, is call'd *ad Cimbrum*, from the *Cimbrian* Trophies.

Opposite to the Water-House of *Aqua Martia*, is the *Villa Palumbara*, whither we went often a walking, when we had Leisure at Rome. There is a Tomb-Stone, and on it the Figure of a *Lictor*, with the *Fasces*, or Bundle of Rods, and his Epitaph, which has been publish'd, but the Figure omitted, which I look upon as the principal Part of it, and is here represented.



Hence we go to the *Villa*, or Country Seat call'd *Alteriana*, where there are many Statues, a Labyrinth, abundance of Inscriptions; and what is more remarkable, nine Arches in a Row, so that the Middlemost is higher than the rest, the others on both Sides of it gradually lower, and the last least of all. It is not easy to guess what use this Structure was design'd for; some fancy they were Pens for Wild Beasts of several Kinds, for the Games and Sports; others are of another Opinion. Having long consider'd their Shape and Number, I at last concluded on this Conjecture, which I freely submit to the Judgment of the Learned. There are some of the same Form now and then to be met with about the City among ancient Ruins, viz. there are several Remains of this Sort near St. *John Lateran*; many about St. *John* and *Paul*; a long Row at *Antoninus's* Bath, for there are still above twenty Arches standing, some opposite to the little Street of St. *Vitalis*, and no fewer between *Villa Chiggia* and *Dioclesian's* Baths; near the *Circus Maximus*, at the Foot of the *Palatine* Hill, they fill'd up all one side of the Street. Not to be tedious, nothing is more frequent in the City than this Sort of Structure; but in regard there are many of them in the most Publick Parts of the City, I cannot perceive they should be any Thing but Shops; which Opinion I do not remember in any Writer; but who can have read all that relates to these Affairs, and therefore it deserves to be further enquir'd into?

On the same Road to the Left, is the *Villa Urfinia*, where are some Things remarkable, and first *Helen's* Baths, almost entire, and at the Entrance the following Inscription,

D. N. HELENA VEN. AUG. MAT....;
AVIA BEATISS.....
THERMA.....ISTR.....

Which we have therefore set down, because otherwise deliver'd by others. The Baths are almost of the same Shape as the wonderful Pool near *Baiae*, but much straiter. They consist of twelve little Apartments, with a Passage from each of them to the next, formerly cover'd with Arches, which are all fallen by length of Time, except two, built with such a strong Cement, that it is very hard to break off small Pieces with Iron Tools. The Baths are

are supply'd with Water from the *Claudian* Aqueduct, some of whose Arches are here to be seen. There are also many Inscriptions, and sepulchral Urns, adorn'd with Bas-Relieves, which sort of Monuments are so common at *Rome*, that they can scarce dig in any Place, but they will meet with some such Things, when they least think of it. Whilst I was busy about publishing these Things, I receiv'd the following Inscription, newly dug up at *Rome*, sent me by D. *Gulielmus Laparre*.

D. M.
ARRECINAE
GNOMES
ARRECINA
TERTULIA
DELICIO SUO
FECIT.



I took notice of an Urn, on which a Nymph is drawn in a Chariot by two Centaurs, one of which carries *Cupid* on his Back, the other leads a Lyon in a Halter. There is a notable Bas-Relieve of *Neptune* sitting on the Waves, with Hair on his Head, and a Diadem, and long Beard; on his Right stands his Trident on a long Staff, at the Foot of it a wing'd Dragon facing *Neptune*. We here insert the whole Figure.

Just by *Villa Urfinia*, is the Church of the Holy Cross of *Jerusalem*, standing near the Palace *Sefforianum*, as *Bede* in his Martyrology testifies. It is generally said to be built on the Ground where the Temple of *Isis* stood, but upon no other Tradition than Fame; all Things else relating to it are vulgarly known. I took the following Inscription, which is not amiss, in the Monastery,

AN̄IA L. INGRATIUS HOMINE
NULUM EST.

That is, *Annia the Freed Woman, None more ungrateful than Man.*

Adjoyning is the Amphitheatre, call'd *Castrense*, a great Part of it still standing, built with Brick, and a triple Row of Stones, in the Nature of Posts. On the Side next the Fields it joins the City Walls at both Ends, and serves to continue them. Opposite to it was the *Hippodrome*, or Racing-Place, whereof scarce any Footsteps remain. It was made by the Emperor *Aurelian*, or *Heliogabalus*, according to others. From the Ruins of it an Obelisk of *Egyptian* speckled Marble, full of Hieroglyphicks, was carry'd to the Street where the *Barberine* Palace is, and lyes there broken.

FLAMINIUS VACCA. "Near the Holy Cross of *Jerusalem*, is a
"very ancient subterraneous Structure, with many Saints painted about
"it, which the *Christians* formerly us'd for a Church; but it is now sal-
X "len

“ len down, and chang’d into a Vineyard. Not far off was found an an-
 “ cient very broad Road pav’d, which I observ’d to lead from the *Porta*
 “ *Major*, or Great Gate of *St. John Lateran*. There lay a large Column
 “ of Lead Colour speckled Marble, fellow to those which are set up in the
 “ Church of *St. John Lateran*, in the Apostles Isle. I guess *Constantine the*
 “ *Great*, when the *Lateran* Church was building, took away the Orna-
 “ ments of some Structure without the *Porta Major*, and the said Column
 “ was accidentally left there, where it still remains.

Nothing of that is now to be seen, for the Column was taken away; and the Remains of the Structure mention’d by *Flaminius*, are either bury’d under Ground, or quite remov’d.

About this Place, as *Procopius* informs us, was a Park, or Place for Wild Beasts, adjoyning to the City Walls, near the *Esquiline* Gate; but not near the *Prætorian* Camp, as *Ligorius* thought, directly contrary to *Procopius*. Most of those who have publish’d the Plan, or Ichnography of *Rome*, have follow’d *Ligorius*; and what is most wonderful, upon no other Testimony but that of *Procopius*, who, however, plainly places the Park at the *Esquiline* Gate.

From the Church of the Holy Cross, we go directly to the *Porta Major*. Some think it the same that was formerly call’d *Nævia*; but there is some Difficulty in that Point. *Nardinus* believes it was the *Gabiusa*. But since, as *Victor* testifies, the *Gabiusa* was the same with the *Tiburtine*, *Nardinus*’s Opinion is disprov’d. If we will believe *Frontinus*, we shall find the *Esquiline* Gate is the same as *Porta Major*. The *Claudian Water*, says he, Lib. i. conveys Part of itself first into the Arches, which are call’d *Nero’s*, near *Spes Vetus*, or Old Hope. And in another Place, speaking of the new *Anien*, But that call’d *Rectus*, passing by *Spes Vetus*, into the *Esquiline* Gate, is drawn into other Channels about the City. Than which nothing can be more plain; for to this Day, the Aqueducts of the *Anien* are to be seen by the *Porta Major*, which therefore must be the *Esquiline*, especially considering that is said to have been in the *Esquiline* Quarter. Hence it also appears, that *Spes Vetus* was near the Gate which is now call’d *Major*, and consequently about the same Place where the Gardens of *Heliogabalus*, for they were also call’d the Gardens of *Spes Vetus*, or Old Hope, as being near the Temple of Old Hope. The *Esquiline* Gate is compos’d of two Doors, one of which is now shut, and bears a most beautiful Inscription, declaring, that the Emperor *Claudius* brought the *Claudian Water*, which *Vespasian* and *Titus* repair’d.

On the Left Hand going out, is the *Preneftine* Way, and on the Right, the *Labicane*, leading to the Tomb of the Empress *Helen*. The Place is now call’d *Torre Pignatara*, and is two Miles from *Porta Major*. Here are still standing the Remains of a large round Structure, which has been long said to be the *Mausoleum* of the Empress *Helen*; for it has been so reported for a Thousand Years, and a Chapel newly built joins to it. Here is also the Burial-Place of the Saints *Peter*, and *Marcellinus*, very Spacious, formerly call’d *Inter duas Lauros*, that is, Between the two Lawrel Trees. I went thither several times, but view’d it more exactly on the 13th of *January*, 1701. with the Abbots *de Louvois* and *Renaudot*, besides much other Company, on which Day, having an unskilful Guide, we had Trouble enough to discover the Way.

The Avenues to, and Ways in it, are more lofty than in other Burying-Places. Going further on, we lighted on Square Buildings, which are reported to have been formerly put to Religious Uses by the *Christians*. In some of them are still the Remains of Pictures formerly drawn by the *Christians*, of that Sort which is in the Subterraneous Parts of *Rome*, some of them decay'd by Age, and the Dampness of the Place; others have been purposely eras'd and defac'd by unknown Hands. In the same Place, upon digging, there are sometimes Inscriptions found; we here give some of them a Place, because they are singular. The first of them is somewhat barbarous, and in this manner.

PISS. BNIA
TERENTIA FECIT
MARITO SUO N
ONIO MANRY
LIO QUI VIX A
NN. LXXIII. FECIT
CUM CONJUGEM
SUAM ANN. XL.
III. QUI FUIT
...ANCELLA
RUS PRIMI JOCI C
AMPI BOARI A
NN. XXVI. IN P.

I can make nothing of the first Line; the rest I read thus: Terentia fecit Marito suo Nonio Manrylio qui vixit Annis 73. fecit cum Conjugem suam (*so writ*) Annos 43. qui fuit Cancellarus primi joci Campi Boari Annis 26 in Pace.

Which I think we may thus turn into *English*,

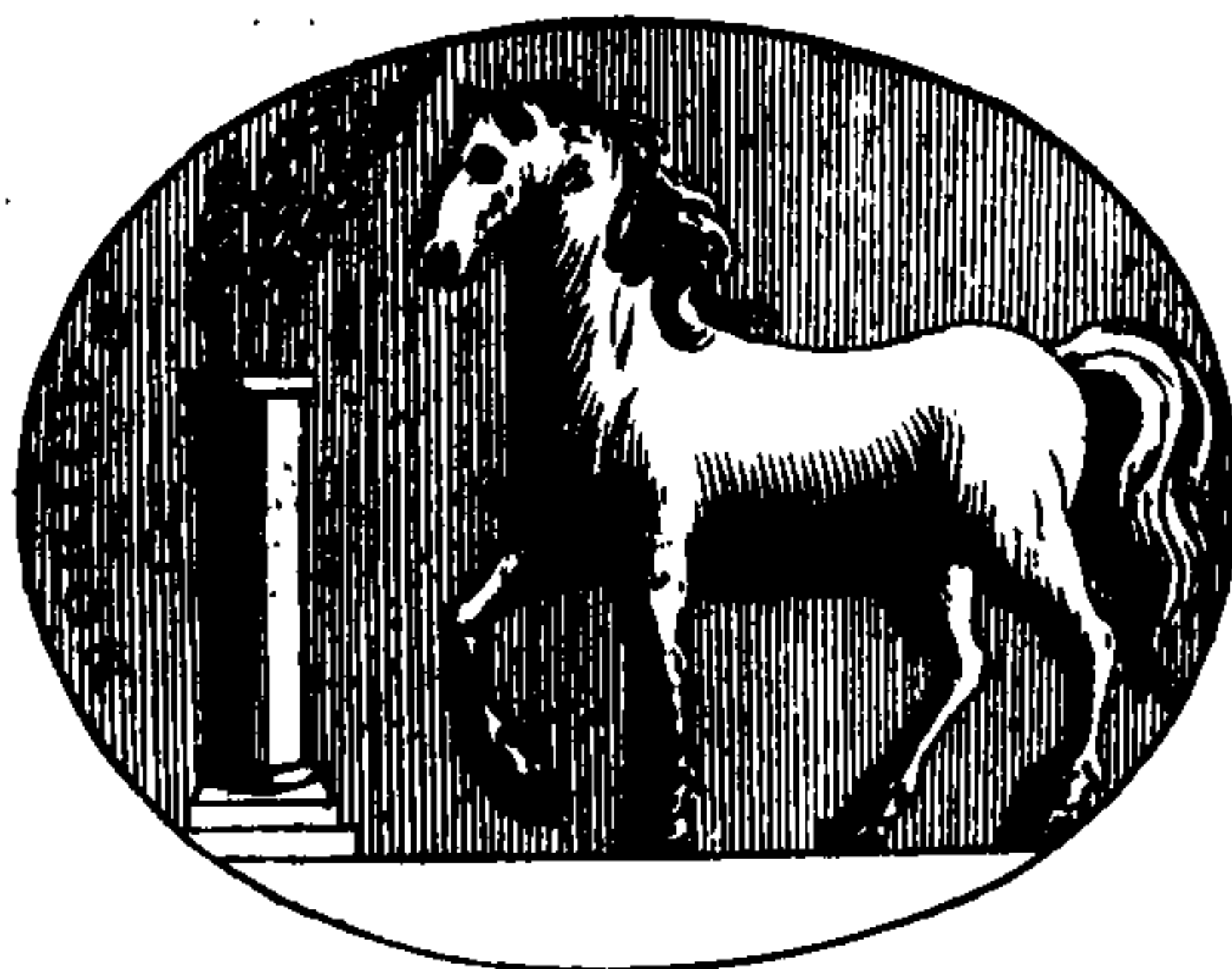
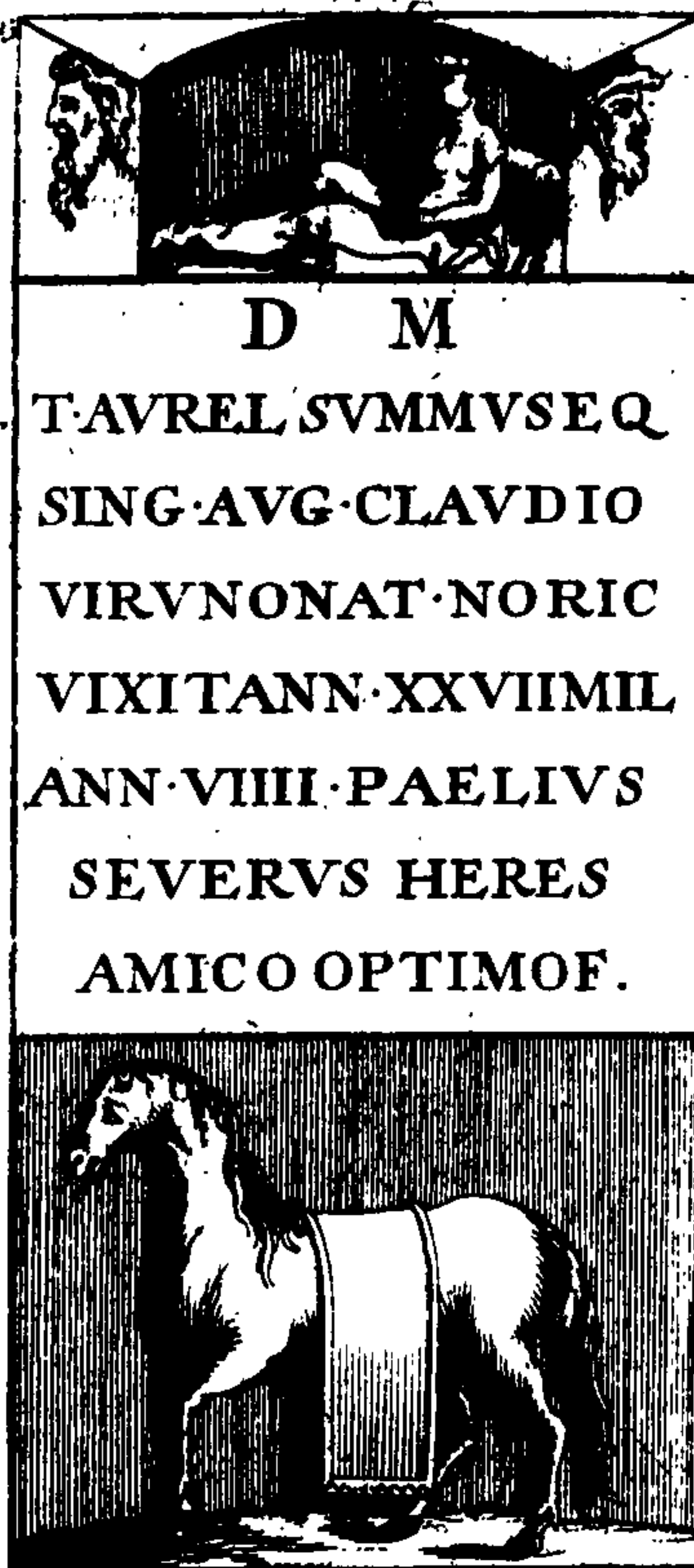
Terentia erected this to her Husband Nonius Manrylius, who liv'd Seventy three Years, with his Wife Forty three, and was Door-keeper to the first Sporting-Place in the Campus Boarius, or Ox-Market, Twenty six Years, in Peace.

Cancellarus, in this Place, may be suppos'd to be taken for him that barr'd up the Place of Sports, which Word I do not remember I ever met with elsewhere in that Sense.

Another Epitaph of a more elegant Age, is that of an *Alpine*, or *Noric* Horseman, with a remarkable Bas-relieve; the Inscription only has been publish'd, the Bas-relieve being no where represented. A Man lying along seems to be making an Offering to the Infernal Gods, and on the lower Stone, which is four Foot long, and a Foot and a half broad, is represented a Horse with a Saddle, as us'd in those Days.

Inscriptions of these *Noric*, or *Alpine* Horsemen, are not at all uncommon, they being then in Esteem, as were the Horses of that Country. On a small Stone, belonging to D. Antonio Capello, a Nobleman of *Venice*, is the Figure of a Horse running towards a Branch of Palm, that is, the Ending-Post, with the Inscription, *Noricus*, expressing, That the Master and Rider

der had gain'd the Palm, that is, won the Race on him. We here also give you the Cut of it.



The *Equites Singulares*, or choice Horsemen, were those who stood on the Left of the Emperor in Battle, the *Pretorians* being on the Right; and therefore those were next the *Pretorians* in Rank and Dignity. *Raphael Fabretus* in his *Inscriptions*, p. 360. very well guesses, that their Burial-Place was here, because of the many Sepulchral *Inscriptions* belonging to those *Equites Singulares* dug up in this Place; and his Opinion is well back'd by two other *Inscriptions*, which being dug up in the Empress *Helen's* Mausoleum, were carry'd away to the Stone-cutter's Shop at *Innocentius's* Court, and sent me by my particular Friend *Philip de la Tour*, which are here subjoyn'd,

D. M.
T. AURELIO. TITI FILIO.
AELIO. MURSA. MAXIMO
SIGNIFERO. EQ. SING.
IMP. N. TUR. AUREL. BITFI
NATIONE PANNONIO
MIL. ANN. XXII. VIX. AN. XI.
T. FIRMUS EVOCATUS AUG.
HERES. AMICO. OPTIMO.

F. C.

The other.

D. M.
AURELIO. PROBO. EQ. SING.
EX. TUR. MARINI. NAT.
A. V. A. XXXIX. MIL. A. XIX.
AUR. VERAX. ET. AUR. TACI
H. A. O. F. C.

The first Inscription is read thus, Dis Manibus. Tito Aurelio Titi Filio. Ælio Murfa maximo signifero equiti singulari Imperatoris nostri, Turmæ Aurelij Bitfi (*so writ*) Natione Pannonio, militavit annis 22. vixit Annis 40. Titus Firmus Evocatus Augusti Hæres amico optimo fieri curavit. Which imports thus, *To the Infernal Gods. To Titus Aurelius the Son of Titus. To Ælius Murfa, the great Standard Bearer, singular Horseman of our Emperor, of the Troop of Aurelius Bitsus, by Nation a Pannonian, or Hungarian, he serv'd 22 Years, liv'd 40. Titus Firmus the Emperor's Evocatus, or one of the chosen Guard de Corps, his Heir, erected this to his best Friend. Evocatus Augusti* is explain'd to us by Suetonius in the Life of Galba. *He singled out, says he, some Youths of the Equestrian Rank, or of the Knightly Rank, or Horsemen, who still retaining the Use of their Gold Rings, should be call'd Evocati, and keep Guard about his Lodgings instead of Soldiers.* There is little mention of these *Evocati* elsewhere.

The other Inscription I read thus, Dis Manibus. Aurelio Probo equiti singulari ex Turma Marini Natione (*perhaps*) Pannonio, vixit annis 38. militavit annis 18. Aurelius Verax & Titus Aurelius Tacitus Hæredes amico optimo fieri curarunt. That is, *To Aurelius Probus, a Knight or Horseman of the Singulares, of the Troop of Marinus, by Nation an Hungarian. He serv'd 18 Years. Aurelius Verax and Titus Aurelius Tacitus his Heirs, caused this to be erected to their best Friend.* My Friend Philip de la Tour guesses the Word *Pannonio* ought to be supply'd. On the lower Part is carv'd a Horse saddled, with a Boy; on the upper Part a Man lying in his Bed, being a Bass-Relieve like the former; for as these *Equites Singulares* had a particular Place of Burial, so they observ'd a like Form of Sculpture. On the same *Labican* Way are observ'd the Burial-Places of St. Castulus, and of the four crown'd Saints, which are either joyn'd to, and confounded with the above describ'd Place of Burial, by a continu'd Row of Subterraneous Passages, or else quite destroy'd, no Footsteps thereof remaining.

Hence we went to St. Laurence without the Walls, standing in the Territory of *Verano*, on the *Tiburtine* Way. The Portico at the Entrance is painted with the Martyrdom and Sufferings of St. Laurence, and there the Baptism of St. Romanus is express'd, who stands naked, but not dipp'd in the Water, as some relate. In the Church, next the Door, are two Pictures of an equal standing, with this Inscription, *Hæc Opus fecit fieri Dominus Matthæus S. Alberti pro Anima sua.* This Work was caus'd to be done by D. Matthew of St. Albertus, for his Soul's sake. The Character is thought to be of about the fourteenth Century. In the Church are two Pulpits; that on the Right is adorn'd at the Bottom with the ancient Instruments for Sacrificing, viz. such a Hat or Cap as the Priest of *Jupiter* wore, a cutting Knife to divide the Sacrifices, a Box to burn Incense, a sprinkling Vessel, a Sprinkler, well carv'd, which seem to have been taken from the Columns of some Temple; for they were sometimes wont to adorn the Capitals of Columns with this Sort of Sacred Utensils, as may

be seen by any Man in the Ruins of the Temple seated on the side of the Capitol Hill, towards the Arch of Severus. On the Left Hand is a narrow Passage down into the ancient Burial-Place of St. Cyriaca. Tho' this be a Thing much spoken of, and common, and describ'd in very large Volumes, yet we hope some Things observ'd by us concerning the Form of Burial-Places, may be here inserted, without offending the Reader. They are perfect Subterraneous Labyrinths, with Passages Forwards, Backwards, Sideways, and so interwoven every Way, that it is a hard Matter to get out of them without a skilful Guide. On the Sides from the Bottom to the Top are continu'd Places for dead Bodies, that is, Holes or Cavities about a Man's Pace asunder, many of which are now empty, especially next the Door, for farther in there are Tombs entire and un-touch'd. The Bodies are plac'd thus, the Bones lye in Holes made big enough to contain a Man's Body; on the Side next the Subterraneous Passage, is generally a little Urn, for the most Part of Glafs, sometimes of Earthen Ware, made fast with Cement, commonly call'd the Weeping Urn, or to hold the Tears let fall at the Funeral; if the Glafs Vessel happens to be colour'd with some Redness at the Bottom, it is look'd upon as a Token of Martyrdom. There are also at several Places the Lamps that were used at Tombs. Sometimes there occur square Rooms of several Sizes, furnish'd in the same manner with Rows of dead Bodies, which perhaps contain the Bones of the better Sort, leaving the Passages for the meaner. After laying the dead Bodies into those Holes or Niches, they wall'd them up with Bricks or large Tiles, like Tables, and Mortar. On those Tables is sometimes the Name of the dead Person, but more frequently there are some Symbols carv'd on them, as a Flower, a Branch, or the like. Some have Marble Tables before them, and on them the Name, and sometimes the Age and Day of the Person's Death, but this is rare. I took two such Inscriptions, which I will here insert:

ΕΠΑΥCΑΤΟ ΖΩΣΙΜΟC ΧΡΥ
 - - - ΩΝ ΙΘ. ΤΗ ΠΡΟ Δ ΚΑΛ.
 - - - ΤΕΝΒΡΙΩΝ ΗΜΕΡΑ ΔΙΟC

Which I perfect thus: Ἐπαύσατο Ζώσιμος Χρυσῷ ἄνθρωπος ἡλὼν ἰθ. τῇ προ Δ Καλ. Σεπτεμβρίου ἡμέρα διός.

That is, Zosimus the Servant of CHRIST rested at 19 Years of Age, on Thursday the 4th Day before the Kalends of September.

The other Latin one, which we had with us in our Monastery at Rome, is thus,



In some Places I saw Marble Urns, on which, as is usual, D. M. is before the Epitaph, which, as some believe, imports *Dis Manibus*, yet there are some who read *Deo Maximo*, thinking it a Fault to find a profane Inscription in Holy Places. But I was told, during my stay at Rome, that there

there had been lately an Inscription dug up in these Burial-Places, which bore plainly *Dis Manibus*.

Flaminius Vacca mentions many Things found and dug up in the Grounds about the Church of St. *Laurence*; his Words are these.

FLAMINIUS VACCA. "Before the Church of St. *Laurence* without the Walls, on the *Preneftine* Way, stood a Structure of the latter Ages, which was pull'd down to lay open the Street before the Church Porch. In the Wall and Foundations of it were found eighteen or twenty Heads, which were all of Emperors. Part of these you saw yourself, *worthy Sir*, in the *Farnesian* Gallery, and several other Places. "I remember I saw these Ruins of Antiquity.

These Heads were accidentally, not designedly, cast into the Work, being scatter'd in the Wall and Foundation, and seem to be the same that are now in the *Farnesian* Gallery; and having been formerly employ'd, as may be conjectur'd, to adorn some Country House about the Territory of *Verano*, when that House was pull'd down, they were put into this Structure.

"I remember I have been told, that there was found on the *Preneftine* Way, without St. *Laurence's* Gate, a Marble Tomb, with a Beautiful Inscription, in Praise of a Mule, formerly bury'd in that Monument, and among other of her Encomiums, it is said, that when she found her Master grown old, and heavy with Age, she bow'd her Knees for him to mount the easier; which Particular, I suppose, will be mention'd by the Renowned *Peter Leo de Castello* in his Book of ancient Epitaphs, which I suppose will be soon publish'd.

"Not far from this Place is a Vineyard, and a little House call'd *Marmorata*, where there are very many Remains of Antiquity; and no doubt but the Name was given it from the Multitude of Marble Stones that were formerly in the Place. It belongs to the Chapter of St. *John Lateran*. When the Canons were about to enclose the House, they sent for Masons to remove or hew down two vast *Tivoli* Stones, still rising above the Ground, and lying one upon another. The Masons having broken the upper Stone, and removing the Pieces, found in the Midst of it a Vessel made of yellow Alabaster, with a Cover. The People that liv'd in the little House came to help them, they warn'd the Masons not to touch the Vessel, and one of them went immediately to acquaint the Chapter with it. But the Masons could not forbear satisfying their Curiosity of prying into that Matter; and taking off the Cover, found Ashes within, and about twenty Balls of Natural Crystal, a Gold Ring with a Stone, an Ivory Bodkin to shade the Hair, with Gold Points, an Ivory Comb, and some Gold Dust mixt with the Ashes. The Chapter coming, took all away, so that the Masons got nothing. It is wonderful how the Ancients could enclose such a Vessel in a *Tivoli* Stone, opening a Hole to put it in, and then placing the Stone in the Work, where the said Vessel lay conceal'd. Who would have thought of such an Invention? Had not that Accident happen'd, it might have lain conceal'd for ever, no Token of it appearing outwardly.

What *Flaminius Vacca* here tells us, is very remarkable, and he always carries the *Preneftine* Way from St. *Laurence's* Gate, Nor is it unlikely, that

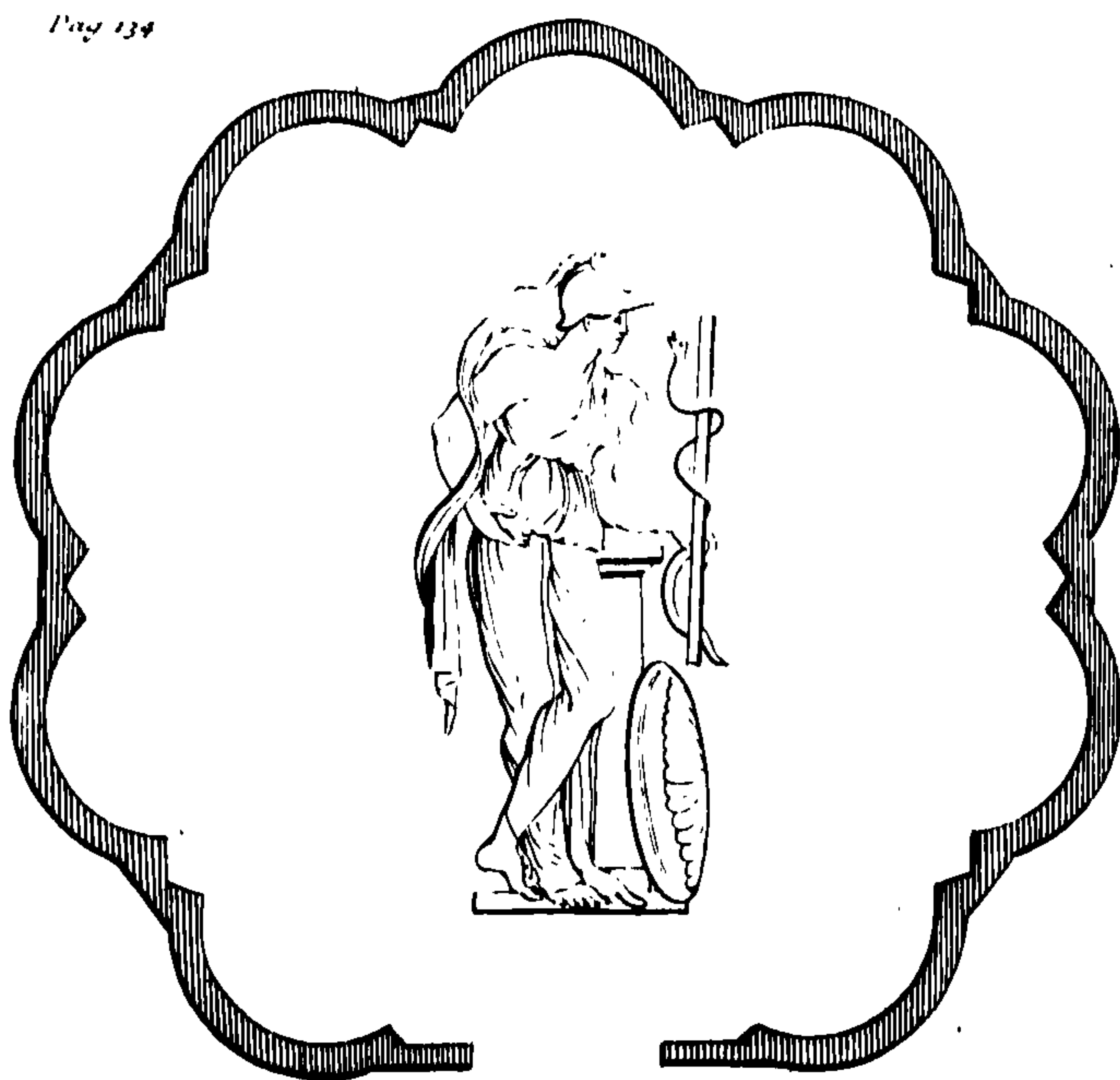
that formerly they went this Way to *Præneste*, now *Palestrina*, since *Publius Victor* calls the *Porta Tiburtina*, or *Tivoli Gate*, by the Name of *Gabina*, from *Gabij*, which was on the Road to *Præneste*. Thus much we say by Conjecture, which being different from the common Opinion, may be further examin'd into. The same Author calls that same the *Preneftine Way* in his following Papers.

FLAMINIUS VACCA. “As they were digging in the Field next the
 “Gate of St. *Laurence*, without the Walls, I saw several Urns thrown up,
 “some of plain, and others of speckled Marble, nor was there much Di-
 “stance between the Places where they had been first laid, and they were
 “certainly Sepulchres. Some few had Inscriptions, were open on the
 “Sides, or had the Covers broken; which had been knock'd off to look
 “for hidden Treasure; so that nothing was left in them; and in regard
 “they were unskilfully wrought, and after the *Gothick* manner, I fancy'd
 “they had been made at the Time when unfortunate *Italy* was under the
 “Dominion of the *Goths*; and I remember I have read, that they made
 “a great Slaughter at that very Gate. Perhaps they belong'd to the Com-
 “manders who were slain in that Siege, and it was thought fit to bury
 “them in the Place where they fell; and it is likely they were all made
 “at one Time. Of the aforementioned Urns there are two on the *Qui-*
 “*rinal Hill*, near the *Capucins*, made of Marble, and very large; another
 “of speckled Marble at the Fountain of St. *Mark's Street*; another in
 “Cardinal *Farnese's Court*, the rest are dispers'd about the City.

The Reverend Fathers the *Capucins* have been long since remov'd from the *Quirinal Hill*, where they liv'd in the Days of *Flaminius Vacca*. In St. *Mark's Street*, near the Fountain, is still to be seen the Urn *Flaminius* mentions; who adds as follows. “I remember I have heard, that the
 “magnificent *Metellus Vari*, when he was Overseer of the High-Ways,
 “brought that ancient Lyon which is now in the Garden, elsewhere spo-
 “ken of, belonging to the Great Duke, on Mount *Pincio*, and is plac'd in
 “the Portico; having formerly stood in the *Preneftine Way*, without St.
 “*Laurence's Gate*, which Lyon at first had only half of his Body rising above
 “the Work; but *John Sceramus*, a Carver of *Fesulæ*, now *Fiesoli*, having
 “carv'd the other Part of the Marble, made the Lyon solid and entire.
 “Afterwards, by Order of the Great Duke, I carv'd a whole one like it,
 “and they both stood in his Garden of the Holy Trinity, on Mount
 “*Pincio*.

Returning through the *Tiburtine Gate*, or of St. *Laurence*, the Way leads to *Villa Coltella*. There is still standing a Decagon, or ten corner'd Structure. From one Angle of the Structure to another, on the Inside, there are Twenty two Royal Feet and a half, in a strait Line, so that the whole inward Compass, not reckoning the Niches, is Two hundred twenty five Feet. Thus the whole consists of ten Sides, in one of which is a Door; in the other nine there were so many Niches, the greatest Part of them still standing, and, I suppose, they were for so many Images of Deities. There are some who think this was the Temple of the *Cæsars Caius* and *Lucius*, taking their Conjecture from its Name *Galluzzo*, which continues to this Day, as it were *Caio* and *Lucio*; and they add, that the Baths, Grove and Pool of those two Persons were close by. The Name, indeed, inclines

me to believe there were some Publick Works in this Part, known by the Name of *Caius* and *Lucius*, which are quite ruin'd ; especially in regard that the Anonymous Author of the Wonders of *Rome* wrote about five hundred Years since, that the *Sessorian* Palace was seated near *Ceme de Caluce*, which, the Names being corrupted, seems to intimate the Baths of *Caius* and *Lucius*. For the *Sessorian* Palace must needs have been very near *Villa Coltella* ; because, as may be seen in the same Author, it is very Natural to turn the *Greek* Θ into the *Latin* C : But I am of Opinion, that no Person of any Judgment will take such a Temple for a Palace, or Baths ; much less can I agree with *Famianus Nardinus*, who takes it to be a Part of the *Licinian* Palace. For what Resemblance is there between a Structure of that Shape, and a Palace ? I am therefore wholly of the ancients Opinion, viz. that it is the *Pantheon* of *Minerva Medica*, mention'd by *Rufus* and *Victor*, in the *Esquiline* Quarter ; for that is the very same Quarter, and the Form of a *Pantheon* is plainly made out by the Niches for the Statues of Deities ; besides, *Rufus*, next to the Street call'd *Urbi Pileati* in the *Esquiline* Quarter, immediately names the Street of *Minerva*. The Street called *Urbi Pileati*, or of the *Capp'd Bear*, took the Name from the Bear so represented, which is still to be seen close by, as *Minerva's* Street did that from her Temple. We have an Account of one Temple of *Minerva* in the *Esquiline* Quarter, which is that of *Minerva Medica*, by *Rufus* call'd a *Pantheon*, and is the next to that of the Bear abovemention'd. The Arch is still standing, but going to Ruin, and, unless repair'd, will soon perish, without any other Help. It is Brick-work, but was formerly cas'd with Marble, and adorn'd with Columns. We are told in a Book of an Anonymous Architect, which I have by me, that the Emperor's Chapel in the Old Vatican Church of *St. Peter*, which was demolish'd, with all the said Church, to build that which is now standing, was built after the manner of this Temple ; and this is also deliver'd by others. We have the Effigies of *Minerva Medica* in the Book put out by the Renown'd *Cl. de la Chausse*, taken from ancient Stones, tho' he calls her not *Minerva Medica*, but *Hygia*, or Health-giving. You have here the Plan of *Minerva Medica's* Temple, and her Image.



Z

Near

Near this Temple, in the same Vineyard, are ancient long Rooms, all in a Row, almost fill'd up with Earth. They somewhat resemble the Structure they call *le Sette Sale*, and is thought to have been a Bath. In the ancient Collection of the Renown'd *John Mabillon*, in the fourth Volume of his *Analec'ta*, a Bath is several times mention'd near St. *Bibiana*. The *Coltella* Vineyard, in which is the dry Stone Wall, adjoins to St. *Bibiana*. Many Things were dug up thereabouts in the sixteenth Century, which are thus enumerated by

FLAMINIUS VACCA. " In the Street between *Marius's* Trophies
" and the *Porta Major*, on the Left Hand, in the Vineyard of the Family
" of *Aspra*, was found a Way pav'd with Flint, and close by it many
" Marble Statues, and Brass Images of Emperors ; a great Number of
" Brass Vessels, with burnt Coins, and Crufts of Marble of various Co-
" lours. They were found when the Vineyard was in the Possession of
" *Francis de Aspra*, who, during his Office of Treasurer to Pope *Julius III.*
" convey'd them into his Hands. They were afterwards presented by the
" Pope to several Princes. The Fact, and the Discovery of them, is still
" fresh in my Memory.

" The Ancient Temple of *Caius* and *Lucius*, (now, by a Corruption of
" the Word, call'd *Galluzzo*) is near this Vineyard. Many Years after,
" uncommon Statues were found in the Neighbourhood, larger than the
" usual Size. Among the Set was a *Pomona*, in black Marble ; but they
" were destitute of Heads and Hands, which had been of Brass. There
" were an *Æsculapius*, an *Adonis*, two *Courtezans*, in the Figure of *Baccha-*
" *nals* ; a *Venus*, and that lovely *Faunus*, formerly mine, now in the
" Gallery of *Farnese* ; likewise an *Hercules*, and an *Antinous* ; and what
" gave me the greatest Pleasure, was a View of two Axes, representing
" the Impression of a Head on one side, and on the other, edg'd and pointed,
" like a Modern Pike. The Head appear'd to be express'd by a Stroke,
" in the same Figures. Both were in my Hands ; one I gave to the ce-
" lebrated *Garimbertus* ; the other was stolen from me. I look upon
" them to be *Gothic* Weapons ; that the Point was us'd on a Charge, to
" pierce a Target ; and the Head, to destroy the Ancient Monuments. I
" have observ'd the same kind of Images, but with an Impression doubly
" larger, in the Ruins of the *Claudian* Arch, with the Figures above-
" mention'd.

The Ornaments of St. *Bibiana's* Church, founded near the *Licinian* Palace, by Pope *Simplicius*, are not despicable, tho' commonly mention'd ; and often repeated in the Journals and Descriptions of *Rome*. There, by the Side of a small Dwelling, is the famous Bear to be seen aloft, wearing a Cap, of a Stature and Bulk much less than the Life. It resembles rather a Wolf than a Bear, and yet has given a Name to a Street, and a certain Quarter of the Town. For a considerable Part of the City, formerly, as now, deriv'd their Title from a Figure as Contemptible ; for Instance, the whole Division about St. *Clement*, was call'd *Caput Africæ*, from the Head of *Africa*, or the Woman that, for a Dress, was painted as carrying the Trunk of an Elephant.

Not far off is the Convent of the *Cœlestines*, call'd that of St. *Eusebius* ; whose Church is very Antique, and confers a Title on a Cardinal. They who first publish'd the Plan of the City, after the restoring of Arts, I know

not

not for what Reason, plac'd here the Palace and Villa of the Gordian's, which are magnificently describ'd by *Julius Capitolinus*. The House of the Gordians (says he) is still standing, which this Gordian most beautifully adorn'd; and their Villa, or Country Seat, on the *Preneftine Way*, has two hundred Columns by four and four, fifty whereof are Carystean, that is, of Marble brought from Carysto, a City in Eubea, or Negropont; five are Claudian, that is of Marble brought from Claudia, now Klagenfurt in Carinthia; fifty Synades, of Phrygian Marble from the City of Synnada, and fifty of Numidian Marble, all of the same Size. Where are three spacious Rooms, or Halls, each one hundred Foot long; the other Parts are suitable to such a Structure, and such Baths as were not then to be seen in any Part of the World, except Rome. The Church and Monastery of St. Eusebius are also in the *Preneftine Way*. But here the Name of *Villa*, or Country Seat, improperly offers itself, which cannot be fitly apply'd to Houses standing within the City. I several times conferr'd with the R. F. *Celestin Guicciardin*, Abbot of this Monastery, a Man extraordinary knowing in the Roman Antiquities, about this Scruple. He said, but only upon the Report of Fame, that the above-mention'd *Villa*, or Country-House of Gordian, had been within the Compass of those Places; but that he believ'd the Place where the Church of St. Eusebius now stands, was without the Walls in the Days of the Emperor *Aurelian*, because there were Tombs there, which were not allow'd to be erected within the City Walls. Besides *Pyrrhus Ligorius*, and the other Describers of Rome, cannot be thought to have plac'd Gordian's Palace here at a venture, without any Monument of Antiquity. Concerning which Particular, no rash Determination ought to be made, or Judgment to be given on either Side, unless some fresh Tokens, or Footsteps shall be found.

On the Church-Porch is the following Inscription in *Latin*, which we will here give in *English* thus: In the Year of our Lord MCCXXXVIII, the XI Indiction, in the Month of March, Wednesday in the Holy Week, our Lord Pope Gregory IX consecrated this Church in Honour of the Saints Eusebius and Vincentius, with three Altars, the High Altar whereof of the Confessor himself, he consecrated with his own Hands, decreeing, that every Year from the Wednesday in the Holy Week in Lent, till the Octave of the Resurrection of our Lord, those who visit this Church, shall obtain an Indulgence of One Thousand Years, upon One hundred and twenty Days of Penance enjoyn'd them. In the Church there are two Marble Sepulchres of Frenchmen, who going to Rome to the Jubilee, in the Days of Pope Boniface VIII, dy'd there; the one is of John de Abbe Ville, Canon of the Monastery of St. Victor at Paris, Anno 1301. the other of Simon Boet, Curate of St. Martin of St. Valarcus, 1300. The worthy Guicciardin conducted us into the subterraneous Caves, and said they had been formerly Burial-Places; he said several Passages had been cut off with Walls; and such as could be come at, serve for Cellars. Two or three Years since a Column was found within the Enclosure of the Monastery, denoting the seventh Mile from the City, which formerly serv'd for a Land-Mark, or Boundary to the Farms of *Annia Regilla*, Wife to *Herod Atticus*, as appears by the following Inscription, which is carv'd on the same Column in *Greek* and *Latin*.

ANNIA PHΓΙΑΛΑ
ΗΡΩΔΟΥ ΓΥΝΗ ΤΟΦΩC
ΤΗC ΟΙΚΙΑC ΤΙΝΟC ΤΑΥ
ΤΑΤΑ ΧΩΡΙΑ ΓΕΓΟΝΑΝ.

ANNIA

ANNIA REGILLA
HERODIS UXOR
LUMEN DOMUS
CUJUS HAEC
PRAEDIA
FUERUNT.

That is, *Annia Regilla, Wife to Herod, the Light of his House, whose these Farms were.*

Herod Atticus was Noble by Descent, for Wealth and Learning, and flourish'd long under *Trajan*, and the following Emperors. He, (as the Inscription in *Spon, Miscell. Sect. 10. Numb. 12.* denotes) built a House for his Wife *Regilla*, at his Country Seat of *Triopæa*; and it is likely this Column was set up in the same Place on the *Appian Way*, by the Farms assign'd to him. Afterwards, in the Days of *Maxentius*, the Column was inverted, and that Part on which the Inscription was, relating to *Annia Regilla*, fix'd into the Ground, being appointed to mark out the seventh Mile, with the following Inscription,

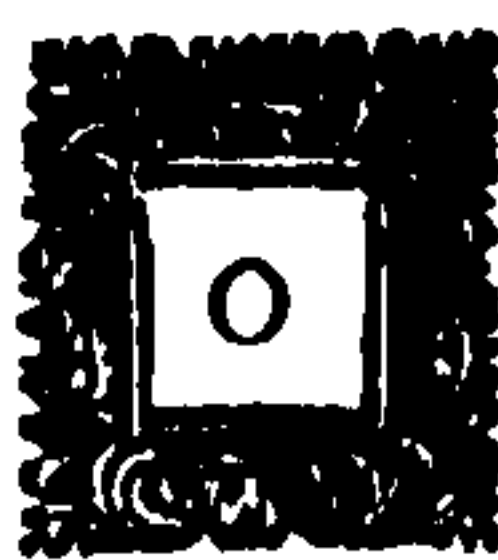
DONINO (so spelt.)
NOSTRO
MAXENTIO
PIO FELICI
INVICTO
AUGUSTO
VII.

That is, *To our Lord Maxentius, Pious, Fortunate, Invincible, August.*

The Column is about six Foot long, little more or less.

CHAP. IX.

The Second Day. The Church of St. Martin in Montibus. The Baths of Trajan. The Water-House of Claudius. Of the Church of St. Lucy, in Silice. Titus's Baths, with their Pictures. The Church of St. Peter ad Vincula. The last Part of the Golden House. The Claudian Portico. The Street Suburra. St. Clement's Church. The Head of Africa. The Church of the Four Crown'd Martyrs. The Lateran Hospital. The Lateran Church: Of some Things dug up in it. M. Aurelius on Horseback. The Water-House for the Coliseum. The Potter's Shop, or Yard, with the Seals. The Baths of Philip.

N the Second Day, let us take our Advance from the Church of *St. Praxedes*, which is the Title of a Cardinal, esteem'd one of the most Ancient, and recommended as well by the Relicks of Martyrs, as other Advantages known to all Mankind.

Our Brethren of *Vallombrosa* are possess'd of it; the Neighbouring Church to this is that of *St. Martin on the Hills*; planted near the Baths of *Trajan*; in the Hands of the *Carmelites*.

Some imagine the Baths of *Titus* and *Trajan* the same; extending from *St. Peter in Vinculis* to *St. Martin on the Hills*; but we can hardly subscribe to it; nor are we only debarr'd from that Opinion by the Testimonies of
Rufus

Rufus and *Victor*, who report the Baths of *Titus* and *Trajan* to be separate; but we cannot help admiring how they could think to enclose so unequal a Space of Ground in the Compass of a single Bath. Moreover, that the Church of *St. Martin*, near this Bath, was built by Pope *Symmachus*, is supported by the Authority of his Acts, and Histories; and by an Inscription found about the Place.

JULIUS FELIX CAMPANIANUS
V. C. PRAEFECTUS URB. AD AU-
GENDAM THERMARUM TRAJANA-
RUM GRATIAM CONLOCAVIT.

Nor is this contradicted by another Inscription, within the Wall of the Church, relating *Domitian* or *Trajan* (in that Disjunctive Stile) to be the Author of these Baths. For it alledges the Thing as dubious, and is of less Moment because it is Modern.

Here, besides the new Church, which is wonderfully grac'd with Marble, another Ancient one, below the Ground, is to be remark'd, sustain'd by Pillars of Brickwork; which, tho' it carries a forbidding Face, by want of Ornament, is yet Venerable for the Situation and Antiquity. Old Works in *Mosaick*, distributed here and there, fall daily by Extremity of Time. A Picture of the Blessed Virgin, much defac'd, is almost wash'd away by the Moisture of the Place, join'd to the Decay of Age. They inform us, that the Holy Offices were celebrated here by *St. Sylvester*. His Chair of Stone is exhibited here, and the Seat in it fill'd up with Mortar, that none unawares should make an accidental Use of a Chair so sacred. In the Sacristy they show *St. Sylvester's* Stole and Miter.

From *St. Martin's* Church, they go, for the Sake of what is to be seen, into the adjacent Vineyard; where there are still nine vast Rooms lower than the Ground about, all of an equal Length, being above One hundred and thirty seven Feet; each of them seventeen Feet and a half in Breadth. I mean *Italian* Feet, which are shorter than the *French*. These are generally call'd *Le sette sale di Vespasiano*, *Vespasian's* seven Halls. It plainly appears by the Marks of Water still to be seen every where on the Walls, that they were Cisterns or Receptacles for Water, and I am apt to believe they were *Claudius's Nymphæum*, or Water-House, mention'd by *Rufus* next after the Baths of *Titus* and *Trajan*; for the Place answers, and no Man can imagine so noble a Structure could be omitted in the Description, nor can it be suppos'd any of the other Things mention'd by *Rufus*. Each of the Halls has seven Doors, which lead to the others; so well order'd, that a Man standing at the Door, sees seven Doors in a Line from the first to the last Hall. That first Number of seven Doors has prevail'd to cause those Halls, which are Nine, to be call'd *Le sette Sale*, the Seven Halls.

On the Descent of the *Esquiline* Hill, to the Right, is the Church now call'd of *St. Lucy in Silice*, formerly in *Ortheo*, or in *Orthea*, which many of the latter Describers of *Rome*, following the same Mistake, do declare to be the same with that call'd of *St. Lucy in Septizonio*, or in the Seven Ways, which is contrary to the Testimony of all the Ancients. For *St. Lucy in Septizonio*, or at the Seven Ways, was seated near *Severus's Septizonium*, at the Seven Streets, or Ways under *Severus's* Hill; which I hope will be made out as clear as the Day, in its proper Place. I must now show what was the Occasion of so many

Clear-sighted Men's mistaking. In the Days of Pope Leo X. was dug up between the Church of St. *Lucy* in *Silice* and the Seven Halls above-mention'd, that noble Statue of *Laocoon*, with his Children and the Snakes winding about them, which is now to be seen in a Court-Yard of the *Vatican Palace* call'd *Belvedere*. Almost all Men immediately declared it was the same that *Pliny* speaks of, *Lib. 26. Cap. 5.* These are *Pliny's* Words: *So in that Laocoon which is in Titus's House, the Workmanship is preferable to all others, in Painting and Carving; he and his Children, and the wonderful winding Serpents, were hew'd out of one Stone by the joint Workmanship of the mighty Masters Agesander, Polydorus, and Athenodorus, Rhodians.* Hence they conclude, that *Titus's House* stood in the same Place where *Laocoon* was found. Then again from the Words of *Suetonius*, in the Life of *Titus*, *Cap. 2.* *He was born on the Kalends of January, in a Year remarkable for the Murther of Caius near the Septizonium, in a mean House, and a very little dark Room; for it is still in being, and shewn.* They positively affirm, that the mean House here mention'd, was that of *Titus*, which *Pliny* says was adorn'd with the Statue of *Laocoon*; which being said by *Suetonius* to be seated near the *Septizonium*, they presently, without the least Hesitation, believing it to be that ancient *Septizonium* that is near St. *Lucy*, proceed, as they think, on a fortunate Series of Evidence, to affirm, that St. *Lucy* at the *Septizonium*, frequently mention'd in Ecclesiastical Writers of the following Age, is the same with that call'd in *Silice* and in *Orthea*. But bring back all the Course of the Argument from the beginning, and it may be question'd whether the Statue of *Laocoon*, which is now in being, be the same that *Pliny* speaks of. To which effect, we must attend to *Fulvius Ursinus* in his Notes newly publish'd upon *Bartholomew Marlianus*. These Statues, says he, which if *Pliny* gives a true Account of *Titus's House*, were made of one single Stone, are not the same that were in *Titus's House*; for these are made of two Stones, as may be easily perceiv'd by a skilful Artist, and even by others. Besides, *Antoniolus the Antiquary*, has some Pieces in his House of *Laocoon's Snakes*, found elsewhere on that Mount, where is the truer Place of *Titus's Baths*; whence we may guess, that *Laocoon*, which is now in the *Vatican Gardens*, is not the same *Pliny* mentions to have been in *Titus's Buildings*. This is the Opinion and Testimony of that Great Man *Fulvius*, which if it does not quite destroy, at least much weakens the contrary Opinion; and it is now discernible, that what was thought so solid, totters; for if the *Laocoon* dug up near St. *Lucy* be not the same mention'd by *Pliny* to have stood in *Titus's House* near the *Septizonium*, we have no Proof for placing the *Septizonium* here. Besides, that House of *Titus* being quite demolish'd, and all the Ornaments of it carried to several Places, though that *Laocoon* had belong'd to *Titus's House*, no Man can affirm it was not remov'd, or that it always continu'd in the same Place, after the House was down, and all other Things taken away.

Nor will we stop here, for though we should give it for granted that *Titus's House* stood in the same Place where the Statue was dug up; yet that would not support the contrary Opinion. For we find nothing of that Imperial House of *Titus*, adorn'd with Statues; but only of that obscure and mean One, in which he was born as a private Person. *He was born* (says *Suetonius*) *near the Septizonium, in a mean House, and in a very little dark Room; for it is still in being, and shewn.* Who is there that does not perceive, this obscure mean House near the *Septizonium*, where *Titus* was born, differs much from the other House of *Titus*, which was adorn'd it seems

seems with Statues, and, as *Pliny* learnedly informs us, with the History of *Laocoon* in Marble? Nor was his Father *Vespasian* always settled in the House where *Titus* was born, for his younger Son *Domitian* (says *Suetonius*) was born on the ninth Day before the Kalends of November, when his Father was chosen Consul, and was to enter upon that Honour the next Month, his House being in the sixth Region or Ward of the City, at the Pomegranate, which he afterwards converted into the Temple of the Flavian Family. Thus the House *Titus* was born in, and consequently that ancient *Septizonium*, is to be sought after in some other Place; and tho' it be unadvisedly plac'd here, they do not in the least make out, that *St. Lucy in Silice* is the same with that formerly call'd in *Septizonio*, for it has been long since down. We shall in the next Chapter assign the true Seat of *St. Lucy in Septizonio*, not upon Conjectures, but plain and manifest Demonstrations.

Near the Church of *St. Peter ad Vincula* are eminent Remains of the Ruins of *Titus's* Baths, yet such as do not afford room to find the true Form and Plan of them; that this was the true Place where the Baths stood, appears by the Inscriptions there found. On that Side which looks towards the Vale between the *Celian* and *Esquiline* Hills, there is a long Course of Subterraneous Structures, large Halls and Rooms, which in some Parts are troublesome to go about in. There are many Remains of ancient Pictures to be seen, which have a Gust of the Curiosity of that Age. We here give a Specimen of them, as drawn and engrav'd by *Peter a Santo Bartolo*, and sent me by my often commended Friend *Julius Fontanus*. We cannot guess what is represented by it; but refer it to the learned Reader, who, we believe, will be pleas'd with the Draught.



In the same Place, is the Church of *St. Peter ad Vincula*, chiefly eminent for the Chains of *St. Peter*, the Tomb of *Julius II.* and a Multitude of other Things, commonly observed. The Floor is sprinkled here and there with Remains of Inscriptions; one that is imperfect, I have taken. It is of a certain *French* Cardinal, under the Title of *St. Peter in Vincula*, departed some Ages ago.

Francia me docuit, tellus Aquitana creavit,
Roma Catenarum prepoluit titulo.
Religione fui tenuis terrena sequendo.

That

That is, *Aquitain gave me Birth, and Letters France,*
 Rome to St. Peter's Purple an Advance :
 The World I courted, and possess'd it,
 As for Religion, I ne'er miss'd it.

FLAMINIUS VACCA. “ While they work'd in digging up the Baths
 “ of *Titus*, where is now the Monastery of *St. Peter in Vinculis*, I have fre-
 “ quently seen a Number of Marble Figures discover'd, and many Orna-
 “ ments of square Marble, impossible to be reckon'd. But there is now a
 “ deep Hollow ; by which it appears, there was a larger Edifice before the
 “ Baths of *Titus* ; and at present, handsome Pilasters are rais'd, to adorn the
 “ Chapel, belonging to the Church of *Jesus*. I imagine, that Edifice was
 “ a Part of the Golden House of *Nero*.

Flaminius is not unlucky in his Conjecture. It is not to be question'd, that
 it was a Part of that House. We shall enlarge on that Point in the Sequel.

Our Anonymous Writer mentions the Palace of *Claudius*, between the
Colisæum and *St. Peter in Vincula*. *Martial* declares, that the *Claudian*
Portico was placed hereabouts, in this Couplet.

Claudia diffusas ubi porticus explicat umbras,
Ultima pars aulæ deficientis erat.

That is, *The Claudian Porch its ample Shade extends,*
 Where the last Bound of Nero's Palace ends.

As you pass to the *Colisæum*, near the Church of *St. Peter*, the Ruins o
 Walls are considerable ; which, possibly, belong'd to the *Claudian* Porch,
 or the Palace of *Claudius*, as our Anonymous Writer calls it, who is ac-
 custom'd to give the Name of a Palace to any Structures whatever. For
 all is agreeable to it.

Thus these Ruins bore the Name of *Claudius* till the thirteenth Century,
 about which time the Anonymous Author writ.

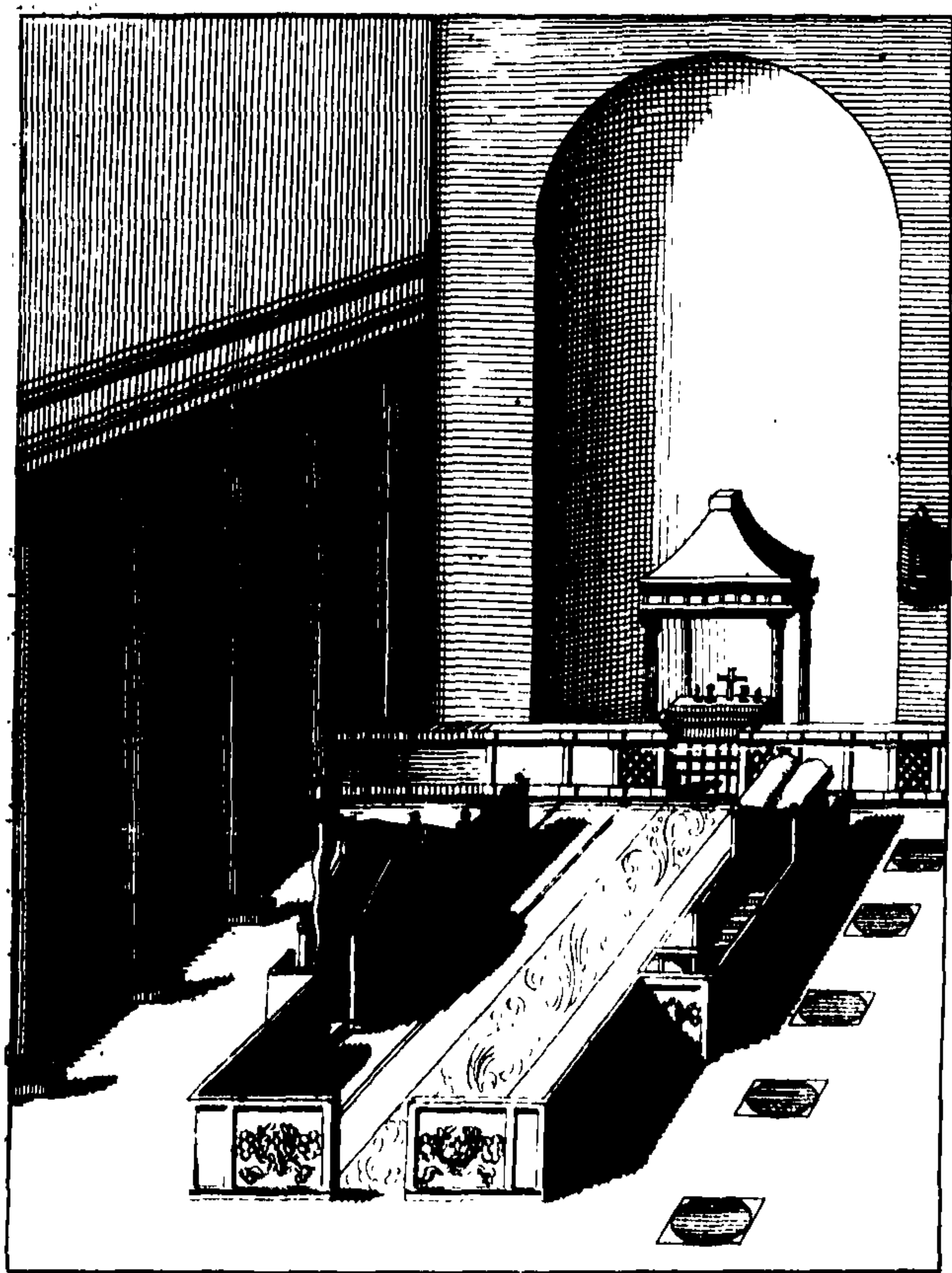
Hence the Way leads to the Vale formerly call'd *Subura*, lying between
 the *Esquiline* and *Celian* Hills, so as it included the rising Grounds. *Do-*
natus and *Nardinus* started a Controversy about the Situation and Extent of
 the *Subura* Vale. *Donatus* tells us, that the *Subura* Vale, which is by *Ru-*
fus, *Victor*, and other Authors, plac'd in the second, or *Celimontan* Region,
 or Ward, did include the *Colisæum*, Part of the *Esquiline* Hill towards *St.*
Lucy in Silice, *Cæsar's Forum*, or Square, which is near that of *Nerva*, and
 Part of the *Viminal* Hill, as also of the *Quirinal*, as far as *St. Agatha in Subura*.
 Thus he stretches the *Subura* Vale far beyond the Bounds plainly assign'd it
 by the Ancients ; chiefly relying on this Testimony, that *St. Agatha in*
Subura is mention'd by *St. Gregory*, *Lib. 3. Ep. 10.* by which it seems to be
 plainly made out, that the *Subura* spoken of in the *Celimontan* Region, or
 Ward, did reach as far as *St. Agatha in Subura*, which stands on the Ascent
 of the *Quirinal* Hill. To pass by other Things he alledges to make good his
 Opinion, being such as are uncertain, and may make either way ; *Donatus*
 borrows another Argument from the *Notitia Imperij*, where after the *Tran-*
sitorium Forum, or Square, the *Subura* Vale is next reckoned among the Parts
 of the fourth Region, or Ward ; and there is mention made of the *Subura*,
 which reaches to the Ascent of the *Quirinal* Hill, on which Ascent *St. Aga-*
tha in Subura and the *Forum Transitorium* are close together.

Nar-

Nardinus on the other Hand contends, that the *Subura* Vale was compris'd between the Ascent of the *Esquiline* Hill, and Mount *Cælius*, and included all the Vale from the Church of St. *Peter* and St. *Marcellinus*; and that it is altogether Incongruous, that the *Subura*, which, before *Augustus* divided the City into fourteen Regions or Wards, was one of the four ancient Wards, call'd *Suburana*, *Esquilina*, *Collina*, and *Palatina*, should at the same time have belong'd to the other Regions, or Wards, viz. the *Esquiline* and *Colline*; for this had not been a Division, but Confusion. Besides, *Victor* and *Rufus* always reckon the *Subura* in the second, or *Cælimontan* Region, or Ward, and never elsewhere. What is alledg'd of St. *Gregory's* mentioning St. *Agatha* in *Subura*, which *Subura* must therefore have reach'd to the Ascent of the *Quirinal* Hill, and that the *Subura* in the *Notitia Imperij* is plac'd among the Parts of the fourth Region, or Ward, is thus confuted by *Nardinus*, saying, the *Notitia Imperij* is of no great Authority, as having been compos'd by a *Constantinopolitan*; and that the St. *Agatha* mention'd by St. *Gregory*, was not the same with that now standing on the Ascent of the *Quirinal* Hill, but another formerly seated in the ancient *Subura*, which, when the *Cælimontan* Region, or Ward, had been plunder'd by the Barbarous Nations, and the Church demolish'd, was afterward translated to the *Quirinal* Hill, and retain'd the former Name. And in the same manner the People's Dwellings being remov'd from that ancient *Subura*, to that Part of the Town now call'd *Subura*, conferr'd the Name of *Subura* on this Part. So *Donatus* and *Nardinus*, but both of them argue well in one Part, and ill in another: For what *Nardinus* affirms, that the ancient *Subura* was only in the second Region, or Ward of the City, and did not extend to the others, is confirm'd by the Testimony of *Victor* and *Rufus*, who place the *Subura* only in the *Cælimontan*, or second Region, and never mention it in the others. But as to what he urges, that the present St. *Agatha* in *Subura* is not the same with that mention'd by St. *Gregory*; it is his own Notion without any Authority, especially considering this Church is of great Antiquity; and the *Notitia Imperij*, which was writ about the fifth Century, reports the *Subura* to have been close by the *Forum Transitorium*, to which this Church is as near as may be; and he rejects the Testimony of the *Notitia* without any Ground. The Author of it, who liv'd in the fifth Century, tho' a *Constantinopolitan*, placing the *Subura* towards the Ascent of the *Quirinal* Hill, where the *Subura* still is, did not do it unadvisedly, or of his own Head. *Donatus* therefore with good Reason infers, that St. *Agatha* in *Subura* is the very same which St. *Gregory* mentions by that Name, and that this Part of the City next the Church of St. *Agatha*, bore the Name of *Subura* in St. *Gregory's* Days. However, he seems to err in this Particular, that, contrary to the Testimony of Authors, he stretches out the ancient *Subura*, which the other confines to narrower Bounds on the Side of Mount *Cælius*, as far as the *Quirinal*, along the *Esquiline* and *Viminal* Hills. I am inclin'd to believe, that this Part of the City, which at present is call'd *Subura*, had the Name given it either because some Street or Way, leading from the former to this, gave occasion to its being so call'd, or for some other unknown Reason.

Next occurs the Church of St. *Clement*, which gives Title to a Cardinal, and this they say was the very House of St. *Clement*, Pope. It was certainly put into the Form of a Church in the first Ages of Christianity; for at the Beginning of the fifth Century Pope *Zozimus* in his Epistles testifies he held a Council in it. There *Cælestius* the *Pelagian* made his Recantation,

but afterwards relapsing into his Errors, he was condemn'd. The Church and Choir are remarkable for Shape, and represent the ancient manner of Christians building Churches: For the Choir, which the *Greeks* call *Peribolon*, is enclos'd with a Marble Wall almost as high as a Man, and there is a Space to go round it every Way, as *Athanasius* in his Apology describes that of *Alexandria* in his Days. On each Side of the Choir is a Marble Pulpit, that the People standing about the Choir, and the Clergy within, might both hear the Reader. The Pulpit on the Gospel-side has two Stairs to go up to it, as was said above of that of *Ravenna*. On the Side of the Epistle there is but one Way up to the Pulpit, and on the same Side is a Desk intended for the Reader. If any one shall think fit to call it a Pulpit, he shall have my free Leave, so I also be allow'd to give several Names to Things that differ so much in Form. The Pulpits in the Church of St. *Mary in Cosmedin* are of the same Form. Within the Enclosure there are Marble Seats for the Clergy, the Floor is of *Mosaick* Work. The Altar is also singular, like an Isle, that the Priests may stand about it. Under it lye the Bodies of St. *Clement* and St. *Ignatius*, Martyrs, and that of St. *Servulus*, spoken of by St. *Gregory the Great* in his Dialogues. We here give the Reader an exact Draught of this Place.



However, this is not thought to have stood so from its first Foundation; for the Church has been mostly rebuilt, but the Repairers always kept the first Form. The arch'd Roof of the Choir is adorn'd with *Mosaick* Work of about four hundred Years standing; nor can it be older, because there are in it the Pictures of *Dominicans*, who are now possess'd of the Church.

Near the Church of St. *Clement* was the Head of *Africa*, a Part of the second Region, or Ward, so call'd. I suppose the Name was given it from the Head of *Africk*, that is, an Image of a Head from whose Fore-head grew

grew out an Elephant's Trunk. They who are ever so little acquainted with Medals, know there is nothing more frequent on Coins, and small Stones, than this Emblem. *Nardinus* fancies this a Mistake, and thinks we ought to read *Caput Africi*, that is, the end of the *African* Street; and the *African* Street was in the *Esquiline* Quarter, as may be seen in *Varro*. But there is no Ground for any Doubt, since the Head of *Africa* is plainly mention'd by *Rufus* and *Victor* in the second Region, or Ward; besides, the Anonymous Author mention'd by D. *John Mabillon* in the fourth Volume of his Collections, speaks of the Head of *Africk* in this Order. *Ar-
cus Constantini. Meta Sudante. Caput Africae. Quatuor Coronati. S. Jo-
hannis Lateranensis.* By which orderly Position he denotes, that the Head of *Africk* was between the *Quatuor Coronati* and the *Meta Sudans*, and consequently differs from the *African* Street in the *Esquiline* Quarter. Nothing occurs concerning the Church of the four crown'd Martyrs, but what is commonly known; but those Things which *Flaminius* mentions to have been found near it, are worth observing.

FLAMINIUS VACCA. "As they were digging near the Church of
"the holy four crown'd Martyrs, several Epitaphs were taken up; and I
"was told one of them was that of *Portius Pilate*; and close by is a
"Vineyard full of broken Pieces of Figures, and square Stones to make
"Bases for Pillars. The Owner of the Ground digging, found several
"Lime-kilns, made in later Ages. I fancy those Pieces of Stone had been
"laid there to make Lime. Perhaps these were provided under the Popes,
"who were watchful to extinguish Idolatry.

Not far from hence is the *Lateran* Street, at the first Entrance into which appears a large Hospital, which was formerly one of the Twenty four Abbeys in the City, under the Invocation of St. *Andrew*. There *Flaminius* informs us of no less a Destruction of ancient Monuments.

FLAMINIUS VACCA. "Under the Hospital of St. *John Lateran*
"is still a cross Foundation of great Thickness, made of the Pieces of ex-
"cellent Marble Statues. I there saw Knees and Elbows carv'd after the
"Grecian manner; and they exactly represented, as to the manner of
"Carving, that *Laocoon* which is now seen in *Belvedere*, or in the Palace
"of the Beautiful Prospect. Here Fragments might still be taken Notice
"of. What becomes of the Labours of Statuaries? How miserably do
"they perish?

Constantine's Octangular Font, in which some think *Constantine the Great* was baptis'd, tho' contrary to the Opinion of *Eusebius*, *Athanasius*, &c. is said by those who are skill'd in Architecture to have been made out of the Spoils of old Buildings, the Ornaments of it being variously and skilfully carv'd. The Porphyry Columns are of the Composite Order; the Base is of the Attick and Ionick; on the Bases there is a Foliage which supports the Column, and it was a singular Contrivance of the Architect, because the Columns would have been of a disproportionable Height, and thus the Structure loses nothing of its Beauty and Neatness.

The *Lateran* Church, which was also call'd *Constantine's*, and the Golden Church, contains almost an infinite Number of Things worthy to be known, which are in several Books. We observ'd some Things in
our

our Way, according to Custom. The Arch, embellish'd in the Time of *Nicholas IV*, entirely resembling that we describ'd in the *Liberian Church*. The Transverse Part of it in the Form of a Cross, is the most Ornamental. On the Altar of the Blessed Eucharist are fine Statues; that of *Moses*, is done by *Vacca*, whose Remarks we have often quoted. The Church is enrich'd with a Mass of Relicks, and the Tombs of Popes and Cardinals. His Eminency Cardinal *Casanata* was very lately bury'd there, the Ornament of the Sacred College, a Man famous for his Learning and Piety; and while he liv'd, my Patron. The Church has been frequently repair'd.

FLAMINIUS VACCA. "As the Pope was new modelling the Church of *St. John Lateran*, and levelling a confus'd Heap of Building, that rose up before the Choir, and the Altar of the Apostles, three large Cases or Niches were found, regularly set, and parallel to the Walls of the Church. It might be said, that *Constantine*, when he built *St. John's*, made use of the Foundations of that ancient Pile. Before those Niches was a Floor all of Serpentine and Porphyry, with a Variety of Marbles; and beneath that Pavement, they met with another six Spans lower. It was indeed a most ancient and noble Structure.

When *Flaminius* gives a Conjecture, that *Constantine* us'd the Foundations of that Edifice, because the remaining Wall is parallel to that of the Church, and makes a Right Angle with it, he means, that more ancient Building made an equal Angle, and that one side of the Angle was continu'd with the Wall of the Church, and by Consequence another ran across within it.

A certain Writer I have by me, yet unpublisch'd (as I imagine) informs us, that this Church was almost entirely ruin'd by Fire, *Anno 1361*. This Writer was Contemporary with Pope *Sixtus IV*. So he tells us in the following Relation.

"In the Year 1361. on *Thursday the 21st of August*, the Overseers went up to the Roof of *St. John Lateran*, to fit some Sheets of Lead, and in the Evening, when the Canons were singing the *Magnificat*, one of the Canons saw a Plank on fire, and presently cry'd out. The Overseers had taken Notice of it, and when the Canons discover'd it, they could not overcome the Force of the Fire, but fled. Then all the Beams were consum'd, three Columns fell, all the rest were spoil'd with the Fire, the Altar and four Jasper Columns were defac'd.

In the Cloister are to be seen those two famous Chairs, call'd *Stercorariae*, or for easing the Body, which are not of Porphyry, as is generally reported, but of a Sort of red Stone of a more lively Colour than Porphyry, without any Spots, and much softer. These, they say, were us'd by Popes upon their first Promotion; not to discover their Sex, as is ridiculously given out, for that vile Function could scarce be perform'd in Seats of this Nature; but it is the Opinion of understanding Men, that they were formerly us'd in the Baths. *Olympiodorus* tells us, there were a Thousand six hundred Marble Chairs of this Sort in *Antoninus's* Baths, for the use of them that bath'd. In the same Place is another Chair of white Marble, with a Hole. In the same *Lateran Cloister*, are several Sepulchral Inscriptions of *Jews*, cut on the Capitals of the Columns.

We

We can add nothing but what is vulgarly known concerning the *Scala Sancta*, or Holy Stairs, and that Image, which having been made by Angels, is call'd *Akeirotupos*, that is, not made by Hands. Not far from thence was dug up the Statue of *M. Aurelius* on Horseback.

FLAMINIUS VACCA. “ The Brazen Horse that is in the Capitol, “ was found in a Vineyard near the *Scala Sancta* and St. *John Lateran*, and “ lay neglected on the Ground for many Years ; till *Sixtus IV.* was cre- “ ated Pope, who set it up in the *Lateran* Street, on a handsome Marble “ Pedestal, with his own Arms and Epitaph, (*so he calls it*) and his Name “ carv'd on it. There it stood till the Days of Pope *Paul III.* who caus'd “ the Horse to be remov'd into the Capitol, and a Pedestal for it to be “ adorn'd by *Michael Angelo's* own Hand ; to which Purpose, no such “ large Piece of Marble being any where to be found, a Capital and Head “ of a Column were brought from *Trajan's* Square. But in regard it had “ been dug up in the Ground of the *Lateran* College, the *Laterans* urg'd “ it belong'd to them, and are still at Law with the People of *Rome*, lay- “ ing their Claim every Year by Publick Action. These Things I receiv'd “ from others.

Mention is made of the Statue on Horseback near St. *John Lateran*, in the little Book of the Wonders of *Rome*, which we shall give hereafter, and was writ about five Hundred Years since ; but it has some fabulous Mixture. See it there.

Not far from thence is the City-Gate, now call'd St. *John's*, formerly *Cælimontana*, from Mount *Cælius*, where it stands. Between the *Cælimontana* and *Latina* was the Gate call'd *Afinaria*, leading to the Way also call'd *Afinaria*. This Gate *Afinaria* being afterwards made up, that Name was given to St. *John's* Gate ; and so it is call'd by the Anonymous Authors above-mention'd, the first whereof writ eight Centuries since, the other four or five.

FLAMINIUS VACCA. “ I remember, that a Mile from St. *John's* “ Gate, beyond the Aqueducts, in the Place call'd *Monte del Grano*, there “ was a mighty solid and ancient Heap of unhew'd Stones and Flints, “ which a Workman manfully undertaking, threw down, and getting “ in, made way to the middle Part, till he found a large Marble Urn, “ on which was a Bass-Relieve representing the History of the Ravishing “ of the *Sabine* Women, and on the Cover were two Humane Figures “ lying along, one of which represents *Alexander Severus*, the other, his “ Mother *Julia Mamaea*. There were Ashes preserv'd in the Urn, which “ is now in the Palace of the Capitol, where the Conservators sit.

This Urn, which is now to be seen in a Court-yard of the present Capitol, by its Bass-Relief rather represents funeral Sports than the Ravishment of the *Sabine* Women ; and that is more agreeable to a Tomb.

FLAMINIUS VACCA. “ I remember there was a mighty Pile “ rais'd by the Ancients, without St. *John's* Gate, in D. *Annibal Caro's* “ Vineyard, and being Prejudicial to it, *Annibal* himself went about to level “ that Heap, where in the Wall he found the Images of many Emperors “ put up together, and not only the famous Twelve, but some other Em- “ perors. There was also a Marble Urn with *Hercules's* Labours carv'd “ on it, and many other Pieces of Statues, after the *Grecian* manner, “ all

“ all by excellent Masters. What became of the Images, I know not ;
 “ but the fore Front of the Urn taken off was sent to the Lord *Vif-*
 “ *conti.*

“ Not far from St. *John's* Gate, without the City, in my Memory were
 “ found many Marble Statues, which only represented the Fable of
 “ *Niobe*. *Ferdinand*, Great Duke of *Tuscany*, bought them, and they are
 “ now in his Garden near the Trinity. There were also two Wrestlers
 “ curiously carv'd by a skilful Workman.

In the Way to St. *Mary Major*, on the Left Hand, stands the Church of
 St. *Peter* and St. *Marcellinus*, only commendable for its Antiquity. *Fla-*
minius reckons up some notable Things found there.

FLAMINIUS VACCA. “ Under the Church of the Saints *Peter*
 “ and *Marcellinus*, were found several Pillars with subterraneous Vaults,
 “ without any Window, or Way to admit Light, so built by the Ancients.
 “ I suppose it to have been a Water-house, because Pope *Sixtus V.* in the
 “ same Place found a thick Wall founded on square *Tivoli* Stones, which were
 “ remov'd thence to be us'd in his own Buildings. No doubt but it was an
 “ Aqueduct from the Water-House towards the *Coliseum*. In the same was
 “ found a Marble Idol, little less than the common Size of a Man, stand-
 “ ing with the Hands and Feet together, wreath'd round by a Snake from
 “ the Feet to the Mouth, cover'd with an extraordinary thin Veil, with
 “ a Garland about the Neck made of Pomegranate Flowers ; and not far
 “ from him, a *Venus* of the Natural Height, as it were coming out of a
 “ Bath, with a *Cupid* close by. Cardinal *Montalto* bought her.

“ Not far from hence, in the *Villa*, or Country-House of *Francis Fa-*
 “ *briciani*, were found seven naked Statues, by a skilful Master ; but they
 “ had been in later Times abus'd in several Places with a Chissel. Thus
 “ did unskilful Men deface ancient Statues ; and thus they had abolish'd the
 “ artificial and pleasant way of Carving us'd by the Ancients. Here were
 “ also found several leaden Pipes, and Aqueducts of Brick, which were
 “ supply'd from the aforesaid Water-House. I know not whether the
 “ Water-House that serv'd the *Coliseum* be any where taken Notice of.

Thus *Flaminius* shews the Curious many Things relating to the *Roman*
 Antiquities, which were before unknown, and not taken Notice of.

In the same Way, towards St. *Mary Major*, on the Left Hand, is the
Villa, or Country-House of M. *Voiret*, the *French* Consul ; where, not long
 since, a great Number of earthen Tubs or Casks were dug up : He said,
 he had taken up above an Hundred, Part whereof he presented to us, and
 another Part we saw set up in a long Row in the *Villa*. They were earthen
 Vessels to keep Liquors and Vine in, whence *Martial*,

Et multa fragrat testa senibus autumnis.

That is, *Many Casks smell of old Wine.*

Many of these Vessels hold above thirty *Sextarij*, which is between five
 and six Gallons ; in the *Villa Alteriana* there are some larger, lying un-
 regarded at the Corner of the House. There are extraordinary large
 ones of the same Sort in the *Villa Ludovisiana*, which hold above three
 Hundred *Sextarij*, which is above fifty Gallons. To return to the Matter
 in

in Hand, I fancy this Place so stor'd with Vessels of earthen Ware, was the Potter's Yard, which *Varro*, speaking of the *Esquiline* Quarter, or Ward, says, was on the *Esquiline* Hill. *The fourheaded Mount* *Oppius*, says he, is on the Right Hand of the Potter's Yard, at the *Esquiline* Grove, which is also testify'd by others. Now the *Esquiline* Grove which, *Varro* tells us, was near the Potter's Yards, is, by the most Knowing, assign'd towards *St. Matthew in Merulana*, which Church is only parted by a Lane from the *Voeretan* Vineyard. To confirm this Guess, there are the Names of several Men still to be seen, made by Impression on those Vessels; and among those that are so seal'd or mark'd, for they are not all so, there are not any two that bear the same Name; which shows, that those Vessels did not all belong to one Owner, but to many, who, whilst the Vessels were soft before burning, put their Mark upon them. I took the Names of two, the rest being worn away. One of the Stamps was thus,

C. C A L E R The other thus, L. S A L

A Piece of the latter Vessel being broke off, the other Letters were lost. I brought with me from *Rome* two Seals, or Stamps, for marking of earthen Vessels, on the Back of which is a Ring to put the Finger into, one of them is *Greek*, the other *Latin*, and bear thus;

T. I O T A I O T
Φ O I B I O N O C

Q. S A B I N I
S E C U N D I N I

That is, *Titi Julij Phœbionis*, and *Quincti Sabini Secundini*. I have often met with a Number of this Kind in Collections.

It is thought that the Baths of *Philip* were in this Quarter, near the Church of *St. Matthew in Merulana*, which is confirm'd by the Testimony of *Rufus* and *Victor*, and by an Inscription found in that Place: We have nothing new to offer on that Subject. But before we conclude this Second Day, let us consult *Flaminius Vacca* about some Things discover'd near *St. Matthew in Merulana*.

FLAMINIUS VACCA. "I remember I have heard, that the *Adonis* formerly belonging to the Bishop of *Nursia*, but now to the *Picchini*, "was found in their *Villa*, situated between *St. Matthew* and *St. Julian*, "near the *Trophies of Marius*, where the last Year other Statues were "discover'd. What they are, I cannot aver, since I have not seen them; "but it is plain, that this was formerly a beautiful Place.

Flaminius is not so able a Judge of Statues; wherefore I look upon the *Adonis* he mentions to be a *Meleager*, which to this Day engages the Curiosity of Travellers in the House of *Picchini*: He takes one for the other, because both of them appear in the Dress of Hunters.

In a neighbouring Vineyard, over the Way, was found a *Seneca* of black Marble, with other Fragments of Statues, and Pieces of the Gods *Termini*, with which I was not so well acquainted.

This *Seneca* is now in the *Villa Borgese*.

C H A P. X.

The Third Day. The Coliseum, and Meta Sudans. The Head of the Colossus dug up. Of Nero's Golden House. The Transparent Temple. Constantine's Arch, made of the Spoils of Trajan's Forum; of the Septizonium. Where St. Lucy in Septizonio stood. The Seven Ways. The Bass-Relieve of Silenus. The Church of St. John and St. Paul. Of the Curia Hostilia, and Castra Peregrina, the Forma Antoniana, and Villa Mattheia. Of the Remains of Colossus's about the City. St. Stephen the Round. The Ancient Publick Baths.

WE began the third Day at the *Coliseum*, than which Structure nothing in the World is more Magnificent, whether you observe the Artist's skilful Hand, or the Loftiness, the Beauty of the Portico's, or the Curiosity of the Columns, and Pillars standing about them; but that we may not lose Time on such Things as are generally known; the ancient Compass of the Amphitheatre, when it was standing in the Days of Pope *Paul III.* was 1612 Royal Feet, which Measure is still to be made out by the Extent of the Arches and Pillars. There were eighty Arches, four whereof being the Passage into the open Place that us'd to be strew'd with Sand, were somewhat wider than the rest, that is, of fourteen Feet and eight Inches. All skilful Artists still lament the Ruin of a great Part of so singular a Structure, and condole the Destruction made upon the most flourishing Age of Architecture. For had not its own Worth and Beauty been sufficient to deter wicked Hands from violating it; a Place hallow'd by the Blood of so many Martyrs, ought not to have been so barbarously us'd. Besides, the *Coliseum* was formerly embellish'd with many Ornaments, and Brass and Marble Statues, some carry'd away by the Emperors to *Constantinople*, and others thrown about and spoilt by the barbarous Nations, who plunder'd *Rome* three or four several times, who also tore away the brazen Cramps which held the Stones together, as appears by the Holes every where remaining.

In the Street, thro' which it was most resorted to, are still the Remains of the *Meta Sudans*, from the Top whereof formerly gush'd a large Spout of Water.

FLAMINIUS VACCA. "I remember I have been told, that the
"Brazen Head of *Augustus*, and the Hand holding the Globe, which are
"now in the *Capitol*, were dug up before the *Coliseum*, near the *Meta*
"Sudans, and that the Amphitheatre had the Name of *Coliseum* from this
"Colossus.

That Brazen Head of a *Colossus* is still to be seen in the *Capitol*, which others take for the Head of *Commodus*; but I, who have often view'd the Face carefully, cannot determine whose it is. *Vespasian's* Amphitheatre had not the Name of *Coliseum* given it from this *Colossus*, as *Flaminius* has it, but from another of a more monstrous Stature, that is, of 120 Feet in Height, others say 110, others less. But this Brazen one, if it were standing entire, would not be thirty Feet high. According to *Martial*, that greater *Colossus* stood towards the *Via Sacra*; his Words are these,

Hic

Hic ubi fidereus propius videt astra Colossus
Et crescunt media pegmata celiâ via,
Invidiosa feri radiabant atria Regis.

That is, *Where the Colossian Statue mates the Skies,
And vast Machines in the mid Forum rise,
Once cruel Nero's odious Palace stood.*

Which Words of *Martial*, in my Opinion, remove all the Difficulty concerning the Situation of the Entrance into *Nero's Golden House*; for it is that *Martial* treats of. For that monstrous *Colossus* above an hundred Feet high, stood before the *Coliseum*, and gave the Name to it; and the Machines for the Theatre were in the same Place. Now *Nero's Golden House*, as we have said before, extended in a strait Line from the Palace of the *Augusti* to *St. Peter ad Vincula*. Then the Entrance, according to *Martial*, was opposite to the Pond, in which Place the *Coliseum* was made, as farther appears by these Words of *Martial*,

Hic ubi conspicui venerabilis Amphitheatri
Erigitur moles, stagna Neronis erant.

That is, *Where you the lofty Theatre survey,
The Basins of the Tyrant's Palace lay.*

Suetonius fully describes the Ornaments and wonderful Furniture of *Nero's Golden House*; there, as *Pliny* informs us, *Nero* built the Temple of *Fortuna Seia*, on the Spot first dedicated to her by *Servius Tullius*, of a sort of clear Stone, found in *Cappadocia*, which was so transparent, that in the Day time they who were within, saw the full Light when the Doors were shut, tho' there were no Passage left for the Light; and therefore the Stone from its Brightness was call'd *Phengites*, from the Greek *Phengos*, Brightness. I have seen some who would not give Credit to *Pliny*, saying, this Temple was fabulous, and condemning the Relator. However, there is nothing incredible in it, but daily Experience proves as unlikely Matters. For at *Florence*, in the Church of *St. Minias*, there are Windows with Alabaster Tables in them instead of Glass, each of them covering one Window, tho' they are about fifteen Feet in Height, and yet the Church is light. Were the Alabaster Column standing in the *Vatican Library* cut out into Tables, it would be almost as transparent as Glass.

Flaminius mentions some Things dug up on the other Side of the *Coliseum*, which looks towards *St. John and Paul*, in these Words.

FLAMINIUS VACCA. "On that Side of the *Coliseum* towards *St. John and Paul*, is a Vineyard, where I remember a great Street was discovered paved with very thick *Tivoli* Stones, and two *Corinthian* Capitals. When *Pius IV.* rebuilt *Dioclesian's Baths*, dedicating the Place to *St. Mary de Angelis*, a Capital being broken with Age in the chief Isle of the Church, he set up one of those in the Place of it. In the same Place was found a Marble Boat forty Spans long, and a Fountain richly adorned with Marble; and you may believe it had received more Damage from Fire than Water. There were found many leaden Pipes. That they said was the end of *Nero's Golden House*, in whose stead *Vespasian* afterwards erected the *Coliseum*.

By what has been said above, it plainly appears, that *Nero's* Golden House was circumscrib'd within narrower Bounds, and did not extend beyond the *Coliseum* towards Mount *Calvus*.

From the *Coliseum* we go to St. *Gregory's* Church, thro' *Constantine's* Marble Arch, erected after subduing of *Maxentius*, on which may be seen different Tokens of the Decay of the Art of Carving, and others of it in the most flourishing State. The upper Bass-Relieves, most artfully carv'd, shew a skilful Hand; and it is generally believ'd they were brought hither from *Trajan's* Arch, and that thence came the Name of *Arco di Trafi*, which the Arch bears to this Day. Those Parts which were carv'd in the Days of *Constantine*, express the Unskilfulness of that Iron Age. *Flaminius Vacca* has many notable Things to this Purpose, where he treats of *Trajan's* Forum, or Square, one of whose Sides he proves was employ'd about this Work in its Place below.

Hence we go directly to St. *Gregory*, in the Way to which is a Street, formerly the Place of *Septimius Severus's* *Septizonium*. Not so much as a Stone remains of that mighty Structure; for the Corner of it, which remain'd, being ready to fall about the end of the sixteenth Century, was levell'd with the Ground by Pope *Sixtus V.* But as it appears to me by the Relation of those who had seen Part of the Work, and the Angle standing; and by the Account of the Anonymous Architect, whose Papers I have by me, it had been rais'd by *Septimius Severus*, with Columns brought from several Places out of the Ruins of many Structures; for some of the Columns were fluted, others not, and the Capitals of several Shapes and Masters. This is the proper Place of *Septimius Severus's* *Septizonium*, and it is not to be sought after by *Helen's* Tomb, or the Aqueducts in those Parts, as some have attempted to do. Close by the *Septizonium* was the Church and Deaconry of St. *Lucy*, which was then call'd St. *Lucy in Septizonio*, and corruptly in *Septisolio* and *Septemsolio*. That is made plain out of the Anonymous Author of the ninth Century, publish'd by the Renown'd *Mabillon* in the fourth Volume of his Collections, Page 502. which Place we here quote entire, because we shall hereafter have frequent Occasion to make use of it. He describes the Way from St. *Peter* to St. *Paul*; then from St. *Paul* to St. *Sebastian*, and lastly, from St. *Sebastian* to St. *Anastasia*, in these Words;

From St. Peter's Gate to St. Paul.

“ On the Left the Church of St. *Laurence* and *Pompey's* Theatre, and
 “ thro' the Portico to St. *Angelo*, and the Temple of *Jove*. On the Right
 “ the Theatre; again thro' the Portico to the Elephant. Thence by the
 “ School of the *Greeks*, there on the Left is the *Greek* Church. There is the
 “ Water running under the *Aventine* Hill, the Stairs up to the *Aventine*, and
 “ *Mercury's* Bath. Then to the Gate of *Ostia*, then thro' a Postern to the
 “ Church of *Mennos*, and from *Mennos* to St. *Paul* the Apostle; thence to St.
 “ *Felix*, and *Adauctus*, and *Emerita*. Next to St. *Petronella*, and *Nereus*, and
 “ *Achilleus*. Thence to St. *Mark*, and *Marcellianus*. Then to St. *Soter*;
 “ then to St. *Sixtus*; and there is St. *Favianus*, and *Antheros*, and *Militiades*.
 “ Then to St. *Cornelius*; then to St. *Sebastian*. Then returning by the
 “ *Appian* Way to the Church, where St. *Sixtus* was beheaded with his
 “ Deacons. Then to the *Appian* Gate, there is the *Jopian* Aqueduct,
 “ which comes from the *Marsian*, and runs to the Bank; thence to the
 “ Broken

“ Broken Pump; thence to the Arch of Memorial; on the Left are *An-*
 “ *tony's Baths*, on the Right the Walking-Place; on the Left *Nereus* and
 “ *Achilleus*; thence thro' the Portico to the Aqueduct; thence to the Se-
 “ ven Ways; there is *St. Lucy* and the *Septizonium*; on the Left the *Circus*
 “ *Maximus*; on the Right the *Palatine Hill*; and so thro' the great Portico
 “ to *Anastasia*, and so on.

The last Lines, thence to the Seven Ways, &c. express the true Situation of *St. Lucy in Septizonio*, which is likewise call'd in the Seven Ways. For in the same Place, at this Day, are Divisions of Ways; and there are seven of them in a narrow Tract of Ground; to *Constantine's Arch*; to *St. John and Paul*; to the *Porta Capena*; to *St. Balbina*; to the *Ostian Gate*; to the Great Cirque, and to *St. Bonaventure*. Whether they keep the same State and Position, I cannot affirm; some may possibly have been fill'd up, and others open'd, by a Change in the Ground, occasion'd by Fires, Ravages, and other Alterations. However, the Place of the Seven Ways by the *Septizonium* is unquestionable, and the Number of Paths leading there to Places of Note, are a Proof, that they are the same, or if alter'd, that there were nevertheless seven Ways at that time.

Our nameless Author mentions *St. Lucy*, and the *Septizonium* together, because they were in the same Situation; and we are induc'd, by the Series of the Account, to place it about the Spot of the *Septizonium*; for all the intermediate Places between that and the *Porta Capena*, are there included, as at present; some few only are added, which are now destroy'd, or bury'd in Oblivion.

But when he speaks of the *Septizonium*, and *St. Lucy*, he tells us, the Great Cirque is on the Left, and the *Palatine Mount* on the Right Hand; which is evident. *Martinellus* indeed, in his *Roma Sacra*, puts a Difference between *St. Lucy in Septizonio* and *St. Lucy in Orthea*, but he does not adjust the true Position.

We can infer nothing in relation to the Church and Monastery of *St. Gregory*, that is not generally known. The Monastery abounded once with Charters, Manuscripts, and Records of good Note; but they have been remov'd.

FLAMINIUS VACCA. “ I remember that *Curtius Saccoccia*, No-
 “ tary of the *Capitol*, met with a Variety of Marble Urns, Historically
 “ carv'd, with Engagements and Battles, in his Vineyard near *St. Gregory's*;
 “ and was agreeably amus'd with a Bas-relieve of an Aged Man rock'd by
 “ Boys in a Cradle, with his Hands fetter'd: He appear'd to smile upon
 “ them. Beneath was cut,

IN SENECTUTE ME BAJULANT.

In old Age they carry me.

“ I conjectur'd it to be *Diogenes*, the Cynic.

There is more likelihood it was *Silenus*, whom these Circumstances suit better than they do *Diogenes the Cynic*. *Virgil*, in his sixth Eclogue, exactly describes *Silenus's* playing with the Boys, and tho' the Particulars be not exactly the same, yet he tells a Fable like this, in these Verses, thus translated by Mr. *Dryden*.

Two Satyrs, on the Ground,
 Stretch'd at his Ease, their Sire Silenus found ;
 'Dost with his Fumes, and heavy with his Load,
 They found him snoring in his dark Abode,
 And seiz'd, with youthful Arms, the drunken God.
 His rosy Wreath was dropt not long before,
 Borne by the Tide of Wine, and floating on the Floor :
 His empty Can, with Ears half worn away,
 Was hung on high, to boast the Triumph of the Day.
 Invaded thus, for want of better Bands,
 His Garlands they unstring, and bind his Hands ;
 For by the fraudulent God, deluded long,
 They now resolve to have their promis'd Song.
 Ægle came in to make their Party good,
 The fairest Nais of the neighbouring Flood ;
 And, while he stares around with stupid Eyes,
 His Brows with Berries, and his Temples dies ;
 He finds the Fraud, and with a Smile demands,
 On what Design the Boys had bound his Hands.
 Loose me, he cry'd, 'twas Impudence to find
 A sleeping God, 'tis Sacrilege to bind.

This Bass-Relieve might have belong'd to the Temple of *Bacchus*, which stood in this Region, or Ward, of Mount *Cælius*.

Near to St. Gregory, on the Ascent of Mount *Cælius*, is the Church of St. *John and Paul*, erected by *Pammachus* the Monk, according to the receiv'd vulgar Opinion, in the fourth Century, upon the very Ground where the House of the two holy Brothers stood. It gives the Title to a Cardinal, and was formerly a Collegiate Church, but afterwards given to the Jesuits, next to the *English* Dominicans, and lately to the Fathers Missioners. The Portico is Ancient and Curious, the Church large enough, supported on both Sides with Marble and Porphyry Columns. The Pavement is wonderful neat, for there is no where such Variety of Porphyry and Marble ; none of the Pavements of this Time can compare with it for Beauty and Solidity. Here they show a Stone with an Iron Grate before it, on which these two Martyrs were beheaded. In the Chapel next the Door lies the Body of St. *Saturninus* Martyr, in a Porphyry Urn ; and in the same Place I took the following Inscription, which seems to be of about the ninth Century, and represents the Barbarity of that Age.

Hocce puellæ jacet tumulo corpus Elisabet,
 Quod manet in sancta aula nunc Battistæ Johannis :
 Ildibrandus ejus genitor Theodoraque mamma.
 Orta puella ideo fuit ardua stemmate Romæ.
 Bis annos habuit senis & mensibus decem,
 Ducta Johannes vestra Pauleque jure sub alma :
 Pro qua vos Dominum deposcite Martyres almi,
 Et sibi det requiem sanctam post funere semper.
 Hoc si quis tumultum violaverit at reque parvum,
 Subjaceat nexum dum vivit in orbem anathema.

Dep. v. Kal. Sep. ind. v.

The Barbarity of the *Latin* makes it the worse to turn, the Sense is thus;

*In this Tomb lyes the Body of the young Maiden Elizabeth,
Which now remains in the Church of St. John the Baptist.*

Ildebrand was her Father, and Theodora her Mother:

The Maid was born of a good Family in Rome.

She was twelve Years and ten Months of Age.

She is brought under your Protection John and Paul,

Do you pure Martyrs pray to God for her,

And may he give her everlasting Rest in her Grave.

If anyone violate this Tomb, though but small,

May he lye under an Anathema, whilst he lives in the World.

Interr'd on the 15th Day before the Kalends of September, in the 5th Indiction:

What is here said, that *Elizabeth's* Body lyes in *St. John Baptist's* Church; I do not know to be spoken of in any other Place. Having enquir'd whether this Church was ever call'd by the Name of *St. John Baptist*, and met with no Satisfaction, I could find no better Information in several Descriptions of the City; for there is nothing like it any where.

The Garden of the Monastery of *St. John and Paul* is of Earth heap'd up, supported by a vast Brick Wall of great Antiquity; and this Wall on that side which looks towards the *Coliseum*, is of such an extraordinary Shape, that scarce any Man can guess what Use it was design'd for. All the Front of it is divided into Arches or Niches, which can be gone about every Way. Close by them are round Brick short Pillars like Posts, which a Man may also go round. There is no conceiving, or making a Reflection on so singular a Thing, unless a Man sees it. The Wall where it runs towards *St. John and Paul*, ends in very great Arches. The general Report is, that this Mass is all that remains of the *Curia Hostilia*, mention'd to have been on Mount *Cælius*; for there was another *Curia Hostilia* in the *Forum*. *St. Augustin*, *Tom. 4. Col. 1389.* informs us, there were thirty five *Curia*, or Courts, in his Days at *Rome*; Authors do not agree about the Form of them. I can scarce think that vast Pile of Building, fortify'd in the Nature of a Camp, could ever be a *Curia*, or Court. I have seen some who guess'd it to be the *Castra Peregrina*, or Foreign Camp, because two Inscriptions, found not far from it, towards *St. Mary in Navicula*, mention the *Castra Peregrina*; of which nothing ought to be rashly determin'd.

Not far from hence, very near the Church of *St. Thomas in Navicula*, is a small Stone Arch with the following Inscription on it.

Q. CORNELIUS. P. F. DOIABELI. A.

C. JUNIUS C. SILANUS COS. FLA-

MEN MARTIALIS

EX. SC.

FACIUNDUM CURAVERUNT

ITIDEMQUE PROBAVERUNT.

That was done in the twelfth Year of *Christ*, and the second of the 197 *Olympiad*. Here the *Claudian* Water parted; concerning which let us hear *Flaminius*.

FLAMINIUS VACCA. “ Near the Church of *St. Mary in Navicula*,
 “ were found many loose *Tivoli* Stones scatter’d about ; and by Reason
 “ that the Aqueduct which is before *St. John Lateran* runs to this Place, I am
 “ apt to believe here was an Angle, where the Water was divided into two
 “ Channels, one of which went on to *Antoninus’s* Baths, as appears by certain
 “ Letters cut on certain large Brick Tables, jutting out a little from the Wall
 “ of the Aqueduct, which are these, N I A N A, for the Letters T and O
 “ are decay’d ; the other went to the Palace, as is evident by the Re-
 “ mains of the Aqueduct frequently to be met with. But let us return
 “ to the Place where the *Tivoli* Stones are found ; it could not be other-
 “ wise but that the Aqueduct here lay across the Way, and a large Arch
 “ was built ; however, that nothing might be defective on Account of that
 “ great Vacancy, occasion’d by the splitting of the Aqueduct, they erected
 “ this Structure of *Tivoli* Stones with solid Buttresses, such as we now see
 “ before the Hospital of *St. John Lateran*, in the same Aqueduct. I have
 “ observ’d the same in those winding Aqueducts that have so many Turn-
 “ ings. May this Winding be said to be occasioned by the Buildings stand-
 “ ing in the Way ? This Reason cannot be of Force, because we see the
 “ same Turnings in the Field where there were no Buildings ; I should
 “ rather believe this was formerly so order’d, lest the Force of the Water
 “ should hurt the Aqueduct, and weaken the Walls ; besides, that these
 “ Windings purg’d the Water.

These are excellent Observations of *Flaminius*, and we still see the Aque-
 duct was divided into two Branches, one whereof convey’d the Water
 to the Palace, the other to *Antoninus’s* Baths. The Inscription ANTO-
 NIANA is still extant, and more entire than *Nardinus* represents
 it ; for only the first A is wanting, and there remains some Part of the
Antonian Aqueduct, which was a Branch of the *Claudian*. In the ninth
 Century the Arches of the *Antoninian* Water-Houses were still in being,
 as may be seen in the Anonymous Author above, who mentions the Wa-
 ter-Houses in the *Appian* Way near *Antoninus’s* Baths.

The Church of *St. Mary in Dominica* has nothing extraordinary. Close
 by it is the *Villa*, or Country-House of the *Matthei*, standing on the Top
 of Mount *Cælius* ; the House is pleasant, and has a curious Prospect.
 Here are many Marble half Statues and Images. Among them is the
 Emperor *Adrian* a Horseback, the more remarkable, because ancient Sta-
 tues a Horseback are rare in the City. There is also the Statue of *An-*
toninus Pius in Armour, that of *M. Aurelius*, and *Cicero’s* Head neatly
 carv’d ; those of *Crispina*, Wife to the Emperor *Commodus*, of *Lucius Verus*,
 &c. Also the Head of *Jupiter Serapis*, not as is generally thought of *Ju-*
piter Hammon, of the black *Egyptian* Stone call’d *Basaltes*, being a hard
 Marble of an Iron Colour. In the little Court stands an Obelisk of *Egyp-*
tian speckled Marble. The most remarkable Thing there, is the Head
 of a *Colossus* as big as any in the City ; it is generally said to be that of
Alexander the Great, but to whom it belongs, is uncertain. From the
 Chin to the Root of the Hair it is six Royal Feet, so that the whole Head
 must be eight Feet ; the whole Statue, when standing, was sixty four Royal
 Feet high. The Marble Head of *Domitian* in the Court of the *Capitol*, is
 five Foot high, so that the Statue was only forty Feet ; there are also ex-
 tant, in the same Place, a Foot and some other Pieces of Limbs of this.
 The Brazen Head before-mention’d, at the *Meta Sudans*, is much less.

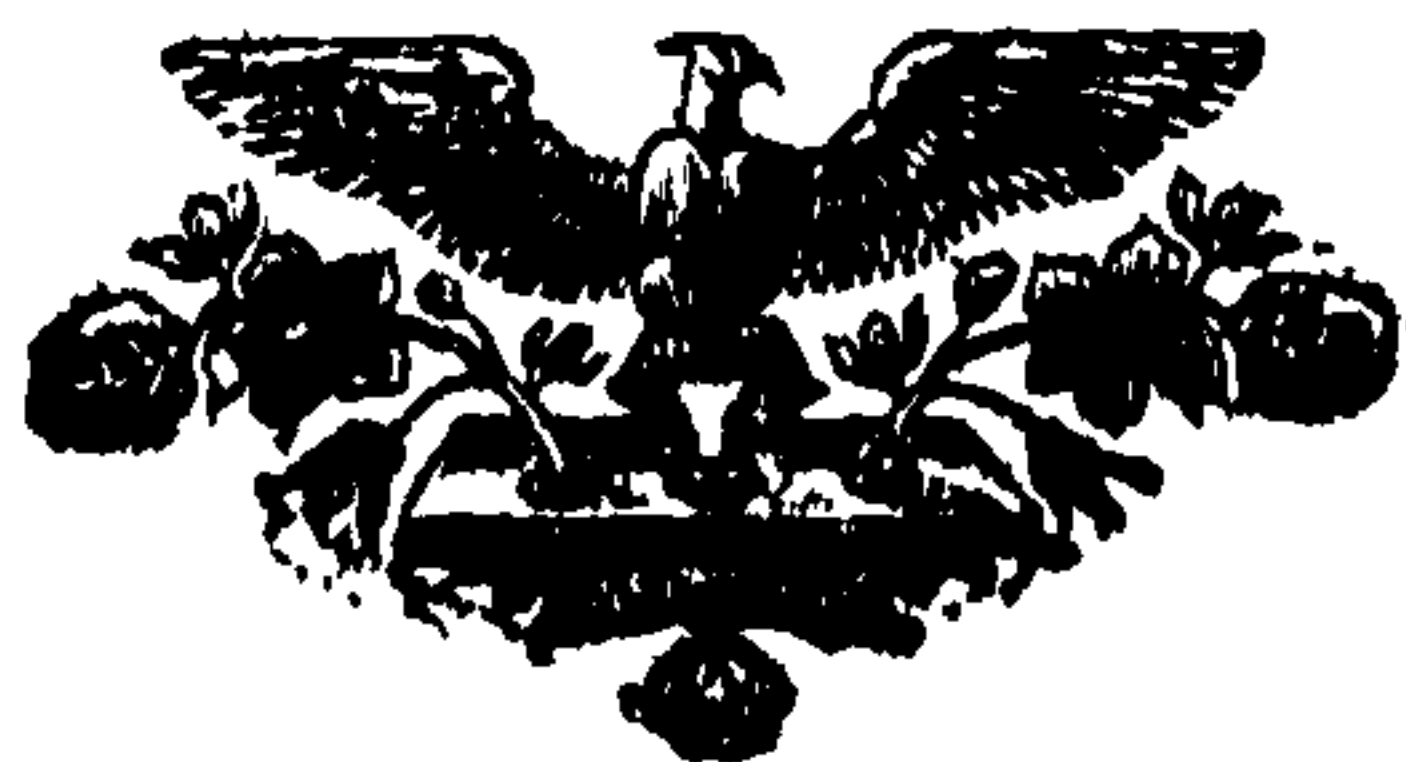
In the *Villa Ludovisia*, next the City Walls, which enclose it on that side, there is a Head of a *Colossus* about four Feet high. In the *Villa Justiniana*, without the *Flaminian Gate*, is a *Colossus* representing the Emperor *Justinian*, from whom the present Family of *Justiniani* boasts its Descent. But this is not to compare with those *Colossus's* above-mention'd, but out-does them all, in that it is whole, some Parts which have been broken, being indifferently repair'd. I omit such Statues as are twice or thrice as big as a common Man, whereof there are many about the City in the Houses and Country Seats, &c. There are no where so many Urns for the Ashes of the Dead, as in the *Villa Mattheia*.

Near the *Navicula* is the round Church of St. *Stephen*, of a singular Structure, being supported by a double Circle of Columns; and was formerly of a greater Compass, but brought into this Form by Pope *Nicholas V.* Some think it to have been the Temple of *Bacchus*, mention'd by *Rufus* and *Victor*; others take it for the Temple of *Claudius*, but most for that of *Faunus*. To which I am most inclinable to assent, because it is deriv'd to us from the ancient Name. The Anonymous Author, who is to be inserted below, and writ in the thirteenth Century, says the Temple of *Faunus* is the same with the round Church of St. *Stephen*. Here was formerly the Abbey and Monastery of St. *Erasmus*, the Place is now given to a College of the Jesuits.

FLAMINIUS VACCA. "As they were digging at the round Church
"of St. *Stephen*, towards the Hospital of St. *John Lateran*, I remember
"they found Hot-Houses and Baths for the Common People, and several
"Walls built Lattice-fashion, as also Leaden Pipes. Nothing of it very
"Substantial. They also found many Urns full of Ashes; for after they
"had done using those Baths, they turn'd them into Burial-Places, when the
"Practice of burning the Dead first was used.

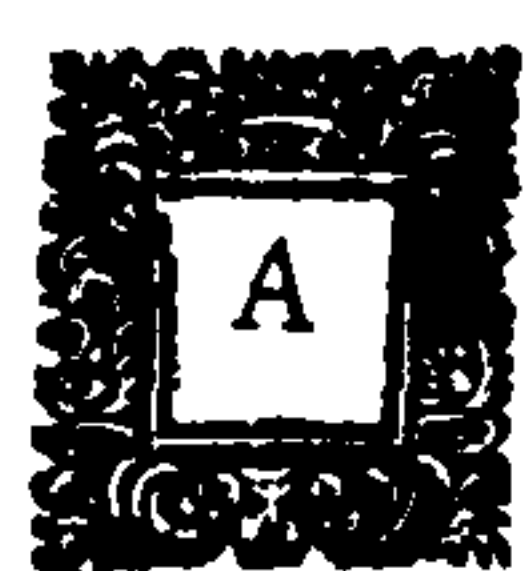
It appears indisputable, that these Baths are the same with those mention'd by *Rufus* and *Victor* on Mount *Caelius*. Since the entire Account of *Flaminius*, under this Head, is applicable only to the Baths of the Common People.

FLAMINIUS VACCA. "Near St. *Stefano Rotundo*, in the *Villa* of
"Adrian Martyreus, near the Aqueduct, I remember a Statue was found;
"with the Head of *Adrian*, in a Consular Dress, by a good Hand; and
"others, whose Names I have forgot; and a Brazen Tripod for the use
"of Sacrifice. The *Adrian* was purchas'd by the People of *Rome*: And
"it is now in the Stair-Case of the Council-Hall in the *Capitol*.



C H A P. XI.

The Fourth Day. Mount Cœliculus. The Temple of Diana. Tombs and Urns dug up. The Holy Water. The Fountain of the Nymph Egeria. A singular Structure. The Catacombes of St. Sebastian. Of the Treasure found in the Circus of Caracalla. The Story of a Tomb discover'd in the Time of Pope Innocent VIII. with a Body in it entire. Of the Arcus Recordationis, or Memorial Arch. Antoninus's Baths, and the Street adjoining to them. The Temple of Minerva. Cæsar's Mutatorium, &c.



FTER a Survey of the *Cælian Hill*, on the Fourth Day, we took a Turn to Mount *Cœliculus*, by the Walls of the City, in the Way to the *Latine Gate*. Tho' the Opinions of Men are various. For not only the Situation of Temples, Houses and Baths, but even of Mountains is controverted. By the *Latine Gate* is a Chapel of a Circular Form, built in Memory of St. *John the Baptist's* being cast into a Cauldron of Boiling Oyl; and in the Neighbourhood is a Church of the same Title, almost desolate, and now annex'd to the Patriarchate of *Lateran*. At a moderate Distance from this Church are still the tall Ruins of a Temple, which is commonly esteem'd that of *Diana*, on the Testimony of *Cicero*, that *L. Piso* rais'd a large Temple to *Diana* on the Hill *Cœliculus*. The Strength of the Argument we leave to the Skilful. Of other Things discover'd here we must attend to

FLAMINIUS VACCA. "I remember that the Cardinal *del Santa Croce*, digging near the *Porta Latina*, within the Walls, found a magnificent Tomb of great Stones of *Campanian Marble*; he took them all up. The Structure was of no skilful Hand, but very chargeable.

"In the *Villa*, near the same Gate, were found two large Urns, which I have by me, with many Fragments of Capitals, and carv'd Heads of Columns, as also of the Columns themselves, which were all of the Marble call'd *Gentile*. These seem to have been us'd for burying in later Ages. Here was a great Number of Urns, with the Inscription *DIIS MANIBUS*, and many Pieces of larger Urns.

I would have the Reader take Notice, that whensoever he finds mention in *Flaminius's* Papers of great or larger Urns, that it is meant of long Urns to put Bodies into, which in the *Italian* are call'd *Pile*; and when the Word Urns comes without any Addition, it signifies Urns for Ashes, which are not generally above a Foot in Breadth, and as much in Depth. The Marble call'd *Gentile* is a curious white, and more valuable sort, us'd for Statues and Bas-relieues; the other white Marble is call'd *Salinum*, because of a courser Substance, when broken there appears something like Grains of Salt in the Fracture, and it is generally more crumbly, and less solid.

From the *Latine Gate*, formerly call'd *Ferentina*, we go to the *Aqua sancta*, or Holy Water, which is Medicinal either to drink or bathe in. That which has long since been a standing Water, is believ'd to be the same which *Rufus* calls the Holy Lake; others take it to be that which

Rufus

Rufus and *Victor* call *Salutaris*, or Healing; for the Holy and the Healing Lakes were near one another. Near this is a Spring, and a Brook flowing from it, formerly call'd *Almon*, in which *Berecynthia*, the Mother of the Gods, was wash'd every Year, as we are told by *St. Augustin*, T. 7. Col. 34.

FLAMINIUS VACCA. "Not far from this Place is the Ascent to the little House call'd *la Cafarella*, because it belongs to the *Cafarelli*. There, under a great ancient Arch, is a Fountain still in use. Hither many of the *Romans* repair in the Summer Months to divert themselves and spend the Day. I have been often at the Place, and seen an ancient Epitaph, which had been laid there in latter Ages for a Pavement by the aforesaid Fountain; the Inscription imported, that the Fountain was dedicated to *Egeria*, and the Nymphs. *Egeria*, as the Poets feign, was a Nymph of *Diana*, who being in Love with her own Brother, then very remote from her, taking the Pen to write to him, burst out into such a Flood of Tears, that *Diana* in Pity converted her into a Spring. The aforesaid Epitaph declares, that same was the Spring into which *Egeria* was converted.

At the *Villa Justiniana* is a vast square solid Stone, with these two Verses of *Ovid* carv'd on it.

A E G E R I A (so spelt) E S T Q U E P R A E B E T A Q U A S
D E A G R A T A C A M O E N I S, I L L A N U M A E
C O N J U N X C O N S I L I U M Q U E F U I T.

That is, *Egeria* is she that gives the Waters, a Goddess grateful to the Muses. She was *Numa's* Wife and Counsellor.

Which Stone seems to have been brought hither from that Fountain of *Egeria*, or its Neighbourhood. This is the Fountain of the Nymph *Egeria*, formerly famous for that fictitious and receiv'd Familiarity with *Numa Pompilius*. Here was also the Grove of *Egeria*, and the Muses, and the Village of the Muses; where now is suppos'd to stand the Church of *St. Urban*, adorn'd with the Spoils of the Temple of *Mars*.

FLAMINIUS VACCA. "I remember there were many Statues found in a Vineyard that is opposite to *St. Sebastian*, in a certain Place curiously pav'd with Marble of several Colours, in very neat Checker Work. There were besides abundance of Coins, spoilt by Fire; as also *Mosaick* Work, but dropt from the Wall. I do not think the Structure was large, but beautiful, and embellish'd with many Ornaments.

Not far from thence, two Miles from the City, on the *Appian* Way, is the Church of *St. Sebastian*, generally much celebrated. There is the famous Burial-Place of Pope *Callixtus*, and the *Catacumbæ*. There, as is known to all Men, many Thousands of Holy Martyrs lie bury'd, and many Popes. Here we saw the Stone Chair of *St. Stephen*, Pope and Martyr, which not long since *Innocent XII.* presented to the Great Duke of *Tuscany*, who valued it as a Jewel of great Worth, and had it carry'd to *Florence*. For what relates to the Manner and Disposition of the dead Bodies, and subterraneous Ways, see what was said above concerning the Burial-Place of *St. Laurence*. There is but a little Way now to be gone under Ground,

tho' the Passages were many when open; for they extend every Way, forward, backward, sideways, and across: But in regard there was no going far without Danger for such as were unacquainted with those Places, therefore the Alleys were purposely stopt up, so that there is but a small Extent open. They tell us, that a Man of Quality, who ventur'd into those Places unadvisedly with his Family, was never after heard of. I met not long since with some Papers of a *French Traveller*, who seem'd to be a Man of Sense, and said, that having gone into those dark Ways, with a few Companions, they wander'd up and down for above five Hours, not without Danger of being lost for ever, had not they lighted on Workmen, who were digging up of Bodies.

Not far off is *Caracalla's Brick Circus*, the Walls whereof stand entire on one side. At the lower end of the *Circus* there are Brick Towers, such as were usual in other *Circi*. These were formerly possess'd as Inheritance by some Prime Great Men, and so transmitted to their Sons and Grandsons; and it was a great Mark of Dignity, for a Man to have a Tower in the *Circus*, to see the Horse-Races. Hence it is, that King *Theodoricus*, in *Cassiodorus Epist.* 42. *Lib.* 4. grievously complains of the Loss of *Marcianus* and *Maximus*, Youths of the Senatorian Rank, and looks upon it as no small Misfortune, that they having been some Time absent on Account of their Father's Death, and their own Youth, from the Tower in the *Circus*, which was theirs by Inheritance, and from their Seat in the Theatre; upon Occasion, says *Theodoricus*, of their unfortunate Absence, the Tower in the *Circus*, and the Place in the *Amphitheatre*, belonging to their Father of happy Memory, should be said to be taken away through Corruption by our Authority. Then he orders the Tower, and the Place in the *Amphitheatre* to be restor'd to the Orphans, and Men grown of the Senatorian Race. Which makes it apparent, that the Senatorian Rank had proper Places assign'd them in the *Amphitheatre*, and sometimes peculiar Towers in the *Circus*. At the Goals in the *Circus*, the Remains whereof are still visible, there was an Obelisk of speckled *Egyptian Marble*, which in the Pope-dom of *Innocent X.* was remov'd to the Street call'd *Agonalis*, and set up on the Fountain. Close by the *Circus* is a large square Building, which seems to be of equal Antiquity, adorn'd all about on the inside with Portico's. Some say it was a Market-Place; others the Starting-Place of the *Circus*; and others are of several Opinions. That this was *Caracalla's Circus* is the general receiv'd Opinion of long standing, and appears by his Coins representing the *Circus*.

FLAMINIUS VACCA. "Many Years since, as I wander'd up and
 "down to observe Antiquities, it happen'd, whilst I was about St. *Seba-*
 "stian, at the *Capita Bubula*, or Ox Heads, that a Shower of Rain falling,
 "I turn'd into a Neighbouring Inn, and fell into Discourse with the Host,
 "till the Weather clear'd up. He told me, that a few Months before, a
 "Man came thither for Fire, and that the next Night the same Person
 "return'd to the Inn, with three other Companions and Guests, and all
 "four supp'd together. That the three new Comers spoke not one Word,
 "but when they had supp'd departed, and for six Days following continu'd
 "to do the same, and still came to Supper at Night. The Host, who was
 "a sharp Fellow, suspected those Stragglers lay hid all the Day in some
 "skulking Places and Ruins, waiting to commit some Murder or Robbery.
 "To prevent being look'd upon as an Accessary, he began to observe whi-
 "ther

“ther they went ; and when they departed after Supper, he watch’d them
 “by the Light of the Moon, and perceiv’d they went down into some sub-
 “terraneous Places about *Caracalla’s Circus*. The next Morning early he
 “acquainted the Magistrates, who went thither with him. They found
 “no Man in the Cave, but much Earth newly turn’d up, and were all
 “amaz’d to see so great a Pit made in six Days. At the bottom of
 “the Pit they found many Earthen Vessels newly broken, and removing
 “the Earth, discover’d the Tools for digging. This the Host told me ;
 “but the Place being near, I thought fit to examine the Truth of the
 “Matter, and repair’d thither, and saw the Pit, with the large earthen
 “Vessels like Jars. It is believ’d they found some Treasure ; and those
 “three silent Men were *Goths*, and perhaps Brothers. These admitted
 “another into their Gang, who could speak *Italian*, and nothing more
 “was discover’d of this Matter.

Flaminius, as was generally us’d in his Days, calls all those *Goths*, who came to *Rome* from the Northern Parts. The common People of *Rome* to this Day conceit, that there are hidden Treasures bury’d in the City and Country about it, which cannot be got without the Assistance of Foreigners ; for that the Nations beyond the *Alps* have a particular Art to find them ; either because, as some imagine, they have more Command over the Devils than the *Italians* ; such is their foolish Notion, or, as others fancy, because those *Goths* who ravag’d *Italy*, and *Rome* itself, many Ages since, being at last, after many ill Successes, oblig’d to depart *Italy*, hid and bury’d the Treasures they had got in plundering Cities and Churches, and particularly at *Rome*, and the Money they had extorted up and down, not being able to carry them away, by reason of their many unexpected Defeats, and therefore left certain Marks in the Places where those Treasures were conceal’d. Those Marks and Tokens, the *Romans* say, they communicated to their Sons and Grand-children, which enables them still to discover the said Treasures. In consequence hereof, they tell Stories of such as by the Direction of such Men have dug up mighty Quantities of Gold and Silver. I have my self seen some Men of Gravity and Learning who were of this Opinion, and gave several such Instances. For my Part, tho’ I believe there are hidden Treasures in several Places, and are daily discover’d, when accidentally Men in digging light on them ; yet do I think any such Art of Searching after them Vain or Superstitious, and to be condemn’d, and not only unlawful, but fruitless ; for I never yet met with any Man that had mended his Condition by this Means, and all those they tell are Fables. Whether the *Goths* above-mention’d by *Flaminius* found any Treasure, is uncertain ; there being no Proof of the Fact : However, if they found any Thing, and carry’d it off, that was an Accident, as has happen’d to many.

Not far from hence, on a high Ground, stands a vast round Tower, which, as the Inscription testifies, was the Monument of *Cecilia Metella*, the Daughter of *Quintus Creticus*, and Wife to *Craffus*. The Walls of this Tower are so thick, that a very little empty Space remains within ; and it is call’d *Torre di Bove*, the Ox Tower, from the Ox Heads carv’d on the Walls. Close by this, in latter Ages, during the Civil Wars, was built a small sort of Town, the Walls and Towers whereof are still standing ; so that *Metella’s* Sepulchre serv’d in the Nature of a Fortrefs to the small Town. Whilst the City was divided into Factions, and the *Urfini* fill’d the City with

with Bloodshed and Confusion; nor was it of great Consequence whether of them prevail'd.

As you proceed in the same *Appian* Way, numberless Tombs appear in Ruins on either side; some of them mention'd by *Cicero* in his *Tusculane* Questions, as those of the *Calatini*, the *Servilii*, and the *Metelli*.

I don't think it improper, on this Occasion, to relate a Fact that happen'd in the Pontificate of *Innocent* VIII. Others improperly place it in the Time of *Alexander* VI. others under a different Pope, as the Narrative has been in many respects corrupted. He, whose Papers are in my Hands, flourish'd in the Time of *Sixtus* IV. *Innocent* VIII. and *Alexander* VI. and was an Eye-witness, and therefore to be preferr'd to the rest. Having inform'd us of the Sicknefs of *Innocent* VIII. which beset him *Anno* 1485. in *March*, without assigning the Day, he thus pursues his Story.

“ On that same Day, the Fraternity and Convent of *St. Maria Nova*
 “ order'd a Spot of Ground belonging to the Monastery, lying without
 “ the *Appian* Gate, in the *Appian* Way, about the Distance of five Miles
 “ from the City, to be dug up; and in demolishing a Tomb, near or
 “ in the Way, from the very Foundations, at the Bottom of it, they
 “ found a Marble Chest, cover'd with Marble, and leaded; as they open'd
 “ it, they view'd the Body of a Woman entire, wrapp'd up in a certain
 “ Odoriferous Compound; a Golden Coifure upon her Head, with Gol-
 “ den Hairs about her Forehead; a glowing Blush, and Flesh on her
 “ Cheeks, as if she were alive. Her Eyes and Mouth were not entirely
 “ closed; her Tongue, when drawn from it, return'd immediately to its
 “ Place. Besides, the Nails of her Hands and Feet were white and firm;
 “ on raising her Arms, they would fall justly again, as if she had very
 “ lately expir'd. She stood, during the Space of many Days, in the
 “ *Conservator's* Palace, where the Colour of her Face was only alter'd to
 “ a Blackness, by the Air, but her Flesh and Size were not at all dimi-
 “ nish'd. And when they had replac'd her in the same Chest, near a
 “ Cistern, in a back Cloyster of the same Palace, at the Command of
 “ *Innocent*, they convey'd her by Night, thro' the *Pincian* Gate, to a Neigh-
 “ bouring Village, where they bury'd her in a Ditch. The first Days after
 “ she was found, and carry'd to the Palace, there was so great a Concourse
 “ of People to see her, that along the Street of the *Capitol* there were
 “ every where Stalls of such as sold Gardening, and other Things, as if
 “ it had been a Market; and the odoriferous Mixture she was wrapp'd
 “ up with, was reported to be made of Myrrh and Olibanum; others
 “ say, of *Aloe Terebintina*, which has a most acute, and in a manner, stu-
 “ pifying Scent. Many thought there had been a mighty Quantity of
 “ Gold and Silver, and Precious Stones found with her, which was believ'd,
 “ because the Men that dug, and their Overseers, were never after heard
 “ of. Her Age seem'd to be about twelve or thirteen Years; and she was
 “ so beautiful, as is scarce to be express'd in Words or Writing; and tho'
 “ it should be said or written, the Readers, who have not seen her, would
 “ scarce believe it. Many came from Parts remote to see her, and paint
 “ her Beauty, but could not see her, because, as has been said, she was
 “ cast into a Private Place; so they went away dissatisfy'd, and the Mar-
 “ ble Chest, in which she had been found, was left in the back Cloyster of
 “ the aforesaid *Conservators*.

Many

Many other Things are spoken of in the ancient Descriptions of *Rome*; to have been found without the Gate call'd *Porta Capena*, for those Parts were very Populous, and belong'd to the first Region, or Ward of the City, being adorn'd with many Temples of the Gods, some whereof were standing till the sixteenth Century ; for they are describ'd by *Palladius* and *Sebastian Serlius*.

Just coming at *St. Sebastian's Gate*, formerly call'd *Porta Capena*, was to be seen down to the ninth Century, as has been observ'd above in the Place already quoted of the Anonymous Author of that Age, the *Fopian Water-Work*, that is, the Arch of the *Appian Water*, which was corruptly call'd *Fopia*, brought to *Rome* from the Country of the *Marfi*, now call'd *Ducato de Marfi*. Within the City, still on the same Way, next occur'd the *Coclea Fracta*, as the same Anonymous Author testifies ; but what that was is not known. Presently after the *Coclea Fracta* is mention'd in the same Place the *Arcus Recordationis*, or Memorial Arch, which must of necessity be one of the Arches mention'd on the *Appian Way* ; and here were the Arches of *Drusus*, of *Trajan*, and of *Lucius Verus*. Nor could the *Arcus Recordationis*, as one imagin'd, be the same with the Arch of *Titus*, or *Septem Lucernarum*, of the Seven Lights ; for as the Anonymous Author informs us, the Church of *St. Sixtus* was on the Right of the *Arcus Recordationis*, and *St. Nereus*, and *Achilleus*, with *Antoninus's Baths* on the Left, and it is in the Way as we go from the *Appian Gate* to the *Septizonium*, and Seven Ways : And how can that be said of *Titus's Arch* ? Perhaps it might be the same with that our Anonymous Author farther on calls *Sylla's Arch*, which he mentions with the *Porta Capena*, towards *St. Nereus*, as if standing then, that is, in the thirteenth Century.

Here are *Antoninus's Baths*, so call'd from *Antoninus Caracalla*, their Founder, a great Part of them still standing. Of them *Spartian* speaks thus : *For his Works, he left the stately Baths at Rome, which are call'd by his Name, the Floor of whose Private Bathing-Room Architects say is not to be imitated ; for they say there are Brass or Copper cross Bars, in the Nature of Lattices, laid on the Foundation, which support the whole Frame, and the Space between them is so great, that the most ingenious Mechanicks deny the Possibility of performing the like.* *Olympiodorus* says, *They had Sixteen hundred Marble Seats for the People that bath'd ;* and *Nardinus*, after *Martiniellus*, guesses very well, that the *Lateran Chairs*, open at the Bottom, another of that Sort at *Mount Cassino*, and what others like them be found elsewhere, were for the use of the Baths. The very Ruins of these Baths are a Proof of their former Magnificence ; for they are very great ; they say, the Baths within were Seven hundred Cubits in length. On the Descent below the Baths, towards the *Appian Way*, is a long Row of Chambers, or Shops, which I judge to be the Side of the new Street made by *Caracalla* ; for the Situation exactly agrees with these Words of *Spartian*, *The same Emperor made a new Way, which is below his Baths, (that is, those of Antoninus) than which you will scarce find any more Beautiful among the Roman Streets.* The Baths are given to the Seminary of the Jesuits.

Hard by was the *Houle Carnificius*, an imperfect Sketch whereof is preserv'd in the *Farneſian Tables* in *Bellori's Fragments* of the Remains of old *Rome*. It was adorn'd with Portico's and Steps on the Outside. Next to this, in the same Table, is the whole Plan of the Temple of *Minerva*, there writ *Minerba*, which was a long Square. This Temple of *Minerva* was of that Sort they call *Peripteron*, as it were wing'd about, and the

Columns set about the Temple were call'd the Wings. It is also a *Pseudodipteron*, that is, a false *Dipteron*; for at first they us'd to build a *Dipteron*, that is, a double Wing, or Row of Pillars about; but *Hermogenes* afterwards brought up the Custom of taking away the inner Row of Pillars, so to make the Walking-Place more open, which sort of Wings is call'd *Pseudodipteron*, because they imitated the Form of the *Dipteron*. Not far from hence were *Lolliæus's* Granaries, and his Fountain. The Plan of the Granaries is in the aforesaid Tables, and represents a magnificent Structure, adorn'd with an inward Portico. In the same Part the aforementioned Tables represent *Cæsar's Mutatorium*, which our Anonymous Author further on unskillfully calls *Imitarium*. There are, besides the *Asinian* Gardens, or of *Asinius Pollio*, the *Area Radicaria*, thought to be so call'd, because seated at the Foot of the *Aventine* Hill, the *Campus Lanatarius*, the Temple of *Isis Athenodoria*, built by *Caracalla*, the Temple of *Bona Dea Subsaxana*, *Fortuna mammosa*, perhaps so call'd, because she had many Teats, like *Diana* at *Ephesus*; the House of the Seven *Parthians*, the Altar of *Laverna*, &c.

C H A P. XII.

The Fifth Day. The Aventine Hill. Mercury's Temple and Bath. The Church of St. Sabina. The Inscriptions there; the Epitaph of Cardinal Hugo restor'd. Eutonius's Epitaph; some other Things on the same Hill. The great Urn of Vespasian and Titus, in the Church of St. Sabas. Of the Temple of Silvanus on the Aventine Hill. The Coins of the Empress Helen; A curious Chapel with one Passage to it through an Arch. Of some Things dug up near the Doliolum. The Church of St. Paul.

THIS Day we began our Progress from the *Aventine* Hill. On the first Access to the *Aventine* Hill stood the Temple of *Mercury*, of which our Anonymous Author speaks thus: *On the Aventine Hill stood the Temple of Mercury, looking into the Circus, as also the Temple of Pallas, and Mercury's Fountain, where the Merchants consulted the Oracle.* This he borrow'd out of *Ovid de Fastis, Lib. 5.* somewhat corrupting the Sense, as is usual with him, the Poet has it thus:

Templa tibi posuere Patres spectantia Circum
 Idibus, ex illo est hæc tibi festa dies.
 Te, quicumque suas profitentur vendere merces,
 Thure dato, tribuas ut sibi lucra rogant.
 Est aqua Mercurij portæ vicina Capenæ,
 Si juvat expertis credere numen habet.

*Thy Temple, on the Ides, the Circus fac'd,
 The Ides with thy Festivity are grac'd.
 With Incense thee the Men of Trade implore,
 To bless their Dealing, and advance their Store.
 Thy Water, near the Gate Capena nam'd,
 If Fact be real, for Divine is fam'd.*

This

This is what we have concerning the Temple of *Mercury* ; and in the same Place, the next Age, *Angelonius* in *Marcus Aurelius* says, the Temple of *Mercury* was found, with the Altar of the same Temple and the Portico, as represented in *Marcus Aurelius's* Coins, with the Inscription RELIG. AUG. As to *Mercury's* Fountain, which that Anonymous Author mentions in that Place, I find no Account of it any where but in the other Anonymous Author of the ninth Century above quoted, whose Words are these: *Thence thro' the School of the Greeks ; there on the Left is the Greek Church. There is a Water running under the Aventine Hill, Steps up to the Aventine and Mercury's Bath.* I suppose *Mercury's* Bath and the Spring mention'd by the other Anonymous Author are the same ; for *Mercury's* Water mention'd by *Ovid*, having been near the *Porta Capena*, could not be the Spring bearing the Name of *Mercury*, mention'd by the Anonymous Author.

The *Aventine* Hill had its Name from *Aventinus*, Son to *Hercules*, and the Ascent to it is by the rising Ground near St. *Anastasia*, which was formerly call'd *Clivus Sublicius* ; and there once stood the Temple of *Flora*. The Church of St. *Sabina*, which is the first on that Way, stands in the same Place, according to the most receiv'd Opinion, where formerly was the Temple of *Diana*. Here was the House of the Martyr St. *Sabina*, not that it took up the whole Space where the Church and Monastery stood, but only some Part of it. The Church, which is large enough, gives the Title to a Cardinal, and in it rests the Body of St. *Sabina*, with other Relicks. It was repair'd at several times, being first built, as is believ'd, by *Constantine*. But an Ancient Inscription in *Mosaic*, at the lowest Part of the Church, informs us, it was founded by one *Peter* of *Illyricum*, in the Time of Pope *Cælestine* I. unless, perhaps, the Word *founded* is meant in the Poetical Style for *improv'd* or repair'd. The Verses follow :

Culmen Apostolicum cum Cœlestinus haberet
Primus, & in toto fulgeret Episcopus Orbe ;
Hæc quæ mireris, fundavit Presbyter Urbis
Illyrica de Gente Petrus, vir Nomine Tanto
Dignus, ab Exortu Christi nutritus in Aula,
Pauperibus locuples, sibi Pauper, qui bona Vitæ
Præsentis fugiens, meruit Sperare futuram.

That is, *When Cœlestine the Sacred Throne attain'd,
And first in Honours of the Mitre reign'd,
Peter, Illyrian born, a Priest of Rome,
Founded this Pile for Ages long to come :
Fam'd, Pious ; to himself alone was poor ;
And fix'd on Heav'nly Views, desir'd no more.*

On another Part of this *Mosaic* Work, at the Foot of a Female Figure, is read, *Ecclesia S. X. Circumcisionis*. And on the other Side, at the Pedestal of a like Figure, is *Ecclesia ex Gentibus*. The Church is sustain'd on either side by fluted Pillars of Marble. The Pavement is compos'd of broken Pieces of large Marble Stones and Tombs.

We

We took an Account of some Inscriptions here.

.....NTIANI ET EPINICENIS
III ET FL. EVTICIANOVV. CC. COS
 XVI KAL. OCTOBR. DEPOSITVS EST
 IACIS QVI VIXIT ANN. P. M. LXV.

Another, maim'd and eras'd.

PACE PRAETESTAT MIP. CO
AVG. CONSS. RVSTICI ET OLIBRI
PACE DEP. V. ID MART
ETHERMINERIC.....
 .X

Another.

DEP. ACINDYNES
 PR. KAL. OCT.

Another.

LLAEBENE MEZENTI FILIAE
 DVLCISSIM. QUAE
 VIX. ANN. XXII. MENSIS XI. DIES XVIII.
 DEPOSITA DIE III KALENDAS MAIAS
 IN PACE
 PARENTIS FECERUNT.

Another.

OC. TAVIAE MA. TRONAE (so pointed.)
 VIDVAE DEI.

In the first Inscription, supply it thus, *Eutropio tertium, & Euticiano, viris clarissimis Consulibus*: In the fourth Line, I think it ought to be read, *In pace qui vixit annos plus minus LXV*; and that IACIS is put in only by the Ignorance, or Inadvertency of the Engraver. By the Mark of the Consulship, we find the Epitaph to be engraven *Ann. Ch. 399*.

The second Inscription, by the Consulship, appears to be of the Year 520, tho' cut by a far Inferiour Hand. The fifth is singular in the Form of Expression, *Viduae Dei*; the Sense perhaps is, that she was a Widow, consecrated to God, and Good Works; like those describ'd by St. Paul. It is surprising, how numerous are the Errors of this kind of Christian Epitaphs. I think it not improper, in proof of it, to add some others, that have been convey'd to me, during this Impression, by the Kindness of my Friend *Philip de la Tour*; lately advanc'd, on the Merit of his Learning and Piety, to the Bishoprick of *Adria* by Pope *Clement XI*. They are in the Hands of the Marquis *de Angelis*, taken from Burial-Places, and are particularly Barbarous.

^{I.}
 DOMITIANUS CEQUENTI
 RISI AN. XXII. MESES X.

Where you see there is *Cequenti*, for *Quiescenti*, which again is unskilfully plac'd for *Quiescens*. *Risi* is read for *Vixit*.

We

We find sometimes, by the Stupidity of the Workman, a Number of Epitaphs, in which there is not a Word entire and uncorrupted, as this :

A ✠
S. M. E. I.
M A. T R.
N O S. T R.
T. I. G. R.
C E S Q U E N T I
I N P A C E V I
K A L. M A I.

Where again you meet with *Cesquenti* for *Quiescenti*.

I have likewise seen a remarkable Funeral Tablet of Brass inscrib'd with six Leonine Verses, as they are call'd, but vitiated in many Places, and in one Verse imperfect. It is the Tomb of Cardinal *Hugo*, and the Reading is this :

Ugo vocatus homo fuit hic, & de Biliomo
Per Montem clarum dedit hunc Alvernia carum,
Ordinis hic Frater qui prædicat. Hunc bona mater
Edidit ad studia doctorum Teologia.
Hostia & Velletrum titulum dant ordinis isti,
Cui socios Petrum Paulum det gratia Christi.

That is, *Here lies a Man, Hugh was his Name,
From Bilhom in Auvergne he came :
He was, in sooth, a Prædicant Brother,
Bred up to Theology by his good Mother ;
From Ostia was his Title given ;
And may St. Peter let him into Heaven.*

BASSILIANUS AESSORCISTA *Exorcista.*
COIVGI BENEMERENTI IN PACE.

This Table has, for a kind of Escoccheon, three Lyon's Heads. *Ugbellus* gives it thus, *Tom. 1. p. 86.*

Hugo vocatus homo fuit, hic de Bibliomo
Per mortem clarum, dedit hunc Arvernia carum
Ordinis hic frater quippe dicat, hunc bona mater
Edidit ad studia doctorem Teologia
Cui socios Petrum & Paulum det gratia Christi.

The Church and Monastery belong to the *Dominicans*, who observe the strictest Rule of Life, as an Example to all the Religious in *Rome*. Among them is the R. F. *Augustin*, a Man of great Character for Letters and Goodness. They show you in the Church a Marble Bed, on which St. *Dominick* took his Lodging at Night ; and a large Ball of Marble, reported to have been cast on a certain Time at the Head of the Saint by the Devil, who miss'd his Aim.

Near St. *Sabina*, is a Villa of the Jesuits, where I took this Epitaph, in Greek Verse ; but neither penn'd nor cut very Masterly.

* Πρόμνησις.

ΤΟΝ ΣΟΦΙΗΣ ΠΡΟΫΧΟΝΤΑ ΚΑΙ ΕΥΤΕΚΝΗΣ ΑΡΩΤΗΡΑ
 ΤΟΝ ΠΑΤΕΡ' ΗΜΕΤΕΡΟΝ * ΠΟΜΟΙΣΙ ΧΡΟΝΟΙΣ ΓΕΓΑΩΤΑ
 ΤΟΝ ΤΡΙΣ ΑΡΙΣΤΕΥΣΑΝΤΑ ΣΥΝ ΕΝΤΕΙΜΟΙΣΙ ΦΙΛΟΙΣΙ
 ΕΥΤΟΝΙΟΙ ΠΑΙΔΕΣ ΠΑΤΕΡ' ΕΥΤΟΝΙΟΝ ΤΕΘΝΕΩΤΑ
 ΠΟΛΛΑΚΙΣ ΥΜΝΗΣΩΜΕΝ ΕΝ ΑΙΣΤΗΛΑΙΣΙ ΓΡΑΦΕΝΤΑ.

That is, *With frequent Honours, here inscrib'd, we own
 The worthy Father of an equal Son ;
 Eutonius call'd, for Wisdom famous be ;
 In Ancient Times, of Ancient Probity.
 Thrice to the Field of Battle he advanc'd,
 And thrice the Conquest his Renown enhanc'd.*

Close by is the Church of St. *Alexius* of the *Feronymites*, of which we have nothing new to say, tho' it be famous on many Accounts. Adjoyning to it is the Priory of St. *Mary*, in which Church is a singular and beautiful Monument without any Inscription. In the midst of it is a Man holding a Book ; on whose Left Hand stands *Minerva* holding a Spear advanc'd in her Hand ; next to her are Women playing on a Harp, two of which make use of a Goat's Foot instead of a Quill to strike the Strings. Other Women play on other Instruments ; on the Left side is a Figure offering to the Dead. These Things express a profane Funeral ; yet I am of Opinion the Tomb is not ancient, but the Invention of some cunning Artist, who endeavour'd to impose on many.

On the other side of the Hill is the Church of St. *Prisca*, built on the Ruins of *Decius's* Baths, or those of *Heliogabalus*, as others believe, which Baths of *Heliogabalus* were call'd *Thermæ Varianae*, from *Varius Heliogabalus*. This gives the Title to a Cardinal, and was formerly of the Number of the Twenty four Abbeys. Here they say, in the Days of our Saviour, was the House of *Priscilla* and *Aquila*, of whom mention is made in the Acts of the Apostles. The Body of St. *Prisca* is in a Chapel under Ground ; and they show the Vessel in which St. *Peter* baptized *Prisca*.

On the same *Aventine* Hill, is the Church of St. *Sabas*, which was also one of the Twenty four Abbeys, handsome enough, and now belonging to a College of Jesuits. In the Porch is a vast Marble Urn, adorn'd with Bas Relieves, which for many Ages past has been suppos'd to be the Tomb of *Vespasian* and *Titus*, but without any Token or Inscription. *Donatus* believes the Temple of *Silvanus* was formerly in the *Aventine* Gardens, which he confirms by an Inscription found under Ground near *Antoninus's* Baths, but by him made perfect in many Places by Guess. The *Aventine* Gardens were towards St. *Balbina*, and St. *Sabas* ; in the Gardens of the latter of these Churches I took the following broken Inscription, which seems to make good the Opinion of *Donatus*.

S A N C *sancto.*
 S I L V A N O
 E X V O T O
 T. F L A V I U S
 N I C H E F O R *so writ.*
 D D.

Flamininus

Flaminius mentions many Things dug up on the *Aventine* Hill, which we here give together.

FLAMINIUS VACCA. "I remember, that in the Days of Pope
" *Pius IV.* *Matthew de Castello* levelling his Vineyard on the *Aventine* Hill,
" as he dug found some leaden Vessels, in which was a great Quantity of
" Gold Coin, with the Effigies of *St. Helena*, and on the Reverse a Cross.
" He presently laid them before the Pope, who considering *Matthew's* fair
" dealing, gave him the whole. But so covetous were the Attendants,
" that *Matthew* left two hundred of them behind him; as he told me
" himself. Every Piece of that Coin, and there were about eighteen
" hundred of them, weigh'd from twelve to twenty *Julio's*.

Note, A Julio
is worth about
Six-Pence.

"In the Days of Pope *Gregory XIII.* I remember there were found on
" the same *Aventine* Hill, in the Gardens of *St. Sabina*, many hundreds
" of a Sort of red Stone, such as is found at *Bracciano*. It is believ'd there
" was a Castle in this Place, to which some fled in latter Ages, whilst the
" Factions were hot, and that they ground their Corn and other Grain
" for daily Use in these old Mills. There were also many Ruins of mean
" Plebeian Houses; and in Regard that the *Aventine* Hill is steep and craggy
" towards the *Tiber*, till the Hill *Testaceus*, therefore I conceive they there
" kept Garrison.

"On the same *Aventine* Hill, towards the Hill *Testaceus*, the worshipful *de*
" *Maximis* found in his Vineyard a Statue of a greenish Sort of Marble. They
" said it was the Son of *Hercules*, whilst a Boy, his Head cover'd with Lyon's
" Skins, and a Club in his Hand. The Poets feign the said Mount was
" dedicated to *Hercules's* Son, call'd *Aventinus*. This Statue is now in the
" *Capitol*; for the *Romans* gave *Dom. de Maximis* a thousand Pieces of
" Money for it.

"I was told by *Flaminius Galganus*, who had a Farm opposite to *St. Sabas*,
" at the Foot of the *Aventine* Hill, where the soft crumbling Stone is dug
" out of the Quarries to build the City Walls; that, as he was digging in
" the Quarry, he found a little Cell curiously adorn'd, the Floor whereof
" was laid with the Precious Stones call'd *Achates*, which we call *Mo-*
" *chus's*, and little Horns; and he show'd me some Pieces of that soft
" crumbly Stone, taken out of the Wall of that Chapel. That Wall was
" cas'd with Brass gilt, with Medals fix'd in it, as also Brats Plates and
" Vessels, such as were us'd at Sacrifices. But all these Things had been
" impair'd by Fire. This Cell had neither Door nor Window, so that
" they must needs come down into it from Above. This *Flaminius* told
" me.

There is no doubt but this little Cell, dedicated to some Deity, was
some one of those *Rufus* reckons up in the Region, or Ward of the *Aven-*
tine Hill; but I never met with any Account of a Chapel of this Nature,
which had no way to it but down the middle of the Arch. The ancient
Pagan Temples generally had no Windows, and the People and the Light
came in all at one Door.

"I remember that his Brother, *Fabius Galganus*, in the same Farm
" found a Vessel made of yellow Alabaster, four Spans and a half over in,
" the widest Place, and six Spans deep, with a Cover; and wrought so
" thin, that it had less Substance than Earthen Pots. A Light put into
" it,

“ it, shin’d thro’ to Admiration, and it was found full of Athes. After
 “ the said *Fabius* dy’d, I think *Cosmus*, the Great Duke of *Tuscany*, got that
 “ Urn, with many other Monuments of Antiquity, which had been long
 “ gathering.

“ At the Foot of the *Aventine* Hill, opposite to St. *Sabas*, in the Vine-
 “ yard now belonging to D. *Joseph Grillo*, was found a Marble Statue of
 “ *Faunus* sitting, of the common Size of a Man, made by an excellent
 “ Master, with other Fragments of Statues. He also found a Brass Kettle,
 “ full of Brass Coins about the Bigness of a Farthing, so eaten with the
 “ Earth, and defac’d, that I could never discover what Emperor’s they
 “ were, as also some Hooks or Handles, and Brass Buckets, and a Pair of
 “ Brass Sheers two Spans and a half long, so contriv’d, that the one side
 “ of them should stand fast, and the other move to cut, such as are us’d
 “ by workers in Tin, or for cutting of Brass. These Sheers are to me an
 “ Argument, that there was some Foundery, for they are properly Found-
 “ er’s Tools. These Things were found in digging the following Year,
 “ (that is 1593.) and there is no Question but that other Things will be
 “ found to explain that Matter.

The Hill call’d *Doliolum*, and *Mons Testaceus*, had both those Names gi-
 ven it from the many Pieces of Casks found on it ; the same Carver men-
 tions some Things dug up there.

FLAMINIUS VACCA. “ I remember that near the *Tiber*, towards
 “ the Hill *Testaceus*, in the Farm of the Knight *Surrentino*, there was dug
 “ up a great Quantity of *African* Marble, and *Porta sancta*, rough hew’d
 “ for the Arch of a Wine-Cellar. The same Knight also found some
 “ Columns of *Sabine* and *Sipolline* Marble, no more curiously wrought ;
 “ and two very curious *Lupercals*, or Priests of *Pan*, leaning against a
 “ Stump of a Tree, holding Grapes in their Hands, and by the Trunk was
 “ a Goat’s Skin, with some Rabbits wrapp’d up in it. There was also
 “ found a Marble Head of a *Colossus*, seven Spans in Length from the Chin
 “ to the Root of the Hair. That was bought by a Carver living near the
 “ *Portugal* Arch ; and the Head now lyes by the side of the Arch.

Porta sancta is a Sort of Stone common enough in the *Roman* Buildings, and
 having some reddish Streaks and Spots ; so call’d, because it seems some Holy
 Gate was built and adorn’d with it. The *Sabine* Marble, I suppose, was so
 call’d, because brought from *la Sabina*, a Province in the Pope’s Dominions.
 The *Sipolline* is a Sort of white Marble full of Spots, which, like an Onion,
 in *Italian* call’d *Sipolla*, being broken, falls into Scales or Leafs. I never
 found that Rabbits were us’d in *Lupercal* Worship. Lastly, the Head
 of a *Colossus* might be some one of them we mention’d above.

FLAMINIUS VACCA. “ The next Year, (that is 1593.) in the
 “ Place call’d *la Cæsarina*, near the Hill *Testaceus*, were found certain
 “ yellow Columns, brought up the *Tiber*, and landed there. There are also
 “ Marble Stones of several Colours, just begun to be hew’d ; which have
 “ been long since dug up here, but being full of Stains that defac’d the
 “ Superficies, and an extraordinary hard Crust over them, they have been
 “ left there. On the Bank of the *Tiber* there were Walls which look’d as
 “ if they had been of Store-houses, and Magazines, and there is a Sort of
 “ Inlet, or Bay, making a Harbour on the *Tiber*. The Columns spoken
 “ of,

“of, I believe were bought by the Great Duke of *Tuscany*, for he was about purchasing of them.

Near by is a Noble Mausoleum of *Caius Cestius Epulo*, of a Pyramidal Shape, cas'd with Marble, for the Body of the Structure is Brick. *Octavius Falconerius* has made a learned Discourse of its Form and Pictures. Without the Gate of *Ostia*, which is almost contiguous to this Monument, was found a Marble Lyon devouring a Horse.

FLAMINIUS VACCA. “I heard my Master *D. Vincentius Rossi* say, that the Horse and the Lyon which are in the *Capitol*, and are reported to belong to the History of *Tivoli*, were found in the Popedom of *Paul III.* when *Latinus Juvencalis*, a great Antiquary, was Overseer of the Highways, in the Water near the *Pistrinum*, or Baker's Market, without St. *Paul's Gate*, and carry'd to the *Capitol*. So that it is no Wonder the Superficies of the Marble should be impair'd by the Water. It is the Work of a most skilful Hand.

This last Quotation, are reported to belong to the History of *Tivoli*, is so express'd in *Flaminius's* Papers, but I do not well understand what it means.

On the Way to *Ostia*, a Mile and a half from the Pyramid, is the Church of St. *Paul*, vastly large, the Doors of it cover'd with Brafs. The Isle is supported by eighty fluted Columns. In the Choir there are two Columns of *Egyptian* speckled Marble, not inferiour in Bulk and Height to the Columns of the *Panttheon* and St. *Mary de Angelis*. The High Altar is curiously built with Porphyry Columns. The Pavement is mostly of broken Inscriptions, which are printed at *Rome* in a pretty large Volume. There are many more Particulars concerning this Church in the Descriptions of *Rome*, and it belongs to our Monks of *Monte Cassino*. Behind the Church, by the Way to *Ostia*, is a Marble Column with Bas-relieves carv'd on it by an unskilful Hand, which whether it represents some Sacred or Profane Rites, is uncertain. On the same *Ostian Road* are three Churches by the *Aquæ Salviæ*, and a Mile farther the Church of Our Lady of the Annunciation, which have been describ'd very often.



C H A P. XIII.

Of the Capitol. The Column to mark the Miles, where found. The Subterraneous Way, formerly passable on the Capitol Hill. The Bass-Relieves of Mythra in the same Place. Remarkable Things in the Capitol. Pits or Wells for quelling of Earthquakes. The Ruins of an unknown Temple. The Temple of Concord. Many Things dug up near Severus's Arch. The Churches of St. Martina and St. Adrian. The Temple of Antoninus and Faustina, and Fabian's Arch. The Temple of Romulus and Remus. A Plan of the City found in the same Place. The Temple of Peace. The Church of St. Mary Nova. Some Things dug up near it. The Tower Chartularia in Titus's Arch. The Farnesian Gardens. The Great Gate of the Palace of the Emperors. The Head of Jupiter Capitolinus. Bass-Relieves of Amazons. Lysippus's Hercules. The Circus Maximus. The Colossal Brass Statue of Apollo, on the Palatine Hill. Curtius's Lake, and Bass-Relieve. Julius Cæsar's Temple, where seated. The Shepherd Faustulus, and the Lupercal. The Jani. The Cloacæ, or Privies. Vesta's Temple. The Church of the Armenians. The Statue of Julius Cæsar found.

WE begin the Sixth Day at the Capitol, which affords a magnificent Prospect, as we come to it from the City, as it now stands. In the Court before the Capitol there are many remarkable Things; among them the Statue of *M. Aurelius* on Horseback, before spoken of, at the *Scala Sancta*; a notable Piece of Workmanship, suppos'd by Men of Art to be hammer'd, not cast. The *Columna Miliaria*, or Column to mark the Number of Miles, standing at the Foot of the Capitol, on that Side which looks towards the Theatre of *Marcellus*, was found in *Flaminius's* Days, as he says himself.

FLAMINIUS VACCA. "I remember that at the Foot of the *Tarpeian* Hill, towards *Marcellus's* Theatre, there was found the *Columna Miliaria*, which now stands in the Street of the Capitol; and it had been put into some Building where found.

In several Parts of the City, after it had been several times plunder'd by the Barbarous Nations, and left full of the Ruins of Buildings, they made Portico's of the Columns lying about every where, and built Houses over them, like those at *Bononia*, or *Bologna*, (that is, like those in Covent-Garden) which afforded Walks shelter'd from the Rain and Weather. Afterwards, in the latter Ages, the Portico's and Columns were clos'd up with Walls; and in that Nature and Position this Column for showing the Miles on the Way was found.

In the same Place are to be seen the Trophies of *Marius*, brought thither from the Water-House call'd *Aquæ Martiæ*, and the Statues of *Castor* and *Pollux*, which where they were found, we are told below by *Flaminius*. That noble Carver discovers one thing very remarkable, viz. that there was formerly under the Capitol a Subterraneous Way, which went upon the Level from *Septimius's* Arch to the opposite Foot of the Hill, where now is *Araceli Scala*, or the Stairs of the Altar of Heaven, and was fill'd and stopp'd up with vast Quantities of Rubbish.

FLAMINIUS VACCA. "I remember, when I was a Boy, I saw a
 "Cleft like the Mouth of a Pit, in the Street of the *Capitol*; and some
 "who went into it said there was still in that Place a Woman riding on
 "a Bull. Afterwards discoursing with my Master *Vincent Rossi*, I was
 "inform'd by him, that going down into that Hole, he had there seen a
 "Marble Bas-Relieve, representing the Story of *Jupiter* and *Europa*, fix'd
 "in the Wall on one Side of the Way, which led from *Septimius's* Arch,
 "quite thro' the Hill, upon the Level, to the Foot of the Stairs of the
 "Church of *Araceli*. Nor is it to be admir'd that the Passage is now
 "fill'd up even with the Hill, considering the immense Quantity of Ruins
 "fallen from the Structures of the *Capitol*.

I guess, the Bas-Relieve mention'd by *Flaminius*, did not represent *Jupiter* and *Europa*, but *Mithra*, (that is, the Sun, so call'd by the Persians) sitting on a Bull; and a further Testimony of it is, that it was plac'd in a dark Passage; for *Mithra* us'd to be set in Caves and hidden Places. And as my learned Friend *Philip de la Tour*, now Bishop of *Hadria*, tells us in his elegant Works *de Mithra*, he is to be seen in several Marble Figures with a Youthful Face sitting on a Bull, whence *Flaminius*, who was no very skilful Judge of those Emblems, might easily mistake it for *Europa* sitting on a Bull. We doubt not but so renowned a Man will add some Reputation to our Conjecture.

The Remains of the *Colossus* above spoken of, are still in the Court of the Neighbouring Houles; where is also the Tomb of *Alexander Severus*, and his Mother *Mammea*, whose Bas-Relieve does not represent the Ravishment of the *Sabine* Women, as is generally believ'd, but Funeral Sports on Foot and on Horseback, as is usual on many Monuments of the Ancients. There are many other Things worth observing in the same Place; as the *Duillian* Column adorn'd with the Prows of Ships, Statues of *Julius Cæsar*, *Augustus*, and *Constantine the Great*; an *Egyptian* Deity aloft in the Wall, I take it for *Canopus*, and other Monuments of Antiquity on the Stairs, and in the Rooms; which being well known, we, according to our Custom, forbear to mention. In the Publick Hall, on the opposite Side, appears *Marforius* lying along, much taller than a Man, whom they take for the *Rhine*; *Flaminius* will presently inform us where he was taken up; there is also the Statue of *Titus Antoninus* sacrificing, and the *Apotheosis*, or Deifying of *Faustina*. In the Rooms are the Marble Heads of *Socrates*, *Plato*, *Alcibiades*, *Hieron*, *Sappho*, and *Ariadne*, with the Names to each of them; those of *Nero*, when a Boy, of *Trajan* and *Antoninus Pius*, the Statue of *Mammea*, &c.

FLAMINIUS VACCA. "I remember that on the *Tarpeian* Hill,
 "behind the House of the *Conservators*, towards the *Tullian* Prison, there
 "were many Pillars of Marble, fit to make Statues, dug up, with such
 "massive Capitals, that I carv'd out of one of them, by Order of the Great
 "Duke of *Tuscany*, that Lyon which is in the Gardens of *Medicis* of the
 "Holy Trinity, at Mount *Pincius*. Cardinal *Frederick Cesium* had all the
 "Statues and Prophets, which are now in his Chapel of St. *Mary of Peace*,
 "carv'd out of those Pillars by *Vincent Rossi*. They said it was the Tem-
 "ple of *Jupiter Stator*, but neither the Columns, nor any Tokens or
 "Ruins of that Temple were found. I suppose that Temple, having stood
 "on the Ascent of the Hill, was quite demolish'd by the Fall and removing
 "of

“ of these Things, or that the Ruins were cast down by the Fury of the
 “ *Goths* ; or lastly, that the Temple was never finish'd, for some Cause
 “ unknown.

These Things cannot belong to the Temple of *Jupiter Stator* ; for, as is well known, that was not built on the Ascent of the *Tarpeian*, but of the *Palatine Hill*.

FLAMINIUS VACCA. “ I remember that *Mutius de Leis*, and *A-*
 “ *grippa Maceus*, as they were building on the Side of the *Tarpeian Hill*,
 “ towards the Church of *Comfort*, lighted upon many Ruins, which were
 “ all square Pieces fallen from the Top of the Mountain, which Place is
 “ furnish'd with many Wells dug in former Ages in the soft crumbly Stone
 “ call'd *Tophus* ; which are so deep, that they reach to the Level of the
 “ flat Part of the City. *Mutius de Leis* order'd a Mason to go down to the
 “ Bottom, upon the examining of whom, I was inform'd, that he found
 “ a large round Vault at the Bottom, in the midst whereof was a great
 “ Chancel of Water. The *Romans* seem to have made use of these Wells
 “ when besieg'd. Many were of Opinion, that the Wells were dug with
 “ a Design to prevent Earthquakes by such Breathing-Places. And I
 “ having carefully examin'd the Matter, do say, they were most judici-
 “ ously contriv'd, not only for the Conveniency of Water, but also to pre-
 “ vent Earthquakes.

The Temple of the Blessed Virgin of *Aracæli* is thought to stand on the very Ground where formerly the Temple of *Jupiter Capitolinus* did, which is confirm'd by ancient Tradition. Yet there are some who endeavour to place both the Fortrefs and Temple of *Jupiter Capitolinus* on the other Side of the Hill next the *Tiber*. Nothing now occurring that may incline us to either Side, we refer his Matter to the more Skilful. This Temple was two hundred Feet in Length, and wanted but fifteen of the same Breadth. It was within full of Chapels of other Deities, and on the Top of it was the Statue of the God *Summanus*, or *Pluto*. There is an Ascent of one hundred twenty two Marble Steps to the present Church of *Aracæli* ; and some will have it, that those Steps were brought hither from the Temple of *Quirinus*, or *Romulus* on the *Quirinal Hill*. The present Church belongs to the *Franciscans*, supported by a double Row of Columns, which are suppos'd to have belonged to the Temple of *Jupiter Capitolinus*. They here show the Altar, erected, as they say, by *Augustus*, at the Time of Our Saviour's Birth, with this Title or Inscription, *Ara Primogeniti Dei*, the Altar of God's first begotten. Behind the High Altar in the Choir, is a very fine Picture of the holy Family, by *Raphael Urbin*.

The *Capitol Hill* has two Heads, or Tops, and the middle Part sinking, two, as it were, Horns stuck out on each Side. The *Tarpeian Rock* is towards the *Tiber*, and the Earth daily falling away, and perhaps the Ruins of Houses and Temples having formerly dropt down, it is now come to such a Pass, that there are but a few little craggy Precipices left.

As we come down towards the *Roman Forum*, or as it is now call'd the Ox-Market, we first meet on the Right with three Columns of the *Corinthian Order*, with their Capitals, Ornaments and Cornishes ; the most remarkable Thing is, that the *Zophorus*, or Swell-Freeze of the Column, is carv'd with the Figures of Vessels us'd in Sacrificing ; some say it was the
 Temple

Temple of *Jupiter Tonans*, or the Thunderer, others of *Jupiter Feretrius*. They who writ in the sixteenth Century say, the Temple was a *Dipteron*, that is, had a double Row of Columns about it on the Outside, which might be discern'd by what Remains there were in that Age. The Interval between the Columns is of that Sort they call *Pycnostolon*, that is, consisting of the Diameter of a Column and a half.

A little lower, towards the *Forum*, are the Remains of a Temple, which the Judicious suppose to have been that of *Concord*; and it certainly appears that the Temple of *Concord* was at the Foot of the *Capitol*, on the Side next the *Forum*. There is still remaining a Frontispiece of six Columns, by which it appears that the Gate was not towards the *Forum*, but towards the *Tullian Prisons*. Hence *Nardinus* argues, that it was not the Temple of *Concord*; for, says he, *Cicero* in his tenth *Philippick* has these Words, *The Roman Knights who had stood very thick on the Steps of Concord*. But those Knights stood looking towards the *Forum*; whence it follows, says *Nardinus*, that the Steps of the Temple of *Concord*, and consequently the Gate and Frontispiece, look towards the *Forum*, and not towards the *Tullian Prisons*. However, this Argument of *Nardinus* is not of such force, as to turn from the vulgar receiv'd Opinion; for tho' the Steps of the Gate of this Temple front the *Tullian Prisons*; yet the Ends of the Steps were towards the *Forum*, and in a long Row; for the Temple being on the Ascent, there were many Steps to ascend to it from the Plain. Besides, in the Fragment of the Remains of ancient *Rome*, where we find *ORDIA*, because the first Part of the Name is broken away, we are to read *Concordia*, or the Temple of *Concord*. The Plan of this Temple is laid down with six Columns in the Fore Front, and so many are still standing, and with two on each Side, which made up the Portico and *Prostylyon*, as was usual in old Temples. I cannot perceive why *Nardinus* upon so slight a Testimony should impugn the general Opinion grounded on a multitude of Authors; as if Men could not stand to look on the Sides of such Steps, as those were of the ancient Temples, and of most of the present Churches.

Before the *Capitol Hill* stands *Severus's* Marble Arch, on which the said *Severus's* Victories are carv'd, but much eras'd and defac'd by Age and the Weather. The more skilful Sort of Architects were of Opinion, that much of the Arch had been made out of the Ruins of other Structures. *Caracalla* erected an Arch, whereof there is nevertheless no mention in *Spartian*, tho' he particularly reckons up his Works; for he speaks twice of the Portico adorn'd with the very same Histories and Ornaments, which we see on the Arch. He left, says he, *a Portico with his Father's Name, and containing his Actions and Triumphs*. The other Things relating to the Arch are every where to be found in Print.

FLAMINIUS VACCA. "I have been told, that the Brazen *Her-*
"cules, which is now in the Hall of the *Capitol*, once stood in the *Roman*
"Forum, next *Septimius's* Arch, and so was the Brazen She-Wolf, with *Ro-*
"mulus and *Remus* at her Dugs, which is now in the Chamber of the
"Conservators.

The She-Wolf bearing the Mark of a Thunder-bolt, which *Cicero* says fell upon her, is now in the House of the *Capitol*.

“ I remember when they were digging in the *Roman Forum*, next to
 “ *Septimius’s Arch*, I saw those large Bases taken up, which are now in
 “ *Cardinal Farnese’s Court*, full of Letters and Inscriptions.

FLAMINIUS VACCA. “ I remember, that in the Church of St.
 “ *Martina*, next the Arch of *Septimius Severus*, there were two great Mar-
 “ ble Bases-Relieves, much defac’d, and yet shew’d the Skilfulness of the
 “ Carver. In them were represented Histories of arm’d Men, bearing
 “ Trophies in their Hands, and of Men in the *Roman City Habit*. When
 “ the said Church was assign’d to the Painters by *Sixtus V.* in lieu of the
 “ Church of St. *Luke*, which was demolish’d to make the Street before St.
 “ *Mary Major*, where that Church of St. *Luke* stood before, the Painters
 “ thought fit to remove those Bases-Relieves, and to sell them, and to ap-
 “ ply the Money they should yield in beautifying the Church of St. *Mar-*
 “ *tina*. They are now to be seen in the Custody of the Knight *de Porta*,
 “ a Carver.

“ I remember the Statue of *Marforius* was by *Septimius’s Arch*, lying
 “ along on the Ground ; but the *Romans* designing to embellish the Foun-
 “ tain in the Street call’d *Agonalis*, they began to remove that Statue ; but
 “ being come to St. *Matthæw’s* they chang’d their Minds, and carry’d it
 “ to the *Capitol*, where at this time it represents a River on the Fountain
 “ that runs into the Street. Before *Marforius*, when they were moving
 “ him, they found that great Basin, or Trough, of speckled Marble, which
 “ now serves to water Cattle at the Fountain in the midst of the *Roman*
 “ *Forum*. Here Sheep and Oxen are sold.

It is not improbably believ’d, that the Statue of *Marforius* was so call’d
 from *Mars’s Forum*.

Not far from the Way which leads up to the *Capitol*, was formerly the
Scala Gemonia, so call’d a *Gemendo*, from Sighing, because Criminals and
 condemn’d Persons were that Way conducted to Goal. Here are the *Tullian*
 Prisons, or *Mamertine Goal*, famous on Account that the Holy Apostles
 St. *Peter* and St. *Paul* were there fetter’d and confin’d before they suffer’d.
 There is a Chapel under Ground with a narrow Stone Stair-Case leading
 down to it. From the Chapel they go down into the deep Dungeon, where
 is the Spring miraculously produc’d by St. *Peter* for baptizing of *Proculus*
 and *Martinianus*, the Water whereof is said to cure Diseases.

Over the *Mamertine Goal* is the Church of St. *Joseph*, assign’d to the Car-
 penters. Some say the *Tullian Prisons* were at St. *Nicholas in Carcere* ;
 but this only Argument is sufficient to confute them, that all Ancients te-
 stify the *Tullian Prison* was in the Great *Forum*, or Square, from which
 the Church of St. *Nicholas* is very remote.

Close by, on the other Side of the Lane, stands the Church of St. *Mar-*
tina, or of St. *Luke*, for it goes by both Names, where formerly was the
 Senate’s Court, as has been made out by an Inscription found there. In
 the same Place is the Church of St. *Adrian*, which plainly appears to have
 been an ancient Temple. Some say it was *Saturn’s*, and it seems to have
 been receiv’d by Tradition ; others, upon a very groundless Conjecture,
 think it was the Temple of the Emperor *Adrian*, mention’d by *Julius*
Capitolinus, and that from the Agreement of the Names the Emperor
Adrian’s Temple was assign’d to St. *Adrian* ; we mention these Things as
 they are. All before *Nardinus* unanimously agreed that the *Columna Mil-*
liaria

liaria Aurea, or Golden Column showing the Miles, was near the Temple of *Saturn*, where all the *Roman* Ways began. But he places it in another Part of the *Forum*, on the West-side ; however, his Arguments for it seem to be not entirely free from Prejudice.

On the same Way, one Part of the *Forum* leads to the Temple of *Antoninus* and *Faustina*, formerly standing on the *Via Sacra*, or Holy Way, to which there was a Passage from the *Forum* thro' the *Fabian* Arch, erected by *Fabius* the Censor, when he had subdu'd the *Allobroges*, or *Savoyards*. The Temple here built by the Emperor *M. Aurelius*, in Honour of his Wife's Parents, is now the Church call'd *St. Lawrence in Miranda*. The Entrance is after the Manner of the Ancients, by a magnificent Portico of vast Marble Columns, of the *Corinthian* Order, the Distance between them of that sort they call *Pycnostolon*, because they stand thick together, and there is but one Diameter and a half of a Column in the Space between them. The Capitals are adorn'd with Monsters and Foliage. In this Place was the Statue of *Saloninus*, as *Trebellius Pollio* informs us in these Words, *Lastly, there has been (till very lately) a Statue at the foot of Romulus's Hill, that is, before the Via sacra, since carried into the Temple of Faustina at the Fabian Arch, with this Inscription, GALLIENO MINORI SALONINO, by which his Name may be understood.*

Almost adjoyning to *Faustina's* Temple is the Church of *St. Cosmas* and *Damianus*, formerly the Temple of *Romulus* and *Remus* ; some Ancients call it only of *Remus*, without adding *Romulus*, whence some imagine it was dedicated only to *Remus*. But perhaps it happen'd by this, as *Suetonius* tells us of the Temple of *Castor* and *Pollux*, *That the Temple erected to the two Brothers, in the Forum, should only go by the Name of Castor* ; so the Temple of the two Brothers *Romulus* and *Remus*, might for Brevity sake be call'd of *Remus*, suppressing *Romulus*. This Temple has been long since converted into a Church, and given to the *Franciscans*, being the Title of a Cardinal, ever since the Days of Pope *Adrian I.* who made the Brass Gates now in being. There in the Days of Pope *Gregory XIII.* were found the Bodies of *St. Marcus* and *Marcellianus*, and others, as also of *Felix II.* Competitor with Pope *Liberius*, with an Inscription bearing the Title of a Martyr ; about which Matter there is much Controversy among the Learned. At the Entrance is a round Porch with an Arch, which Porch was formerly the whole Extent of the Temple ; for the present Church was added to it. The Roof is adorn'd with ancient *Mosaick* Work.

FLAMINIUS VACCA. "I remember I saw Workmen digging behind the Church of *St. Cosmas* and *Damianus*, and that they took up a Marble Table-Stone, which stuck to the Wall in the Nature of casing, and on it was carv'd both the Plan and Prospect of the City of *Rome*. There is no question but this Temple was erected in Honour of *Romulus* and *Remus*, the Founders of *Rome*. The Marble is now in the Collection of Cardinal *Farneze*.

This Observation of *Flaminius* confirms the common receiv'd Opinion, that here was the Temple of *Romulus* and *Remus* ; for no doubt but that a Draught of the City they had founded was affix'd to the Temple of the Founders, by the Direction of *Septimius Severus*, who repair'd this Temple. These are the *Farneſian* Tables frequently mention'd in this Diary.

In the same Place are the Ruins of the Temple of Peace, built by the Emperor *Vespasian*, with this Inscription, which is now in the Palace of *Farnese*.

PACI ÆTERNÆ
DOMUS
IMP. VESPASIANI
CÆSARIS AUG.
LIBERORUMQUE EJUS
SACRUM.

That was the most magnificent and the largest of all the Temples of old *Rome*, supported by eight Pilasters ; at each Pilaster was a vast fluted Column of white Marble ; the only one whereof then remaining Pope *Paul V.* remov'd, and set up in the Street of *St. Mary Major*, with the Brass Statue of the Blessed Virgin on it. The Temple was almost two hundred Feet in Breadth, and three hundred in Length. Hither was brought all the Treasure and Precious Vessels of the Temple of *Jerusalem*, and it was lin'd throughout on the Inside with gilt Brass Plates. The *Romans* formerly, when any War threaten'd, carry'd all their Wealth thither ; and in the Days of the Emperor *Commodus*, many suffer'd by its being burnt. The Portico of this Temple, which consisted of six Columns of the *Ionian* Order, appears on the Coins of *Vespasian*. It is conjectur'd, that all these Columns were convey'd to this Temple from the Golden House of *Nero*. For that was levell'd to the Ground by *Vespasian*. There was in that same Temple a Library, and a Statue of *Nile* mention'd by *A. Gellius* ; and *Pliny*, lib. 36. cap. 8. where he thus speaks of the latter, *Invenit eadem, &c. i.e. These Egyptians found in Ethiopia the Basaltes, as it is call'd, of the Completion and Hardness of Iron. A larger was never observ'd, except in the Temple of Peace, dedicated by the Emperor Vespasian to the Increase of the Nile, with sixteen Boys playing about him, denoting the Number of Cubits, to which the utmost Height of that Water arises.*

Hereabouts was likewise plac'd the Temple of *Venus and Rome*, and *Nardinus* avers it was that Heap of Ruins that is in the Gardens of *St. Maria Nova*. But he who is perplex'd almost at every Monument, seems here to be confident, on no Foundation.

There is also the Temple of *Rome and Augustus*, tho' *Nardinus* thinks the last is erroneously mention'd by *Rufus* ; and that there was no Temple in the City sacred to *Rome and Augustus*. But tho' a Number of Coins, on the Reverse of which is the Front of a Temple with this Inscription, *Romæ & Augusto, To Rome and Augustus*, belong to other Cities, and not to the City of *Rome*, as is argu'd from the Words of *Suetonius* in his *Augustus*, cap. 52. yet a Temple of this Kind might have been rais'd after the Decease of *Augustus*. Nor are we to contradict the Evidence of *Rufus*, who describ'd the Monuments that remain'd in his Time.

Between the Temple of Peace, and the Arch of *Titus*, is the Church of *St. Maria Nova*, or of *St. Frances*, formerly call'd that of the Apostles *St. Peter and St. Paul*, possess'd by the *Olivetans* of the *Benedictine* Order. The Portico of it is magnificent. A Stone is fix'd in the Wall, on which they tell us *St. Peter and St. Paul*, contending with *Simon Magus*, kneel'd, and the Impression of their Knees is still to be seen. Here is the Tomb of Pope *Gregory XI.* with the History of his Return to *Rome* carv'd on it. There

is also the Picture of the Blessed Virgin, which they say was painted by St. Luke, and brought to Rome from Greece.

FLAMINIUS VACCA. "I remember I have been told by the Brothers of St. Mary Nova, that Pope *Eugenius* IV. built two Walls to bring the *Coliseum* within the Enclosure of his Monastery, and that to prevent the many Crimes committed in such an open Place. After the Death of *Eugenius*, and that the Monastery had been long possess'd of that Place, the *Romans* complaining that so noble a Monument should be shut up, they, in despite of the Monks, attack'd the Walls in a tumultuous Manner, and levell'd them with the Ground, laying open the *Coliseum*, as it now is. The Monks say, they still have the Grant of it by them in Vellum, or Parchment, and if any Pope was their Friend, would take care to have it confirm'd. This they still hope for.

"In the same Monastery, next to the *Coliseum*, stands a great Arch, under which, as they were digging, they lighted upon a great Street, pav'd with greenish Marble; and, what is wonderful, these Stones were thirteen Spans in Length, nine in Breadth, and three in Thickness. I bought and cut some of them out into Tables, or flat Pieces. Here is much casing of yellow Alabaster; and tho' there were Niches for Statues in the same Place, yet no Sign of any Statue remain'd; 'tis likely they had been stolen.

Why may we not say this Pavement belong'd to *Nero's* Golden House? For since it is apparent, that the Golden House stood in this Place, which the Ancients say was of a stupendous Magnitude and Magnificence, it may be proper to assign so noble a Pavement to it. What those Arches, which are still standing in the Orchard of St. Mary Nova, might be, is uncertain. Some will have them to have been the Temples of *Piety* and *Concord*; others those of *Isis* and *Serapis*; but upon slight Conjectures. The Temple of the Goddess *Moneta*, which gave its Name to that Region, or Ward, has no Remains of it left.

Titus's Arch, the ancientest of all that are now standing, is adorn'd with most curious Bas-relieves. *Titus* is drawn in a Triumphal Chariot, with the Soldiers about, and the Fasces before him; the Fibres, Nerves and Muscles of the Horses are masterly carv'd. On the other Side of the Arch are the Spoils of *Jerusalem* carry'd in Triumph, much less than their natural Size; for the Golden Candlestick is scarce three Foot high; on the Foot of it there are Snakes and little Animals carv'd, also the Golden Trumpets of the Temple, and the other Things of Value. That which some take for the Ark of the Covenant, is not an Ark, which was lost long before that Destruction of *Jerusalem*, but the Altar, as may be suppos'd. Adjoyning to the Arch are the Remains of a Brick Tower, call'd by the Anonymous Author of the Wonders of Rome, whom we shall hereafter insert, *Turris Chartularia*, that is, the Tower of the Records; his Words are these, *The Arch of the Seven Candlesticks erected by Titus and Vespasian, on which is Moses's Seven branch'd Candlestick, and the Ark, is at the Foot of the Turris Chartularia.* The Tower was doubtless so call'd, because the Records were kept there; which the same Anonymous Author again repeats, and says, that Tract of the City was thence call'd *Cartularius*. The other Anonymous Author of the ninth Century, as I take it, calls the same Place *Testamentum*, p. 512. where he says, *Thence thro' the*

Portico to St. Theodorus, is the Palatine Hill, the Testamentum, and Constantine's Arch. For as we go from *St. Theodorus* to *Constantine's Arch*, we first come to the *Palatine Hill*, then to the *Chartularium*, which he calls *Testamentum*, perhaps because Wills are a considerable Part of Records.

Not far off, in latter Ages, was found the four fac'd-*Fanus*, looking to the four Ways, as *Fanus* was in the *Forum Boarium*, or Ox-Market, not in the Form of a Temple, but of a Cross-way, whereof we shall speak below, when we come to treat of the *Fanus* in the *Forum Boarium*.

The *Farneſian* Gardens, which take up all the Top of the *Palatine Hill*, for the most Part formerly belong'd to the Imperial Palace. The Name of a Palace was deriv'd from the *Palatine Hill*. At the first Entrance is a parcel of Statues, among which I observ'd two of *Mercury*, wearing a Cloak or Mantle. On the Ascent, under the greater Stair-Caſe, is a Subterraneous Grot, or Cell, at the Side of the Entrance whereof are two curious Statues, being thoſe, as is generally reported, of *Poppea*, and *Agrippina*, *Nero's* Mother, for this is not certain. We enquir'd of the Gardener, where that Marble Table was on which the Plan of *Rome* was deſcrib'd, mention'd above by *Flaminius*; for we had been told it was preſerv'd there? He answer'd, All had been carry'd away, and nothing remain'd. All the Hill is full of subterraneous Passages, the Entrance into which was purposely ſtopt up. On the other Side of the Hill towards *St. Gregory*, there are vast Ruins of the Imperial Palace, a great Part of them poſſeſs'd by the Jesuits, who have made a Barn of a long Room.

FLAMINIUS VACCA. " In the greater Palace near the *Farneſian*
" Gardens, within my Memory, was found an extraordinary large Gate
" thrown down, the Jambs whereof being of greenish Marble, were about
" forty Spans, that is, twenty seven Royal Feet in Length. In the same Place
" was found a large Nich of ſeveral ſorts of colour'd *African* Marble, and af-
" terwards the Head of *Jupiter Capitolinus*, of the *Baſaltes*, or hard Iron-
" colour'd Marble, twice as big as a common Man's, which is now mine. I
" ſuppoſe the above-mention'd Gate ſtood in that ſame Place, ſo that
" *Jupiter's* Head ſtood in the miſt of the Nich.

" I remember that not far from this Place, in *Ronconius's* Farm, which
" is enclos'd within the Ruins of the Great Palace, *Ronconius* himſelf found
" eighteen or twenty Pieces of Marble, all of them repreſenting *Amazons*,
" ſomething bigger than the Life. There being a Wine Preſs in the ſame
" Farm, the Floor whereof had a great Cleft in it, *Ronconius* took Care to
" have that Floor remov'd, leſt the Wine ſhould be loſt thro' that Cleft,
" and found a *Hercules* like thoſe that are in Cardinal *Farneſe's* Court,
" and were found in *Antoninus's* Baths. This wanted nothing but a Hand,
" and on the Peſtial of it was carv'd, *Opus Lyſippi*, the Work of *Lyſippus*.
" *Cosmus*, Great Duke of *Tuſcany*, bought and carry'd it away to *Florence*,
" paying for it to *Ronconius* fourſcore Crowns in Silver, and promiſing him
" his Favour, if there was occaſion.

From the very Top of the *Palatine Hill*, near the *Aventine*, is a Proſpect into the Vale lying between thoſe two Hills, which was formerly call'd *Martia*, or *Murtia*; it was all taken up by the *Circus Maximus*, reckon'd one of the Prime *Roman* Structures, the Form, and ſome Ruins whereof, ſtill remain. The Length of it was 2187 Feet, the Breadth 960, enclos'd with Portico's, Shops, and Seats. Here were the Starting-Places for Horſes, and in it a
Canal

Canal of Water, known by the Name of *Euripus*, on which they represented Sea-Fights ; and the *Circus* could contain 300000 Spectators. In the midst of it glitter'd the little Temple, or Chapel of the Sun, with his and the Statues of many other Gods ; the Altar of *Confus*, under Ground ; the Eggs of *Castor* and *Pollux*, *Neptune's* Dolphin ; and the Floor was cover'd with Vermilion and Borax. Within it was a Private Closet, but for what Use is not known. King *Theodoric* discoursed notably concerning the *Circus Maximus*, in *Cassiodorus*, *Epist.* 51. p. 56. His Words are these, “ *Augustus* the Lord of the World, undertaking a Work answerable to his Grandeur, founded a Structure which the *Romans* themselves admir'd, in the Vale *Murcia*, so that the Immense Pile being strongly enclos'd with Mountains, might contain a Space fit for mighty Shows. There were twelve Gates to it, answerable to the twelve Signs. All these are thrown open at once with Ropes coming down from the Statues of *Mercury* ; to express, that all Things are there advisedly carry'd on, where the Image of the Head is seen to act. The Colours of the Riders are there Fourfold, answerable to the Seasons ; Green for the pleasant Spring, a pale Blue for Cloudy Winter, Red for the Scorching Summer, and White for the Cold Autumn, that the whole Year might be represented passing through the twelve Signs of the Zodiac. Thus it came to pass that the Mysteries of Nature should be represented by the orderly Disposition of the Shews. A Chariot with two Horses was invented to represent the Moon, and one with four the Sun. The Prancing Horses, with which the Officers of the *Circus* give Notice that the Racers are upon Starting, are an Emblem of the Activity of the Morning Star. So that at the same time they thought they worshipp'd the Stars, they profan'd their Religion by a Sporting Imitation. A white Line is extended not far from the Gates between the two Galleries, like a strait Rule, that the Race might begin from thence, upon the starting of the Chariots ; lest, as they always strive to bear one another down, they might cut the People's Diversions the shorter. The whole Race is perform'd at seven Goals, answerable to the Days of a Week, and there are three Rounds next to the Great Circles, which the Chariots run over in Imitation of the Sun. The Wheels represent the Bounds of East and West. The *Euripus* is instead of the Sea, and therefore Sea-Dolphins are swimming in it. The tall Obelisks rise up to the Skies ; the greater dedicated to the Sun, the lesser to the Moon ; and on them the Rites of the Ancients are express'd in *Chaldaick* Characters, as it were in Letters. The Ridge denotes the Condition of unfortunate Captives, where the *Roman* Commanders trampling on the Backs of their Enemies, receive the Satisfaction of their Labours. The white Cloth, which is a Signal to those in the *Circus*, came to be us'd by this Accident ; *Nero* being long at Dinner, and the People, as is usual, pressing him to make haste, he order'd the Napkin he had to wipe his Hands, to be thrown out at the Window, betokening he gave Liberty for the Sport to begin. Hence it came, that the showing of a white Cloth is a certain Token of the Sports that are to follow in the *Circus*. The *Circus* is so call'd from going about, and *Circenses*, as it were *Circuenses*, that is, about Swords ; because in the Times of unpolish'd Antiquity, which had not yet brought its Shows within the graceful Compaſs of Structures, they were perform'd between Swords and Rivers in Green Fields. Nor is it without Mystery, that the Sports consist of

twenty

“ twenty four Races, to express the Hours of the Day and Night by that
 “ Number : Neither must it be thought in vain, that the Compass of the
 “ Course is mark'd out with Risings in an Oval Form ; the Act itself is so
 “ full of Superstition, that it promises the disclose of a Birth by that Re-
 “ semblance, &c.

We thought it proper to copy out this, tho' longer than ordinary, because it gives a particular Information, relating to the *Circus*, that has not hitherto been regarded.

FLAMINIUS VACCA. (*speaking to Anastasius Simoneta.*) “ Tho'
 “ you well remember, worthy Sir, that two Obelisks were found in the
 “ *Circus Maximus* ; that which was rais'd in the *Lateran Street* by *Sixtus V.*,
 “ and the other in the *Street of St. Mary de Populo* ; yet it will not be fo-
 “ reign to the Purpose to mention a Thing so very Conspicuous, with the
 “ Canals of Lead, and the Arches, without the Limit of the *Circus*, for
 “ the Reception of Boats. Chinks and Openings were discernible in the
 “ Walls, proper for Brazen Rings, antiently us'd to fasten the Vessels.
 “ Those Rings had been purloin'd, few remaining that we could discover.
 “ A large Common-Sewer was found to carry the Water into the *Tiber*.
 “ And we were in hopes of meeting there with many other Curiosities ;
 “ but the Flow of the Water deterr'd *Matthew de Castello*, who was em-
 “ ploy'd in digging, from pursuing our Design ; so that we took no farther
 “ View.

“ Our Countrymen in latter Times gave the Name of *Alli Scivolenti*, to
 “ the *Circus* abovemention'd ; because there were Steps for the Spectators,
 “ in the Room of Benches. *Scivolente*, in the common Use of the *Romans*,
 “ implies a Step.

In so narrow a Space of the *Palatine Mount*, (to return to that Place) were many Temples of the Gods, and Sacred Buildings ; first in Rank was that of *Apollo*, rais'd by *Augustus*, to which a Portico and Library were added. Under the Basis of *Apollo*, in the Temple, were preserv'd the Books of the *Sybils*. There was a *Colossus* of the *Tuscan Apollo*, of Brass, fifty Feet high. It was conjectur'd by *Nardinus*, that the Brazen Head of a *Colossus*, now set up in a Court of the *Capitol*, belong'd to this Figure. But that Head in the *Capitol* is modern, since it does not reach the Height of four Feet. It belong'd to a *Colossus* of about thirty Feet in Height, not to this that was full fifty Feet tall ; for in *Colossal*, or, as they call them, Heroick Statues, they allow eight times the Height of the Head. Besides, we are diverted from allowing of *Nardinus's* Opinion by the Testimony of *Flaminius Vacca*, who observes that Brass Head was dug up before the *Meta Sudans*. There was also on the *Palatine Hill* a Temple of *Heliogabalus*, of which *Lampridius* speaks thus, *At his first entring the City, neglecting what was done in the Province, he consecrated Heliogabalus on the Palatine Hill, by the Emperor's Palace, and erected a Temple to him, designing to remove into that Temple, the Emblem of the Mother of the Gods, the Vestal Fire, the Image of Pallas, the sacred Bucklers, and all Things else that were honour'd at Rome ; and this to the end that no God but Heliogabalus might be worshipp'd at Rome.* There are also many Houses of Great Men, said to have stood on the *Palatine Hill*, and among them *Cicero's House*, on the rising Ground next the Temple of *Jupiter Stator*.

As we go out at the great Gate of the *Farneſian* Gardens, we meet with the Church of *Santa Maria Liberatrix*, St. Mary the Deliverer, where was found an admirable Baſs-Relieve of *M. Curtius*, which was remov'd from the *Capitol* to *Villa Borghese*.

FLAMINIUS VACCA. "Where now ſtands the Church of St. Mary libera nos a pœnis Inferni, in my Time was found a Baſs-Relieve of *Curtius*, the Roman Knight, caſting himſelf into the gaping Earth, which is now affix'd to the Wall of the *Capitol*, at the Entrance into the Palace of the *Conſervators*.

Curtius's Lake, ſo call'd from *Curtius*, was in the *Roman Forum*, near the Church of St. Mary libera nos a pœnis Inferni.

Not far off are ſtill three Columns ſtanding, of the *Corinthian* Order, with their Capitals, Architrave, and Cornice, of the ſort they call *Pycnoſtylon*, which ſome ſay belong'd to the Temple of *Jupiter Stator*. But it certainly appears by the Teſtimony of *Plutarch*, that the Temple of *Jupiter Stator* ſtood on the Aſcent of the *Palatine* Hill, whereas this is on the Plain; others, and this is the moſt receiv'd Opinion, ſay they are the Remains of a Bridge made by *Caligula* to go upon the Level from the Palace to the *Capitol*; but this is a meer Invention. The renowned *de la Thilliere*, a Man extraordinary knowing in the *Roman* Antiquities, believes thoſe three Columns belong'd to the Temple of *Julius Cæſar*, which ſtood in that Place, and for theſe Reaſons; becauſe *Vitruvius* ſays, there were only two ſorts at *Rome* of that Intercolumnation, which they call *Pycnoſtylon*, viz. in the Temples of *Venus Genitrix*, and of *Julius Cæſar*, and that ſort of Intercolumnation is ſeen at theſe Columns. However, ſeveral Structures of that ſort were erected ſince *Vitruvius's* Days; but the Temple of *Julius* having ſtood near about that Place, and the Intercolumnation anſwering, the Conjecture is well grounded. Beſides, in this Place was dug up the Baſs-Relieve of *Curtius*, which plainly ſhows, that *Curtius's* Lake was in the ſame Place, and *Cæſar's* Temple was cloſe by it; for *Tacitus*, relating the Death of *Galba*, ſays, he was murder'd near *Curtius's* Lake, and that *Titus Vinius*, who was then by his Side, fled to the Temple of the Divine *Julius*, which was next at hand, and *Piſo* to the Temple of *Veſta*, which was on the other ſide of the *Forum*, on the Way to the *Forum Boarium*, or Ox-Market, near *Curtius's* Lake. Theſe Temples, being near to the Lake, lay moſt convenient for thoſe that fled. And what is yet more remarkable, *Statius Sylv. lib. 1.* ſpeaking of *Domitian's* Great Horſe, ſays his Head ſtood towards the Temple of *Julius Cæſar*.

Hinc obvia limina pandit
Qui feſſus bellis, aſſertæ munere prolis
Primus iter noſtris oſtendit in æthera divis.

That is, His Gates there ſtand open, who being tir'd with Wars, by the Favour of his adopted Son firſt ſherw'd our Gods the Way to Heaven. Meaning the Gates of *Cæſar's* Temple, who, after his many Wars, was the firſt Deify'd Emperor, and that by his adopted Son *Auguſtus*.

But the Back of the Horſe ſtood towards the Temple of *Concord*.

M m

Terga

Terga Pater, blandoque videt Concordia vultu.

His Father and Concord with a mild Aspect looks on his Back.

These Things suit exactly with the Temple, whose three Columns are still remaining ; for the Temple of *Concord* is standing to this Day, on the other side of the *Forum*, directly opposite ; so that of necessity the Horse's Back being towards the Temple of *Concord*, the Head must stand towards the three Columns, which of Consequence belong'd to the Temple of *Julius Cæsar*. This is singular in these three Columns, that the Cornice alone is almost as high as the Architrave and Freeze. I also took Notice, that the upper Part of one of those Columns, which are made of several Pieces of Marble, had been mov'd out of its Place, when the Barbarous Nations, making a Hole where the Joints were, pull'd away the Brass Cramps laid on the Inside to secure the Work ; whereof *Flaminius* speaks lower ; but what we have mention'd above, is of no small Weight towards ascertaining the true Situation of the Temple of *Concord*.

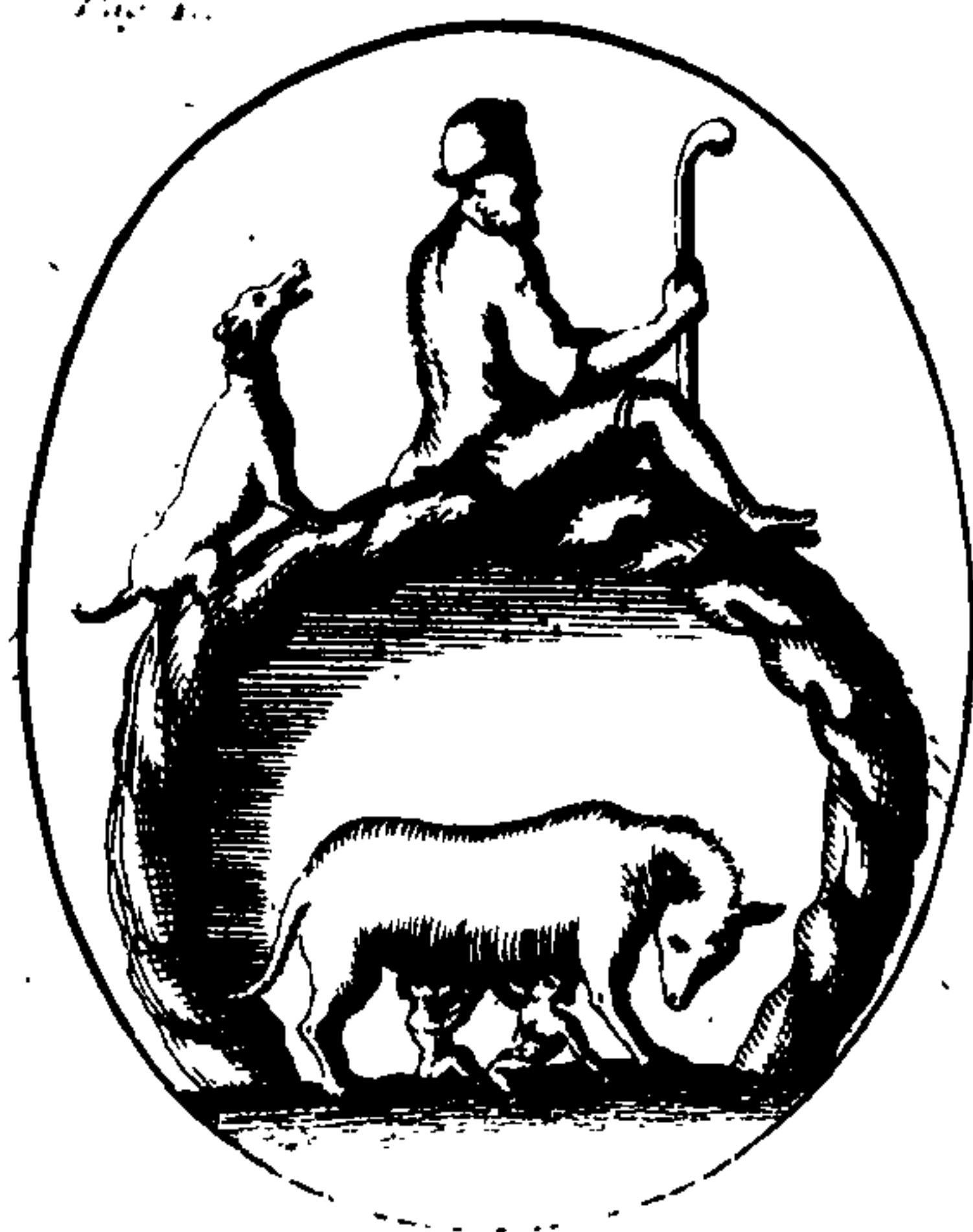
Curtius's Lake retain'd the Name after it was dry'd up ; and on it stood some Altars, and the abovemention'd Statue of *Domitian* on Horseback ; and it is said there were an Olive Tree, a Vine, and a Fig Tree.

There were also in the *Forum* some single Columns ; that of *Duilius*, call'd *Rostrata*, or adorn'd with Prows of Ships carv'd on it ; that of *C. Menius*, who overcame the ancient *Latins* ; those of *Julius Cæsar* and *Claudius*, as also one with a Sun-Dial on it, like that which was found near St. *Laurence* in *Lucina*, in the *Campus Martius*, or Field of *Mars*. In the *Forum* also stood the Temple of *Janus*, which us'd to be shut up in Time of Peace, as may be seen in many of *Nero's* Coins ; and this *Janus* had two Faces, differing from the other *Jani* that look'd to four Ways, of which we shall speak below.

In the midst of the *Campus Vaccinus*, or Cow Field, is a great Basin of speckled Marble, round, and all of one Stone, than which there is none larger throughout all the City, for the Diameter of it is twenty *Roman* Feet, but for what Use it serv'd, is not yet known. It may not be improperly said to have, perhaps, belong'd to the Baths formerly ; now it serves to water Sheep and other Cattle. *Flaminius* speaks above of that which he says was dug up near the Arch of *Septimius*.

Not far from hence was the *Lupercal*, that is, the Den at the Foot of the *Palatine* Hill, so call'd from *Lupa*, the She-Wolf, that suckled *Romulus* and *Remus*, consecrated by *Evander* to *Pan Lycaeus*, or Wolfish *Pan* ; nor is it far from the *Ficus Ruminalis*, the Fig-Tree so call'd, where the Infants *Romulus* and *Remus* were expos'd. Those Places were near the *Forum*, on the Side next the *Palatine* Hill. In the Book of the Original of the *Roman* Nation, we have this Account of the exposing of *Romulus* and *Remus* by Order of King *Amulius*, and concerning the Shepherd *Faustulus*. Some add, that whilst *Faustulus* was looking on, a Woodpecker flew thither with its Beak full of Food, and put it into the Mouths of the Children ; and that thence the Wolf and the Woodpecker are under the Protection of *Mars* ; and that Tree had the Name of *Ruminalis* given it, &c. This Story is curiously express'd in an ancient Stone of a Ring of our Noble Countrywoman of St. *Martha*, on which is carv'd the She Wolf giving Suck to *Romulus* and *Remus* in the *Lupercal* Den ; whilst *Faustulus*, sitting on the
Palatine

Palatine Hill, like one that is taking an Observation by the way of Sooth-saying, holds a *Lituus*, or crooked Staff, in his Hand, and has a Dog behind him looking up. We here insert the Draught of it.



Near to St. *Anastasia* was formerly the Great Altar of *Hercules*, whose Statue was taken out of a Cave, being of Brass gilt, and carry'd to the Palace of the *Conservators* in the *Capitol*. This is the general Vogue ; but *Flaminius*, whose Reputation no Man can deny, tells us, he had been inform'd, that the said Statue was found in the *Roman Forum*, near the Arch of *Severus* ; and *Martinellus* in his *Roma Sacra*, says, here was the Altar of *Consus*, and the Temple of *Neptune* on Horseback.

Contiguous to the Left side of St. *George's* Church, is the lesser Arch of *Severus* ; denoted by the Inscription to stand in the Ox-Market. Vessels and Ceremonies, us'd in Sacrifice, are there elegantly carv'd. Among the Figures that are drawn in Sacrifice, is the Nich of *Geta* ; whose Image was eras'd, after his Death, by the Order of *Caracalla*. In the Front of the Arch are engrav'd a Variety of Military Ensigns ; not Trophies, as has been affirm'd by one of our Countrymen, and represented by him on Copper.

In the same Place is an antique *Fanus* ; not a Temple, but a Four-crofs-Way. A Number of *Fanus's* of this Kind were in the City ; some with four Faces, as this ; others with two ; built for the Advantage of Men of Trade. Whence *Cicero* tells us, in the second Book of his Offices ; “ But on this entire Subject, the Gain, Improvement, and use of Money, “ some Men debate to better Purpose, as they sit in a *Fanus*, than Philo- “ phers are accusom'd in the Schools.

Besides these *Fanus's*, there were Temples of *Fanus* in the City. That square *Fanus* is provided with a large single Arch on each side ; that you may walk and look through it ; and built with Marble Stones of an ample Size. Our Anonymous Author says below, that in his Time that *Fanus* was call'd the Tower of *Centio Frangepani* ; and indeed to this Day we view the Remains of a Brick Tower, set upon the *Fanus*. In a Neighbouring Part is a Rivulet of Water, that was discover'd a few Years ago ; and flows into the Chancel of the largest Antient *Cloaca*. These *Cloacæ* were reckon'd among the Wonders of the City ; there is a Remain of one of Antiquity, which may be observ'd as a Specimen ; the Vault is of great Stones. They were of that Height as to be passable by Boats, and other small Vessels.

Near

Near is plac'd the Church of *St. Mary in Cosmedin*, which is the Title of a Cardinal. Formerly it was call'd a *Greek School*, in which the Tradition is, that *St. Augustin* taught the Art of *Rhetoric*. It is supported by two Rows of Columns, and is furnish'd with two Desks of Marble, as in the Church of *St. Clement*. In its Portico is a large round Stone like a Millstone, with five Holes in it, like Eyes, Nostrils, and Mouth; they call it *La bocca della Verità*, or the Mouth of Truth; and thence the Church is generally call'd by that Name, on a Belief that there had been Oracles deliver'd by that Mouth. It is controverted to what Use it was put; some say, it was near the great Altar of *Hercules*; others fancy what they please. My Friend, the worthy *Frederick Rostgaard*, a Noble *Dane*, solv'd this Doubt to me, when he show'd me in the Palace of the Chancery a great Stone exactly like this, and with the same Holes, plac'd in the middle of the Court, for the Rain Water to run through those Holes into the Common Sewer. The vulgarly receiv'd Opinion concerning the Church and Stone is express'd in these two following Inscriptions.

Templum hoc pervetustum
 Pudicitiae Patritiae
 A Gentilitate dicatum
 Anno Domini CCLXI.
 S. Dionysio Summo Pontifice
 Sanctae Mariae in Cosmedin
 Christiana Pietas
 In templum commutavit.
 In ejus Aula
 Hadriano Imperatore
 Sub Nomine Athenæi,
 Schola Græca
 antea nuncupata
 sanctum Augustinum
 Rhetoricam postmodum docuisse
 ex veterum traditione
 habetur
 Cujus rei memoria
 ne oblivione tepescat
 Archipresbyter & Canonici
 hoc marmore apponi
 curarunt anno Jubilæi
 MDC. LXXV.

That is, *This ancient Temple, dedicated by the Gentiles to the Senatorian Modesty, in the Year 261. was, by the Christian Piety in the Popedom of St. Denis, converted into the Church of St. Mary in Cosmedin. It appears by ancient Tradition that St. Augustin afterwards taught Rhetoric in its Hall, before call'd Athenæum, being a Greek School, under the Emperor Adrian. Lest the Memory thereof be lost in Oblivion, the Archpriest and Canons have caus'd it to be set up on this Marble, in the Jubilee Year 1675.*

The other Inscription.

Simulacrum hoc, Bucca veritatis nuncupatum, in templo Jovi Ammonio ab Hercule dicato, prope Aram maximam, in qua ritu Græco vana gentilitas

gentilitas sacrificium peragebat, fuisse dicitur, ac tractu temporis in tali habitum veneratione, ut si quis maximum requireret juramentum manu intra os ejus imposita solemniter jurare cogeret. Impijs superstitionibus Deorum gentium sublatis, hic jacet dejectum, ut ejus falsa religio prostrata in templo jam Pudicitiae Patriciae priscis temporibus constructo aspiciatur, in quo post generis humani reparationem sub titulo Sanctae Mariae in Cosmedin, quod sacerdotum ornamentum sonat, Deiparae semper Virginis memoria colitur atque veneratur.

In English.

This Idol, call'd the Mouth of Truth, is said to have been in the Temple dedicated to Jupiter Ammon by Hercules, near the great Altar, on which the vain Gentiles offer'd Sacrifice after the Grecian manner, and in Process of Time grew up into such Veneration, that whosoever requir'd a solemn Oath of another, oblig'd him to swear with his Hand in the Mouth of it. The wicked Superstition of the Heathen Gods being abolish'd, it lies here cast down, that its false Religion may now appear to be overturn'd in the Temple formerly built in Honour of the Senatorian Modesty, in which, since the Redemption of Man, the Memory of the Virgin Mother of God is honour'd and worshipp'd, under the Title of St. Mary in Cosmedin, which signifies the Ornament of Priests.

In the same Place, near the Bank of the Tiber, is a small round Temple adorn'd with fluted Columns of the Corinthian Order, being a *Pseudodipteron*, that is, having but one single Row of Columns; which some say, belong'd to *Hercules*, others to *Vesta*, and others to the Goddess *Volupia*. On ancient Coins we see *Vesta's* Temple round, almost in this Shape, which perhaps may make for this being *Vesta's*. It is now call'd the Church of *St. Stephen*, and belongs to the Coachmen.

Opposite to it is a Chapel, call'd *St. Mary of Egypt*, formerly a Temple, whose Remains testify its Antiquity. Some say it was the Temple of *Fortuna Virilis*, or Manly Fortune; others guess otherwise, but upon weak Grounds. It comes near that sort of Structure, call'd *Pseudodipteron*, of which we have spoken elsewhere; but only half the Columns stand out from the Wall. The *Armenians* are now in the Possession of the Place and Church, at whose Service I was once present. They begin with a Procession, which commenc'd at the Porch, and ended at the Rail near the Altar. They had Brass and Silver Vessels, some whereof were not unlike to the ancient Cymbals; and they generally clatter'd that Brass so violently to their singing, that it deafned the Ears; you would have thought they had been the rattling Kettles of *Dodona's* Grove; but at some Notes or Words they redoubled the Noise. Whilst they were at the Liturgy, or Mass, two Persons went backward and forward with a sort of Instruments; the Shape of the Instruments was this. A round Brass Plate is made fast to a long Staff, and set round with many little Brass Bells. With these Instruments they made a Noise at the Bishop's Ears, and they sounded the louder at certain Parts of the Liturgy. The *Greeks* call this sort of Instruments *Ἀναπινδία*.

Not far off is the Church of *St. Mary of Comfort*, and the famous Hospital adjoyning to it, in whose Burial-Place the Statue of *Cæsar* was found, as we are told by the famous Carver.

FLAMINIUS VACCA. "I remember there was found in the Burial-Place of *St. Mary of Comfort*, a Marble Statue, of the common Stature of a Man, lying along, in a Consular Habit, holding up the Arm as if it defended the Head. It was generally suppos'd to be *Julius Cæsar*. *D. Fernando de Torres*, Agent for the Viceroy of *Naples*, *Don Perafan de Ribera*, bought it, and order'd me to put *Cæsar's* Head into such a Form as it was when *Brutus* murder'd him. The Statue was carried away into *Sicily*.

C H A P. XIV.

The Seventh Day. The Hill call'd Magnanopoli. The Cut of the Sirens in Villa Aldobrandina. The Horses at Montecaballo. The Statue of Rome sitting, where found. The wing'd Apollo. Images of the Bacchanals. A vast Quantity of Bones in a Vault under Ground. The old Capitol. The Temple of Quirinus, or Romulus. Other Bacchanalian Images. The Plan of the City alter'd by Filth and Ruins. The Temple of the God Sylvanus. The Story of a Treasure found. The Temple of Mithras, or the Sacred Place in the Viminal Vale. The Idols and Images of it, with a Lion's Head. The Symbols of Mithras. The Tomb and Epitaph of Lucius, who was the Son of Afis, the Priest of Mithras. Sepulchral Altars. The Epitaph of Myrtala. Fines laid on those who violated Tombs. The Novatian Baths. St. Laurence in Panisperna, why call'd in Formonso. The Baths of Olympias. The Idol of Mars. Statues dug up. The Church of St. Saviour in Tellure. The Forum Palladium: Nerva's Forum.

HAVING view'd the *Capitol* and *Palatine Hills*, with the Neighbouring Vales, we are now to haste away to the *Quirinal* and *Viminal Hills*, and to begin our Progress at the Hill *Magnanopoli*, whose Name is thought to have been deriv'd from *Paul's Baths*, first *Bagnanopoli*, and then *Magnanopoli*. Here is a modern Monastery of *St. Catherine of Siena*. The Outward Front of the Church is adorn'd with a curious Portico. Within the Enclosure of the Monastery is a vast Tower, call'd *del Grillo*; and it is also nam'd of the Militia, concerning which there are several Opinions. I guess it was rais'd when the *Roman Affairs* were in Confusion, and a Civil War among them.

Close by is also the *Monastery* of *St. Dominick*, magnificently built. The Nuns are of the Prime Families in the City. Their Treasury contains a vast Quantity of Silver Vessels, and other Things of that Sort. Not far off is the Church of *St. Agatha in Subura*, which is of great Antiquity, and the Title of a Cardinal, now in the Possession of the *Benedictine Monks* of Mount Olivet, and is call'd *in Subura*, tho' remote from the *Subura*, of which we have spoken above. It is believ'd the Hill *Magnanopoli* was formerly call'd *Latiaris*, on which was the Street, or Lane, call'd *Mustellarius*, and the Temple of *Jupiter Latiaris*.

There is also the *Villa Aldobrandina*, the House adorn'd with Statues and Bas-Relieves, as also with curious Paintings. Here is the Picture of *Bartolus*, the Civilian, by *Raphael*. But that Painting in Fresco, call'd the

the *Aldobrandine* Wedding, is remarkable above them all ; wherein the principal Nuptial Ceremonies of the Ancients are represented by a skilful Hand. Here *Nardinus* thinks was the Hill *Mutialis*, on which stood the Temple of the God *Fidius*, call'd by another Name *Sangus* ; some name him *Sancus*, others *Sanctus*, others *Sabus*, and he was the God of the *Sabins*. *Sancus* had other Altars and Temples in the City. This Temple of the God *Fidius* had a Hole in the Arch, like the present *Pantheon*, and hence they will have him to be call'd *Sub Dio*, that is, in the open Air. Before we depart the *Villa Aldobrandina*, we must take Notice, that here are *Sirens* of a reddish Marble, with Bodies of Birds, and Women's Faces ; for the *Sirens* are often represented with Bodies of Birds. So in the *Colbertine* Manuscript, 2434. which is a *Greek Catena* of the Holy Fathers, of the tenth Century, on *Job*, where the Things themselves are represented in Draughts at every Name of them, at this Place, c. 30. v. 29. *I am become a Brother to Sirens* ; the *Sirens* are painted after this manner.



(Note, *The English Translation* has it, *I am a Brother to Dragons*.)

Not far from hence is the Monastery of *St. Sylvester*, belonging to the *Theatines*. The Church is curiously adorn'd. The Paintings in Fresco at the Chapel of the *Assumption*, are by the famous Master *Dominiquino*, and represent the History of *Esther*. In the Convent lives *Joseph Maria Thomafius*, a Man of great Birth, and famous for Piety and Erudition, particularly the Ecclesiastical, who has adorn'd Literature with several Works by him publish'd.

Opposite to it is the Palace now inhabited by the Family of *Rospigliosi*, built by Cardinal *Mazarine*, Beautiful, Spacious, and having a most delightful Prospect. In the same Place were *Constantine's* Baths, the Ruins whereof still remain'd in the last sixteenth Century. From hence were taken the Horses, which are now in the Street of the Pontifical Palace on the *Quirinal* Hill, and both they, and the Heroes that lead them, are carv'd after the *Grecian* manner. They were brought to *Rome* by *Constantine the Great*, and plac'd at his Baths. On the Pedestal of them is this Inscription, *OPUS PHIDIAE, OPUS PRAXITELIS*, and it has long been believ'd, that they are the Statues of *Alexander the Great*. But *Phidias* and *Praxiteles* having liv'd long before *Alexander the Great*, either these Statues were made by other Masters, or they do not represent *Alexander the Great*. But it is plain that the above-mention'd Inscriptions being in *Latin*, were neither made by *Phidias* and *Praxiteles*, nor in the Days of *Alexander the Great* ; but that they were so inscrib'd, according to the Opinion of some, after the Statues were brought to *Rome*. We have no Light into the Time when they were carv'd. I know one Author, that mentions these Statues and Inscriptions, before the Art of Printing arose, an Anonymous Writer of the thirteenth Age, who, according to Custom, gives you the most trifling Accounts imaginable of the Subject. That Part of the *Quirinal* Hill has obtain'd the Name of *Monte Caballo*, from those Horses : *Flaminius* offers a different Notion, that these Gigantick Statues were in Being before the Golden House of *Nero*, in these Terms.

“It is the Opinion of many, that the Giants at present on the *Monte Caballo*,
“ stood anciently before the Gate of *Nero's* Golden House ; and were car-
ried

ried thence by *Constantine*, and set on the large Bases, from which they were remov'd by the Order of *Sixtus V.* Two Castors of Marble stood on the same Bases, translated by *Paul III.* into the *Capitol*, now set to adorn the Stairs of *Ara Cæli*, towards the Senator's Palace, on winding Steps. But when the Bases were demolish'd by *Sixtus V.* I observ'd the Stones plac'd towards the Wall were carv'd, and had the Air of *Nero's* Works; for, by the Manner, they resembled those that are now in the Front; and the same appears in several Stones dug up in my Memory.

Where the Horses stand on *Monte Caballo*, or the *Quirinal* Mount, I remember, that I saw a Pile, rais'd of Flints, and rough *Tivoli* Stone, which has been levell'd to the Ground, as we may now observe. I think there was a *Mausoleum*, nor can I form any other Conjecture, since the Place was depriv'd of all other Ornaments.

But certainly it could not be a *Mausoleum*, since this Place, from the Time of *Servius Tullius*, was the Walls of the City, where it was not lawful to raise a Tomb, or a *Mausoleum*. For (as *Capitolinus* has it) *Antoninus Pius* forbid to bury the Dead within the Cities; because many had receded from the ancient Custom. Yet we saw no *Mausoleum*, or Tomb of uncommon Note, within the Walls; and tho' in that Time the Walls had been rais'd on the Descent of the *Quirinal* Hill, they did not reach to the Summit of it.

Hard by, I remember, was dug up the Statue of *Rome* fitting, made of greenish Marble, four times as big as the common Stature of a Woman, carv'd by an able Master; and it was certainly made to be seen at a Distance, which appear'd by certain Tokens in the Art of Carving. The Cardinal of *Ferrara* bought, and carried it to his Garden near *Monte Caballo*.

I believe this is the Statue that is in the Garden of the *Perretini*, on the Top of *Tarquinius's* Mount.

FLAMINIUS VACCA. *Dominick Blondus*, this Year 1594. found in his Vineyard, which is at *Constantine's* Baths, on the Back of the *Quirinal* Hill, a Marble Statue of *Apollo*, as big as the Life, with Wings on his Shoulders, which I had never seen before; as also some Heads of *Termini*, or Idols, set up for Land-marks, among which was *Pan*, with Horns and Goat's Hair; as also *Cibele* with her Towers on her Head, sitting on two Lions, by a skilful Artist.

I remember Captain *Mario Spirito*, near his Garden found four most curious Heads of *Sabine* Women, with their Hair dress'd after a singular manner. Also an Oval Urn of *Parian* Marble, on which the *Bacchanals* were carv'd; that is, how the Women draw *Bacchus* in his Chariot, of whom some dance, others play on Cymbals, as do the Satyrs on Bagpipes. The Cardinal of *Montepolitiano* bought all these, and sent them a Present to the King of *Portugal*; but the merciless Sea swallow'd the Present by the Way.

Where this Garden of *Marius* was, we do not know.

Bernard Acciajoli digging in his Farm at *Constantine's* Baths, which are on *Monte Caballo*, opposite to *St. Sylvester*, discover'd some broken Arches, full of Earth, fallen in, and began to open these Vaults, where

“ he

“ he found many Pieces of Columns of the Marble us’d for Statues, thirty
 “ Spans long, with some Capitals and Bases. At the End of the Vaults,
 “ he found a Place shut up, with a rough Wall, which was Perpendicular;
 “ he broke through it, and made way into two Vaults full of Men’s Bones.
 “ Being my Friend, he sent for me. I went in with much Trouble, there
 “ being an Interval of about five Spans from the Hole in the Arch to the
 “ Bones, and when we fell in upon the Heap of Bones, we could not get
 “ any sound footing, so that we sunk in up to the Knees, and those Bones
 “ at the least Touch fell away into Dust. At length we proceeded so far
 “ as to come to the End of the Vaults. They were about one hundred
 “ Spans, that is, sixty seven Feet in Length, and about thirty in Height.
 “ Being amaz’d at that Quantity of dead Men’s Bones, each of us spoke
 “ what he conjectur’d, that it either was some of *Nero’s* Slaughter-Houses,
 “ for *Nero’s* Structures were close by, and consequently those were the
 “ Relicks of Martyrs, or else they were the Remains of some violent Pe-
 “ silence. I guess’d, that when the said Vaults were not open above, the
 “ Bodies were carried in thither thro’ the Fore-Door; and I verily believe,
 “ they all dy’d the very same Day, and were orderly plac’d there at once
 “ before they stank. That empty Space of five Spans from the Top of
 “ the Arch to the Bones, was certainly occasion’d by the sinking of the
 “ Bones, as the Flesh wasted away: For had the Bones been thrown in
 “ without Flesh, and dry, the whole Vault would have remain’d full to
 “ the Top; besides, the Bones would have been mix’d together, whereas
 “ they were entire Skeletons; which is a Demonstration they were laid
 “ in with the Flesh on. The Wall that stopt up the Vaults, plainly shew’d
 “ that the Workmen, not able to endure the Stench of so many Carcasses,
 “ had run up a Wall in great haste. It will be your Part, *worthy Sir*, who
 “ are well vers’d in History, to discover the Occasion of this memorable
 “ Accident.

In the same Place, that is, on the *Quirinal* Hill, is the Papal Palace; built by *Gregory XIII.* *Sixtus V.* *Clement VIII.* and *Paul V.* The Entrance is spacious and beautiful, with lofty Portico’s on each Side, the Rooms large, built by famous Architects, and adorn’d with Pictures. The Pope’s Chapel is embellish’d with Histories in Painting and Sculpture. The Garden is of a considerable Extent, reaching towards the side of the Hill, with a curious Prospect. *Nardinus* is of Opinion, that the old *Capitol*, or ancient Temple, stood in the Pope’s Gardens, and there were in it three Chapels of *Jupiter*, *Juno*, and *Minerva*; but others think it was in the *Barberine* Gardens.

It is thought the Temple of the Sun, built by the Emperor *Aurelian*, stood on the side of the Hill towards the Gardens of *Colonna*, and so the Street of the same Name; some believe that *Remain*, which is still standing, did belong to the said Temple.

Near the Church of *St. Andrew*, belonging to the Jesuits, on the Top of the *Quirinal* Hill, was the famous Temple of *Quirinus*, or *Romulus*, the Ruins whereof were to be seen two hundred Years ago. It was founded in Honour of *Quirinus*, or *Romulus*, after his Death, and brought into a better Form by *Lucius Papirius*, Consul, who there set up the first Sun-dial that ever was in *Rome*.

At the next Cross-way is the most delightful Prospect in all *Rome*; for there is an open View, without any Obstruction, to the Eastward as far as

the Church of *St. Mary Major*, Northward to *Porta Pia*, Westward to the *Marian Hill*, as they call it, and Southward to the *Horfes* above spoken of.

FLAMINIUS VACCA. “ I remember that *Mutius Matthæi* building
 “ on the Way that leads from *Monte Caballo* to *Porta Pia*, where Pope
 “ *Sixtus V* made four Fountains, one of which belongs to *Mutius*, he
 “ found an ancient Sacrifice, with a Calf, and some that officiated, a
 “ *Bacchus* twice as big as the Life. *Faunus* carrying *Bacchus*, a Tiger
 “ eating Grapes, a *Venus*, and other Statues, by skilful Masters ; and this
 “ Place being a Cross-way, leading to *St. Mary Major*, many built Houses
 “ there, and as they dug, lighted upon mean Structures, which look’d
 “ like the private Baths of the common Sort of People.

The Things here mention’d by *Flaminius* seem to have belong’d to the little Temple, or Chapel, of *Bacchus*, which stood on the *Quirinal Hill*, and is mention’d by *Rufus* ; for all these Things were appertaining to *Bacchus’s* Sacrifices.

In the Way from hence to *St. Mary Major*, is the little Street, or Lane, of *St. Vitalis*. My Predecessor, *D. Claudius Stephanotius*, Procurator-General of our Congregation, having order’d some Men to dig in the House opposite to that Lane, which he had hir’d some Years before, when they had sunk forty Foot in Depth, they found a Lane pav’d with large Stones, like the High-ways. By this we may perceive, what an immense Quantity of Earth has been heap’d up here from the neighbouring *Quirinal* and *Viminal* Hills, by the falling of the Rains, and Ruins of Houses found there, and how much the Plan of the City has been chang’d. They there found *Hercules’s* Head, by a skilful Hand, but worn away.

The Lane of *St. Vitalis* lies between the *Quirinal* and *Viminal* Hills. In it is the Church of *St. Vitalis*, formerly Collegiate, now belonging to the Jesuits.

FLAMINIUS VACCA. “ Near the Street call’d *Vicus Felix*, within
 “ my Memory, was found a little Temple, with Columns of dark *Afri-*
 “ *can* Marble, twenty Spans high ; but I do not remember whether it was
 “ round or oval.

It might perhaps be the Temple of the God *Sylvanus*, which stood in the *Viminal Vale*, as appears by Inscriptions found there, and was adorn’d with a Portico.

FLAMINIUS VACCA. “ In the Days of Pope *Paul IV.* a Vine-
 “ dresser, in the Farm of *Horatio Muto*, near *St. Vitalis*, in digging
 “ found a Treasure, consisting of a great Quantity of Gold Coins, and
 “ Precious Stones of a considerable Value, and ran away with his Booty.
 “ *Horatio* repair’d to the Vineyard, and sought for the Husbandman, till
 “ he came to the Place where the Treasure had been hid. There he found
 “ some Brass Vessels, and broken Kettles ; and searching further, disco-
 “ ver’d some Gold Coins, and presently was sensible of the Theft. He
 “ immediately gave Notice to the Goldsmiths and Bankers, that in case
 “ any Person should offer them any Pieces of Gold, or Jewels, they might
 “ secure him. At this time *Michael Angelo Bonarota* sent a Servant of
 “ his, call’d *Urbino*, to change some old Pieces of Money, that were not
 “ then

“ then current. The Banker was surpriz’d, and according to the Directi-
 “ ons receiv’d, had the Man committed to Goal. Upon Examination,
 “ he confess’d he had them from *Michael Angelo*. The Judge order’d
 “ *Michael Angelo* to be committed. This done, they first enquire after
 “ his Name ; he answer’d, I have been told my Name was *Michael An-*
 “ *gelo delli buoni arotti*, that is, of good Increase. What Countryman are
 “ you ? They say, I am a *Florentine*. Do you know the *Mutos* ?
 [Observe here, that *Muto* was the Name of the Man that had been robb’d, and
Mutos is *Dumb Men*, in which Sense *Michael Angelo* took it, as appears by
 his Answer.] Says he, “ How should I know the *Dumb Men*, who am not
 “ acquainted with Talkers. In the mean while some Cardinals, being in-
 “ form’d of the Matter, sent certain Men of the first Rank and Quality,
 “ to solicit a Discharge of the Judges for him, and Liberty of returning
 “ Home ; *Urbis* remaining something longer in Prison. *Horatio Muto*
 “ was soon appriz’d, that the Husbandman liv’d at *Venice*, and had been
 “ seen in that City. The Gentleman went to *Venice*, and there unluckily
 “ found, he had deliver’d up the Coins and Jewels to the Republick ;
 “ and that the Commonwealth had conferr’d his Freedom, and a hand-
 “ some Pension upon him, in regard of the Present. On a Complaint to
 “ the Senate, just as much was return’d him, as was requisite to support
 “ his Journey from *Rome* to *Venice*, and thence to *Rome*, and no more.
 “ Tho’ all this is something foreign to *Roman* Antiquities, it is insert’d by
 “ way of Amusement. Observe, how pleasantly the happy *Michael An-*
 “ *gelo* in the Decline of his Life became the Sport of wanton Fortune !

About the same Place, *Christina*, Queen of *Sweden*, commanded a Delf
 to be made, to no great Advantage, at least of her own ; for the Work-
 men remove all that is valuable, if they be not watch’d with the strictest
 Eye imaginable.

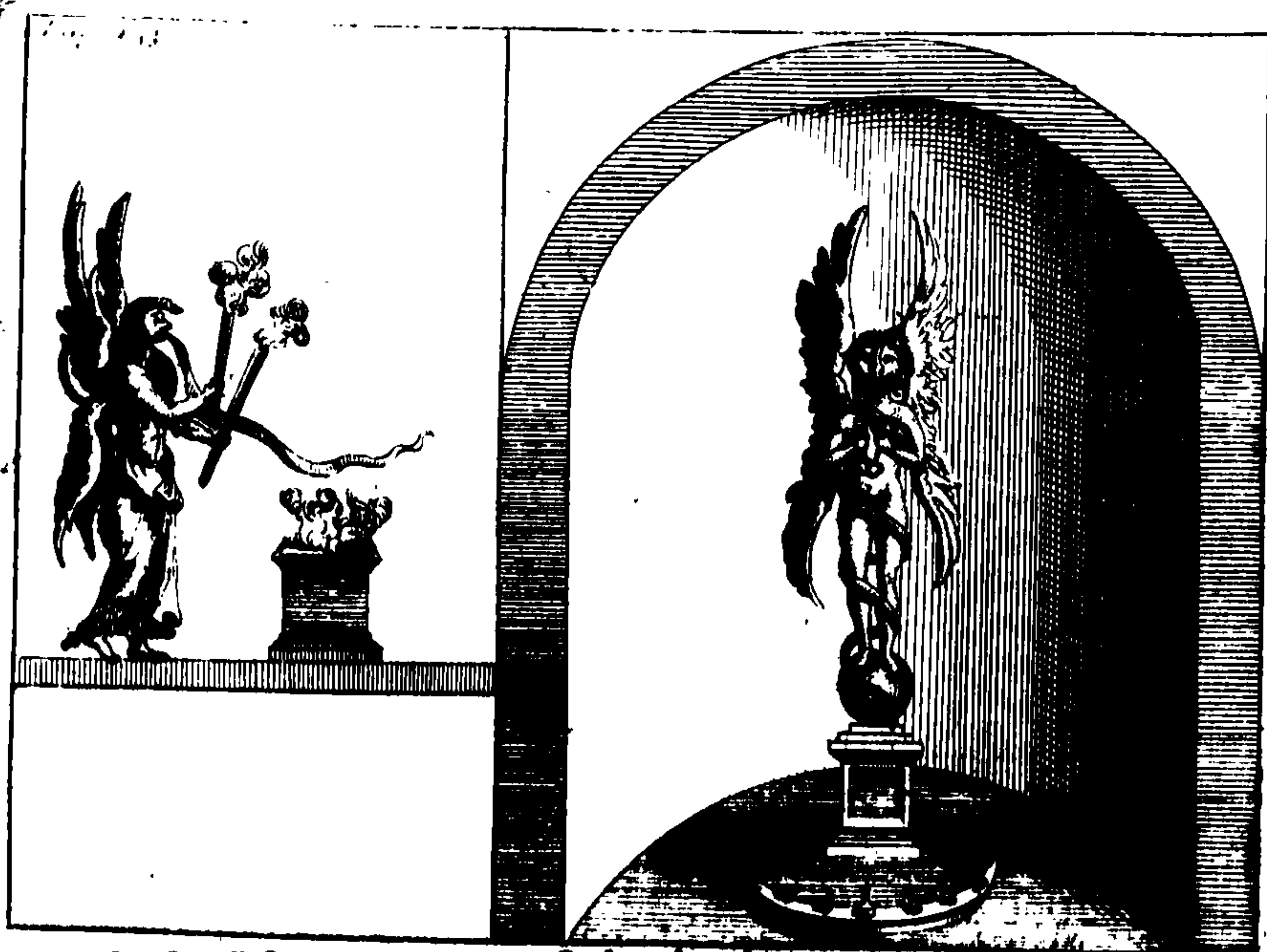
FLAMINIUS VACCA. “ In the Vineyard of *Horatio Muto*, where
 “ the Treasure was found, opposite to St. *Vitalis*, an Idol was found of
 “ white Marble, five Spans in Height, standing on a Pedestal, in a kind
 “ of Vault. A Number of small Earthen Lamps encompass’d it ; the
 “ slender Part of which, that receives the Cotton, fac’d the Idol. There
 “ was also an Image, with the Head of a Lion, and the Body of a Man.
 “ The Feet of it press’d on a Globe, from which a Serpent arose, that
 “ cast its Folds around the Body, and threw its Head into his Mouth.
 “ The Hands were fix’d on the Breast, and a Key was in both of them.
 “ Four Wings were upon the Shoulders, two arising towards the Sky, and
 “ two depending towards the Ground. I do not believe it to be very an-
 “ cient, because done by an ill Hand ; or, perhaps, it was of that Anti-
 “ quity, that it was made before the Arts, in those Days, reviv’d at *Rome*.
 “ *Horatio* told me, that a Jesuit (a Divine) assur’d him, it denoted the
 “ Devil, who reign’d in the World, in the Time of Paganism ; for which
 “ Reason it stood upon a Globe ; and that the Serpent imply’d the Pre-
 “ diction of future Things by dubious Oracles. The Keys in the Hands
 “ to signify Dominion over all the Earth ; the Lion’s Head, the Chief and
 “ Ruler of all Beasts ; and the Wings, the Devil’s being every where.
 “ This was the Jesuit’s Interpretation. I us’d all my Endeavours to see the
 “ Idol ; but *Horatio* being dead, his Heirs knew not what was become of it ;
 “ nor is it unlikely, that *Horatio*, at the Instigation of the Divine, sent it
 “ away

“ away to the Lime Kilns, to dry up the Dampness it had contracted by
 “ lying so many Years in that subterraneous Mansion, or else, perhaps, by
 “ Order of the Jesuit, it return'd to Hell.

Thus does *Flaminius* divert himself ; but the subterraneous Mansion was no other than the Temple of the Idol, as appears by the Lamps. I saw a Sketch of this at *Rome*, among the Papers of the famous Engraver *Peter de Santo Bartolo*, with an Exposition, added by I know not whom, which made it to be a God of the *Sabines*. Before I deliver my Opinion concerning this Matter, we will hear our noble Carver, speaking of an Image very like this.

FLAMINIUS VACCA. “ Within my Memory, after the digging
 “ up of this Idol, another was found in the same Place, but cut in Bas-
 “ Relieve, with a Lion's Head, a Humane Body, with an extraordinary
 “ fine Veil from the Waste to the Feet ; the Arms extended, and hold-
 “ ing a small Torch in each Hand. It had also two Wings lifted up to-
 “ wards Heaven, and two hanging down towards the Earth, from between
 “ which came a Serpent. On the Right of it was an Altar, with
 “ Fire on it, a Label proceeding from the Mouth of the Idol wav'd over
 “ the Fire. We know not the meaning of this, because the Divine did not
 “ expound it ; but any Man may see it in the House of the Heirs of *Horatio*
 “ *Muto*.

We here insert the Draughts of them both.



Where these Monuments of Antiquity now are, is unknown. The former Statue, which *Flaminius* says, he knows not how it is dispos'd of, was seen, or some other like it, by *Bartolus*, who took a Draught of it. I believe there is no Ground to question, but that these were Statues of *Mithras* ; for all the Tokens agree with it. We are inform'd by *Lusatius*, the Expositor of the first Book of *Statius*, that *Mithras* was formerly represented with a Lion's Head. The same is also plainly deliver'd by *Tertullian* in his Apology, and *St. Jerome* in his Epistle to *Læta*, concerning the Education of her Daughter, whose Testimonies we forbear to quote, since it is needless leisure to insist on a Thing so well known, and common.

mon. Hence *Minutius Felix*, in his *Octavius*, says, *You consecrate Gods with Faces of Lions, and Dogs.* In Talismanick Stones *Mithras*, or the Sun, is sometimes represented altogether as a Lion, sometimes with a Lion's Head, and the Body of a Serpent; for which this Reason is given, That as the Lion surpasses all other Beasts, so the Sun excels all the Stars in Beauty and Power.

Mithras is not always drawn alike, nor does he often occur with a Lion's Face, among Bas-relieves and Statues. The more common Figure of him is in a Cave, with a youthful humane Face, sitting on a Bull, whom he gores with a Knife, with several Symbols, not alike in these Draughts. These Things have been largely and learnedly handled by the renowned *Philip de la Tour*, in his Work lately publish'd concerning *Mithras*, where he, with great Accuracy, reckons up all Things relating to *Mithras*. I should freely have given him all these Particulars, to be publish'd together, had I reflected they belong'd to *Mithras*; but tho' I had got *Flaminius's* Papers, being then busy in collecting of Monuments, and referring the explication of them all to a more vacant Time, I did not at all think of *Mithras*. This would have been acceptable to that learned Man, who had heard nothing of any such Figure of *Mithra*.

To go on with the other Symbols of *Mithra*, here represented. The Serpent is always drawn with him in several Figures, and I never yet saw any without it. And so religiously observant were they, that *Mithras* should never appear without a Serpent, that they sometimes painted a Serpent by the Name of *Mithras*, when the Image of him was not there. This is to be seen at *Dijon*, on the Tomb of *Terentius*, Servant to the Emperor *Aurelian*. He is represented in a Bas-relieve, holding a Bow in his Right Hand, the Left close to his Head, with a Quiver at his Back, his Legs broken off; on the Right Side of him, before these Words, $\tau\omega$ MITPA GENETH, *To Mithras the Procreator*, is a winding Serpent. At the Bottom of the Stone is, $\tau\omega$ TERENTIΩ ΥΠΗΡΕΤΗ; on the Left Side, O ΑΥΡΕΛΙΑΝΟC CEBACTOC; that is, *Aurelianus Augustus to his Servant Terentius*. *Mithras* was most honour'd by the *Romans* in the Reign of the Emperor *Aurelian*, and he promoted and encourag'd that monstrous Worship. The Art of Carving having very much declin'd at that same Time, as appears by all Monuments and Remains of those Days, perhaps *Flaminius* guesses not amiss, when he judges the Statues of *Mithras* were made in the Decay of the Liberal Arts.

Whether *Mithras* has been seen elsewhere with a Serpent winding about him, I know not; nor do I remember on what Superstitious Account the Ancients attributed this monstrous Worship to their Deities. *Flaminius* also mentions a Statue wreath'd about with a Serpent, where he speaks above of the Church of *St. Peter and Marcellinus*.

This Image has four Wings; we see but two in a Piece of the *Borghese*, where *Mithras* wing'd, is on a Bull, with a youthful Face. *Macrobius*, lib. 1. *Saturnal*, cap. 19. tells us, The Ancients made wing'd Statues of the Sun; which, he says, express'd his Swiftneſs. But who can discover why different Numbers of Wings are assign'd, sometimes two and sometimes four? I have by me a Precious Stone of the *Basilidians*, who generally interspers'd their own wild Notions with Idolatrous Rites; on it is cut the Figure of a Man, holding a small Torch in each Hand, with six Wings; though this somewhat resembles *Mithras*, I dare not affirm it to be the same.

Mithras holds Keys in his Hands, perhaps, because, according to the amazing Superstition of the *Gentiles*, he was look'd upon as a Thief, and Cow-stealer, as *Commodianus* observes in these Words, *And moreover you represent him to be a Thief.*

In one of the Pieces you see the Wicks of the Lamps turn'd towards the Image ; in the other, *Mithras* is holding Torches. The Signification of both is the same, and plain enough ; for the *Persians*, from whom the *Romans* receiv'd the *Mithrian* Worship, did not give the Name of *Mithras* to the Sun alone, but to Fire also ; and all Men know that the Fire is a *Persian* Deity. Hence those Lamps and Torches ; for amidst all those Figures and Bass-Relieves of *Mithras*. which are often found at *Rome*, tho' in several Shapes, *Mithras* is scarce ever seen without a Torch.

Lastly, *Mithras* has a Globe under his Feet, either because, as *Porphyrius* testifies, *Mithras* was reckon'd the Father and Founder of the World ; or else the Sun, worshipp'd by the Name of *Mithras*, plac'd upon the Earth, enlightens, preserves, nourishes it with his Heat, and adorns it with Fruit.

In fine, we are frequently inform'd by the Ancients, that *Mithras* was honour'd in Dens and Caves, and his Rites perform'd under Ground. Thence it is that we take the aforesaid Figure, and Bass-Relieve, found in the subterraneous Passage of the *Capitol*, for a Representation of *Mithras*. Thus he was worshipp'd at *Rome* under several sorts of Figures. Concerning his Sacrifices, Images, and Rites, see the worthy *Philip de la Tour*. Give me leave to add, that what *Barthius* delivers out of *Nonnus*, concerning the *Mithrian* Rites, is somewhat corrupted, and may be corrected by the Commentary, which is in a certain Greek Manuscript of *Gregory Nazianzen*. This was writ in the tenth Century, and presented, with others, in the Year 1701. by a Greek Bishop to *Lewis the Great*. We find thus much in it concerning *Mithras*. *The Forty seventh Story expresses the Torments of Mithras. It is thus ; the Persians believe Mithras to be the Sun, to whom they offer many Sacrifices, and consecrate some of their People to his Mysteries : But none can be initiated, unless he goes thro' all the Tortures, and proves himself, as it were, untouch'd and sacred by the Trial of Pain. They report the Kinds of Torments to be Eighty, which the Initiated must experience by Degrees. First, he must swim over a broad Water during many Days : Then he is oblig'd to cast himself into the Fire ; after that, it is necessary for him to live in a Desert, and abstain from Food, and endure some other Inconveniencies, till he shall have pass'd thro' Eighty Tortures.*

This is unlike the History of *Barthius*, which is apparently faulty in this Article ; First, the Water is to be open'd for him, during many Days. Which is either so express'd from a vitiated Greek Copy, or ill explain'd.

Now, after we have related the Worship of *Mithras* to be carried on under a Variety of Images, we offer you an Epitaph, that mentions *Asis*, a Priest of this famous *Mithra*, as the Inscription has it. Tho' the Altar (for so it is call'd) was not erected for *Asis*, but his departed Son *Lucius*. It was dug up, while I stay'd at *Rome*, in the *Villa Corfinia*, Anno 1699. It is a square solid Stone, a Foot and an half in Height, and about a Foot broad, I took it in Writing in the same Year, on the 17th of *March*.

ΑCΙΔΟC ΑΡΧΙΡΗΟC ΑΙ
ΑΝΚΛΥΓΟΥ ΤΙΕΑ ΜΙΘΡΟΥ
ΛΟΥΚΙΟΝ ΑΘΛΟΘ: ΤΗΡΑΠΑ
ΤΗC CΜΥΡΝΗC ΕΡΑΤΙΝΗC
ΕΥΓΕΝΙΑΝ CΟΦΙΑΙCΙ ΚΕΚΑC
ΜΕΝΟΝ ΕΞΟΧΟΝ ΑΝΔΡΩΝ
ΑΥCΟΝΙΟΝ ΔΑΠΕΔΟΝ ΒΩΜ
ΟC * ΘΟΔ: ΣΗΜΑ ΤΕ ΚΡΥΠΤΕΙ

* so writ.

Ο * ΚΕΙΝΗCΑC ΤΟΝ ΒΩΜΟΝ
Η * ΑΛΛΟΝ ΕΚ ΤΟΥ ΤΑΦΟΥ
ΑΠΟΔΩCΕΙ ΔΗΜΩ ΡΩΜΑΙΩΝ
ΔΗΝΑΡΙΑ * ΠΕΝΤΑΚCΧΙΛΙΑ

* so writ.

* so writ.

* so writ.

That is, *The Earth of Ausonia, or Italy, and this Altar and Monument, cover Lucius, Son of Asis, the Renown'd Priest of Mithra; himself Overseer of the Sports of his beloved Country Smyrna: Who, as he was the most excellent of Men, grac'd the Nobility of his Descent by his Wisdom.*

Whosoever moves the Altar, or any Thing belonging to the Tomb, shall pay to the People of Rome 5000 Denariums.

Altars were not only seen in Temples, but the Practice of the Ancients allow'd of them in Tombs also, of that Form which nearest resembles the greater Base of a Column. *The Wretch stood before the sepulchral Altar, says Ovid; which yet may admit of another Interpretation. But it appears, by many Instances, that the Name of Altars was given to this Sort of solid square Stones, with Epitaphs on them; for I have not seen it on flat Tables and Urns. The Mulct, or Penalty, laid on such as violated Tombs, is frequently to be met with; and it was once forbid not only to remove the Tomb from the Place, but to sell or lay any Thing on it. This appears in the Epitaph lately brought me by my very good Friend Anselmus Bandurius, a Dalmatian Monk of St. Benedict, transcrib'd by the learned Antonius Salvinus; and it is to be seen on the Tomb of John Nardius at Florence.*

ΑΧΙΛΛΕΥC ΕΠΑΦΡΑ ΤΗ ΙΔΙΑ ΓΥΝΑΙΚΙ ΓΕΜΙΝΙΑ
ΜΥΡΤΑΛΗ ΜΝΗΜΗC ΤΕΥΛΕΤΑΙΑC ΧΑΡΙΝ ΤΗΝ CΟΡΟΝ
ΕΦΩ ΜΗΔΕΝΑ ΜΗΤΕ ΠΩΛΗCΑΙ ΜΗΤΕ ΘΕΙΝΑΙ ΕΞΟΥCΙΑΝ
ΕΧΕΙΝ ΠΑΛΗΝ ΕΙ ΜΗ ΑΥΤΟC ΑΧΙΛΛΕΥC ΠΑΘΗ ΤΙ ΑΝΘΡΩ
ΠΙΝΟΝ.....ΕΙ ΔΕ ΤΙC ΕΚΒΑΛΗ ΤΗΝ ΜΥΡΤΑΛΗΝ
ΔΩΣΕΙ ΤΩ ΦΙCΚΩ W B Φ

This I believe was exactly copy'd; but a learned Man fancies, that thro' a Mistake of the Carver, it was cut ΑΧΙΛΛΕΥC, instead of ΑΓΧΙΛΛΕΥC; yet I rather believe it ought to be ΑΧΙΛΛΕΥC; for it is easy to change the Α into an Α. I thus translate the Epitaph.

Achilleus

Achialeus (or Achilles) Epaphra (add erected) this Tomb to his own Wife Geminia Myrtala, as the last Memorial; on which none shall be allow'd to sell, or lay down any Thing, unless Achilles be first dead. If any Man moves Myrtala out of her Place, he shall pay into the Exchequer Two thousand five hundred Denariums.

Let us return to *Felix's* Street, or Lane, in which, on the Way to St. Mary Major, is the *Villa Chigia*, small in Compass, but very Curious. The Garden is full of Water-Works; the House without neatly furnish'd, and in a Closet there are abundance of several Sorts of Rarities, not easily to be met with elsewhere, as Precious Stones, ancient Vessels, all Sorts of Arms, as also a Man's Skin dress'd, thicker than a Calf's Skin; an *Egyptian Mummy*, as it is commonly call'd, or the Body of a Woman preserv'd after the *Egyptian* manner, and much more of this Sort. Going still along this *Felix* Street, we descend the *Viminal* Hill, and turn off to the Left. There is the most ancient Church of St. *Prudentiana*, concerning the Foundation whereof there are uncertain Reports. Here, they say, were formerly *Novatus's* Baths, the Remains whereof *Albertinus* says, were to be seen at the Beginning of the sixteenth Century. They show a Well in the Church, into which, they say, St. *Prudentiana* cast the Bodies of three thousand Martyrs. The Fathers call'd *Fulieneses*, have the Place and Church, with a large Monastery. The Church of St. *Prudentiana* was in the *Patrician* Street, as may be seen in the afore-mention'd Collections of our *F. Mabillon*, Tom. 4. and consequently this Lane retain'd its Name till the ninth Century.

Turning a little off to the Right along the same Way, we come to the Church of St. *Laurence in Panisperna*, the Name being thus corrupted, as is probably believ'd, from *Perpernia*, which Inscription was here found, and the Word alter'd by common Use, was turn'd into *Panisperna*. The Church was built on the Place where St. *Laurence* was laid on the Grid-Iron, a Part whereof is said to be there preserv'd. But in the Acts of St. *Laurence* we find, that the Baths of *Olympias* were there formerly. It was one of the twenty four Abbeys in the City, is now the Title of a Cardinal, and belongs to the poor *Clares*.

FLAMINIUS VACCA. "Where now is the Church of St. *Laurence* "in *Pane & Perna*, in a great empty Vault, Capt. *John James Interamna* "found a Statue twice as big as the Life, of that Sort of Marble they call "Diopane; and under the Monastery a Marble Statue of *Mars*, fifteen "Spans high, which the Cardinal of *Ferrara* sent to *Tivoli*, to adorn his "Garden. In the same Place were found Arches set upon Arches, adorn'd "with several Imbellishments.

These Things seem to have belong'd to the Baths of *Olympias*. The Church of St. *Laurence in Panisperna*, was formerly call'd in *Formonso*, a Name given it in the ninth Century; perhaps corrupting the Word from *Forum montium*, the *Forum*, Market-Place, or Square of the Hills, being the *Esquiline*, *Viminal*, and *Quirinal*, which here seem to meet. Thence this Part of the Hill is call'd *Montes*, or the Hills, and close by is St. *Mary in Montibus*, or among the Hills, and the Inhabitants, in the *Italian*, are call'd *Monticcioli*, or Mountaniers. The Statue of *Mars*, mention'd by

Flaminius,

Flaminius, might, perhaps, belong to the Chapel of *Mars*, taken Notice of by *Rufus* in this fifth Region, or Ward, of the City.

Next we come into the Street call'd *Subura* ; but those who are skill'd in Antiquity, tell us the *Subura* mention'd by the Ancients, was far from this *Subura*, whereof we have spoken above.

FLAMINIUS VACCA. " I remember that *Leo Strozzi*, on the Ascent of the *Esquiline* Hill, towards the *Subura*, dug up seven Statues, twice as big as the Life, which he presented to the Great Duke of *Tuscany*, then a Cardinal living at *Rome*. But the noblest of them was that of *Apollo*, which I repair'd for him, as it is now to be seen at the Entrance into his Palace near the Trinity, at the Bottom of the winding Stairs.

Not far from thence is the Tower of the Counts, which, according to the truest Opinion, was built in the Days of Pope *Innocent III* ; and close by it are the Ruins of some ancient Temple, or Altar. Some say it is the Temple of *Tellus*, or the Earth, upon no other Authority but that it is reported there was formerly in this Place a Temple of *Tellus*. I should think the Temple of *Tellus* might now be the Church of *St. Saviour in Tellure*, which stands at the Foot of the *Esquiline* Hill, in the present *Subura*, below the Church of *St. Peter ad Vincula* ; for both the Name and the Situation answer. Thus the Church of *St. Saviour in Tellure* might have been so call'd, because standing in the Place of the Temple of *Tellus*, as is the Church of *St. Mary in Minerva*, because built where *Minerva's* Temple was, and so the Church of *St. Laurence in Lucina*, for being on the Spot of *Juno Lucina's* Temple. To return to the aforesaid Altar, some suppose it to be Temple of *Pallas*, in the *Palladian Forum*, or Square ; so that the Square had its Name from the Temple, of which *Martial*, lib. 1. *Epig.* 3. directing where his Book was sold, says,

Libertum docti Lucensis quære Secundum,
Limina post pacis, Palladiumque forum.

That is, Enquire for *Secundus the Freed-man*, of the learned *Lucensis*, behind the Temple of Peace, and *Pallas's Forum*, or Square.

To prove which, they alledge, that the Statue of *Pallas* is to be seen on the Frontispiece and Freeze. I dare not contradict them, yet I must observe, that there are such Statues of *Pallas*, tho' smaller, made fast to the Wall, on the Cross-Way *Fanus*, at the *Forum Boarium*, or Ox-Market. This Structure seems not to have been a Temple enclos'd with Walls, but an Altar set up against the Wall, which is now standing, adorn'd with Columns, Architrave and Freeze, which will plainly appear to any one that carefully views it.

Not far off is a very ancient high Wall, in which is a rude Gate, on the Right Hand of the Entrance, are some Marble fluted Pillars standing, much bigger than those of the *Pantheon*, which are not, like those, made of one Stone, but of several. These belong to *Nerva's Forum*, or Square, as does the rest of the Structure, whose Walls are still entire.

FLAMINIUS VACCA. " I remember I have been told by *Horatio Mario*, that to adorn a certain Monastery of Nuns, now standing in

Q q

" *Nerva's*

“ *Nerva’s Forum*, or Market-Place, certain *Peperine* square Stones were
 “ thrown down, and that between every two Stones there were on each
 “ Side little Boards cut in Dove-tails: But what I much admire is, that the
 “ said *Horatio* said, they were still so very sound and firm, that they
 “ might be fit for any Work; and no Carpenter could tell what Wood they
 “ were.

The Monastery *Flaminius* speaks of, belongs to the Order of St. *Dominick*, instituted for instructing of new Converted Women. The *Peperine* Stones are common at *Rome*, of an Iron Colour, and not so hard as those of *Tivoli*. We shall again meet with the incorruptible Wood mention’d in *Flaminius’s* Papers.

In *Nerva’s Forum*, or Market-Place, stood the Temple of Four-fac’d *Fanus*, not like those on Cross-Ways, but as Temples generally were built. The Figure of it is given by *Rossius* in his *Antiquities*, from a Bass-Relieve. In the same Place was another Temple, dedicated by *Trajan* to *Nerva*; Part of which remain’d till the last Age: But the *Forum* of *Nerva* there was call’d *Transitorium*; because the Concourse of Passengers there was extraordinary, as it was in the fullest Part of the City.

C H A P. XV.

The Eighth Day. *Dioclesian’s Baths.* *The Church of St. Mary de Angelis.* *Marble Heads of Philosophers dug up.* *The Perretinian Gardens.* *Tarquain’s Banks.* *A Water-House.* *The Gardens of Strozzi.* *Meleager, and other Things, found under Ground.* *The Churches of St. Agnes, and St. Constance.* *A Burial-Place.* *The Church of St. Nicomedes.* *A Remarkable Place under Ground.* *The Palace and Library of Barberini.* *The Ninth Day.* *The Monastery of St. Basil; a large Account of its Greek Manuscripts.* *The Villa Ludovisia.* *A particular Bass-Relieve.* *The Temple and Statue of Venus Sallustia.*

WE open the Eighth Day with the Baths of *Dioclesian*; in the Entrance of which, thro’ the Street of *Pius*, on one Side is the Fountain *Sixtinus*, call’d *Aqua Felix*; adorn’d with a *Colossus* of *Moses*, and Lions, two of which were brought from the *Rotunda*, or *Pantheon*, made of the *Egyptian Basaltes*, and set off with other Embellishments; then the Beautiful Fronts of the Churches of St. *Mary in Victoria*, and St. *Susanna*; on the other side the Church of the *Fulian* Monks of St. *Bernard* adds to the Charm of the Prospect. The Baths took up an immense Space, as appears by the Ruins; in the middle are large Rooms, form’d like a Church, by the Workmanship of *Michael Angelo Bonarota*, and cast in the Fashion of a Greek Cross. Formerly here was a great Number of Columns; the Prior of the *Carthusians* told us, that about two hundred were convey’d away, and sent to other Buildings; and those only were left, which they could not remove by reason of their Bulk, which are eight in Number, some thicker and taller than others. But those which are tallest, being set deep into the Ground, are only so much

much above it as to be equal with the rest. Hence we guess, that they were not brought hither out of *Egypt* by *Dioclesian*, but only taken from other Structures. The same is confirm'd by the Inscription of the Baths given us by *Masochius*, to this Effect. *Having bought up Structures suitable to the Grandeur of the Work, they dedicated them to their Romans, when finish'd to Perfection.*

Among these Ruins of the Baths, and in the Rooms adjoyning, there are Remains of Marble Casings, which the *Carthusians* have made Use of to adorn their Church anew, *Carlo Maratte* being their Architect. The Church, with these additional Embellishments, will be reckon'd one of the Beautifullest in the City. The subterraneous Vaults are full as great, but the Way into them is stopp'd up, yet many Monuments of Antiquity are frequently taken out. The Monastery joyns to the Church, having a Cloyster of one hundred Columns, built by *Michael Angelo*; it is the largest of any in *Rome*, and a more beautiful than solid Structure.

FLAMINIUS VACCA. "One in my Memory being about to build
" a little Hut behind *Dioclesian's* Baths, to lay up Spades and other Iron
" Tools, he perceiv'd two Walls a little rising above the Ground, and be-
" gan to dig between them, and lighted on a small Hole; which having
" open'd every way, he let himself down into a Place built like a Chimney,
" where he found eighteen Philosopher's Heads. These he sold to *John*
" *George Cæsarino* for seven hundred Pieces, and his Son *Julian* lately sold
" them again to Cardinal *Farnese*, who plac'd them in his Gallery.

These Heads of Philosophers are probably believ'd to have formerly adorn'd the Baths; for in this sort of Baths, there were not only Places to wash, but Portico's to walk, and Sports and Schools for educating Boys; besides the *Ulpian* Library was formerly remov'd thither from *Trajan's* Forum, for adorning of which these Philosopher's Heads were very proper.

From the Street of these Baths there is a Passage to the *Perretine* Gardens, which now belong to his Eminence Cardinal *Negronius*. On the side of the great Gate is a Basen of *Egyptian* speckled Marble, formerly us'd in the Baths, as we may suppose. The House adjoyning is set off with many Ornaments, and in it is a Bas-relieve of King *Pyrrhus*, by some great Master. In the Gardens is a great Number of Statues, Bas-relieves, and Inscriptions, many of these Elegant. In the midst of the Garden is another spacious House, no less adorn'd than the former; and there also are Inscriptions all about; I transcrib'd many, which either are not publish'd, or if they be, are faulty. In the same Place is an Inscription of Marble, much worn and eras'd, wherein are still some remarkable Things concerning the Mint, its Officers and Overseers. The adjoyning Gardens and Vineyard extend a vast Way, being almost three Miles in Compass. Near the Garden Walls, next the Baths, is the *Julian* Water-House, formerly the Receptacle for the Waters of the *Dioclesian* Baths, the large Remains whereof lye under greater Heaps of Rubbish. Close by is a Hill enclos'd with Cypress Trees, with *Rome*, as big as a *Colossus*, sitting on it, which, I suppose, is the same with that mention'd by *Flaminius* in the fourteenth Chapter. Next are to be seen *Tarquin's* Banks, which cross the Vineyard like a continu'd Ridge of Hills, and run almost as far as *St. Antony's*. Below these, according to *Rufus* and *Victor*, was the *Viminal* Plain, under the Banks, and took up Part of that which is now the *Villa Perretina*.

Thus

Thus much of those noble Gardens, to describe the which would require a large Volume.

Opposite to the *Villa Perretina*, with only a Lane between, is the *Villa* of *Strozzi*, not so large but beautiful, where many Things are daily dug up. There very lately was found *Meleager*, less than the Life, without the Head, yet testifies the Skill of the Carver. Close by is the Figure of a Boar stuck with Arrows, and some Body bid much Money only for the Boar. There also was taken up a *Venus*, by an able Master; and many other Things were found in digging. At the bottom of the Trench they lighted on an Ancient Way, pav'd like the *Flaminian* and *Appian*; for in many Parts of the City the Ground, which was formerly lower, has been rais'd so high by Ruins, and the washing down of the Earth, that sometimes upon digging, whole Houses and Temples are discover'd; as appears by *Flaminius's* Accounts, and present Experience.

Returning to *Pius's* Way, or Street, we go to St. *Agnes*, a Mile from the City, thro' the Gate *Pia*, otherwise call'd *Nomentana*. The Church is Venerable for Antiquity, supported with Columns, two whereof are Alabaster; the Pavement is in a great Measure made up of Fragments of Inscriptions. The rest of it is generally known to most Men. Here Pope *Liberius*, returning from Exile, is said to have been entertain'd; and in the same Place, several Ages after, *Rothardus*, Bishop of *Soissons*, presented his Petition against *Hincmarus* of *Rheims*, to Pope *Nicholas* I. by whom he was restor'd to his See. In the neighbouring Church of St. *Constance*, is to be seen a notable Model of the old Temple of the Gods; which, if we may judge by the Ruins of the other *Roman* Temples, cannot belong to the Primitive and most flourishing Age of Architecture; for, as it appears by *Vitruvius*, and the Remains of Temples, those ancienter Architects, working for Perpetuity, did not build Arches, and mighty Piles, upon single Columns, but applying massive Buttresses, took Care the least Part of the Work and Arch should be upheld by the Columns. We also argue it to be of later Times by the Capitals, and Freezes, which are by a more unskilful Hand. In the latter Ages there still remain'd the Ruins of a magnificent Oval Porch, adorn'd with Pillars, whereof there is not the least Sign at present. The other Things, as *Bacchus's* Tomb, the ancient Pictures, and the like, have been very often spoken of.

Behind St. *Agnes* is a Burial-Place of the common Sort, and in the same Nature as describ'd above. The subterraneous Passages are not far to be gone through, being purposely stopp'd up. Chance forwarded the Design of stopping them up, for several Passages were choak'd by the Earth sinking into them. We must not forbear to observe, that in these subterraneous Burial-Places are sometimes found Images of the Apostles, like that we saw and describ'd taken out of a Tomb whilst we were at *Milan*. I have been told, such an Image of St. *Peter*, not unskilfully carv'd, in the nature of a Bass-Relieve, was found at *Rome* lying among the Bones of some Christians. With the Bones of a Woman was found the leaden Head of her Husband, which I brought away with me from *Rome*.

Opposite, the Road only parting, was the Church of St. *Nicomedes*, whereof there is not the least Footstep at present; for many ancient Churches, mention'd by Authors, have been overturn'd either by the frequent ravaging of the City, or other Accidents.

FLAMINIUS VACCA: "Near St. Agnes, without the *Porta Pia*, in my Memory were discover'd many Caves, as high as a Man, five Spans wide, and all cas'd round with Marble. Nor can I think to what Use they were formerly put. In these they found Bones, and they were said to be of Martyrs, who us'd these lurking Places for fear of the Tyrants.

Returning the same Way, we go to the *Barberine* Palace, than which none is more magnificent throughout the City. The Monuments of Antiquity, which are there very numerous, are fully spoken of in the Descriptions of *Rome*. The Library exceeds all others in Number of Books. There is also great Store of Manuscripts, especially *Latin*; but very few *Greek*, or *Oriental*; and tho' Strangers have not easy Access to the Library, yet I had once Liberty hastily to look over the *Greek* Manuscripts, and having, contrary to what I have been told by common Fame, found but a very small Number of them, I ask'd what was become of that Multitude of *Greek* Manuscripts generally said to be in the *Barberine* Library; and was answer'd, That many Years since, when the Manuscripts were remov'd, many of them were sold by the Porters, and thus about five hundred had been dispers'd and lost. Among those that remain, I took Notice of these that follow.

St. *Basil's* Liturgy, above a thousand Years old, in an uncial Character, without Accents. I am of Opinion, there is no other Copy of that Liturgy so ancient; this Work is to be suspected on many Accounts, and is by skilful Men thought not to be St. *Basil's*.

Damianus, the Philosopher, of Opticks; a Manuscript of the sixteenth Century.

The Homilies of *Philip Ceremita*, a modern Manuscript.

Origen's Philosophical Works, a modern Manuscript, whose various Readings I took out and compar'd with other Volumes, that I may be able to publish them the more correct.

The Epistles of *Libanius*, and some of St. *Basil*, modern.

Here are some other *Greek* Manuscripts, some of them written by *Leo Allatius*.

In the next Room there are many *Latin* Manuscripts lock'd up, which no Man is allow'd to see.

The Ninth Day we went to the Monastery and Library of the Reverend Fathers of St. *Basil*; which Religious House, tho' very small, and formerly of no Note, is now, by the Care and Industry of the most Reverend Father *Peter Mennitius*, General of the Order, enrich'd with good Store of *Greek* Manuscripts. He being inform'd that these Manuscripts lay neglected, and unregarded, in several Monasteries of *Calabria*, under his Subjection, where they scarce knew any Thing of the *Greek* Tongue, withdrew them from imminent Ruin, and had them brought to *Rome* for the Use of the Learned; and of his Courtesy and Favour to us, gave us free Liberty to make use of, and carry them Home, if we thought fit. He also caus'd a Parcel of *Greek* Diplomas, or Charters, to be brought to *Rome*, many of which we transcrib'd. For the *Greek* Tongue was in Use in *Calabria*, and other Parts of the Kingdom of *Naples*, as also in *Sicily*, till the latter Ages; and this not only among the common Sort, but among the Clergy, so that they perform'd the Divine Service in *Greek*, till Pope *Sixtus IV.* order'd all to say their Office in *Latin*; for they endeavour'd quite to extinguish the Use of the *Greek* Tongue in those Parts. Nevertheless, in many Parts of that Kingdom the common People speak *Greek*, but corrupted.

The worthy Prelate of *Rosciano*, which is an Archiepiscopal See in the farther *Calabria*, told me, there was formerly an immense Quantity of *Greek Diplomas*, which *Ferdinand Ugbellus* in his *Italia Sacra*, tells us, he saw ; but that an Archbishop who govern'd many Years since, being tir'd with the frequent Resort of People thither, desiring to see those *Diplomas*, had them all bury'd and destroy'd.

The Order of *St. Basil* has spread itself much by the Addition of many Monasteries in *Italy*, *Calabria*, *Sicily* and *Spain*, and most of them in the *Levant* ; and I was inform'd there were many of the Eastern *Basilians* Subject to the *Roman General* of the Order, and particularly the Monastery of *St. Catherine* on Mount *Sinai*, the Monks whereof gather Alms in *Sicily*, and other Parts of the *Spanish Dominions*, both to pay their Contributions to the *Arabs*, in whose Desarts they live, and to support themselves, and get as much Money as serve for both these Uses. My very good Friend gave me Liberty to copy the Description of Mount *Sinai*, and the Monastery there, exactly taken by the Patriarch *Nectarius*, when he went thither upon his Visitation. He also shew'd me two long Glass Chalices, which were formerly us'd at Mass in the *Patirian Monastery*.

We here insert a Note of some *Greek Manuscripts*.

A KONTAKION of the Office of the Church, of the tenth Century. *Contacium* is a very short Staff, to which is made fast, and wrapp'd round, a Slip of Parchment of a vast Length, consisting of many Pieces pasted together, on which are written the Prayers and Offices to be perform'd by the Priests at the Divine Service. There is such a one in the King of *France's* Library, but that is adorn'd with curious Accents and Letters.

A Bible of the ninth Century, on Vellum, of a long inclining uncial Character ; imperfect at the Beginning and End, of an excellent Hand.

A Bible from *Genesis* to the Book of *Judges*, imperfect at the Beginning and End, with *Origen's* Notes in the Margin, which I transcrib'd. This is a noble Edition to other Collections out of other Works, which are making ready for Publication. It is a Manuscript of the eleventh Century, curiously written on Vellum.

The Books of the *Prophets*, Vellum, of the eleventh Century.

Daniel the Prophet, and some Homilies, Vellum, of the eleventh Century.

Two Manuscripts of the Gospels, of the twelfth Century, Vellum.

Another Manuscript, being Part of the New Testament, of the tenth Century, Vellum.

There is a notable Manuscript of the eleventh Century, on Vellum ; wherein are set down first the Testimonies and Texts of all the Old Testament, quoted by *St. Paul* in his fourteen Epistles ; and then all the Quotations out of Prophane and Apocryphal Books.

The first is common, the latter more remarkable ; as that Passage, 1 Cor. 2. 9. *Eye hath not seen, &c.* quoted from an Apocryphal Book of *Elias* ; that 1 Cor. 15. 32. an old Laconic Adagy, *Let us eat, &c.* so 1 Cor. 15. 33. *Evil Communicatians, &c.* from *Menander* and *Epimenides* ; Gal. 5. 6. *Circumcision, &c.* from an Apocryphal Book of *Moses* ; Ephes. 5. 14. *Arise, &c.* from an Apocryphal Book of *Jeremiab* ; Tit. 1. *The Cre-tans, &c.* from *Epimenides*, and *Callimachus* the *Cyrenæan*.

In a Vellum Book of the eleventh Age, a *Catena* of the Fathers on the Gospels.

Many Books of *St. Basil*, Vellum, of the tenth, eleventh and twelfth Centuries, from which we took some Things not yet publish'd : In one
of

of them are some uncommon Alphabets of the *Greeks*, which we will publish in the following Tome: It was written in the Year of the World; according to the *Greek* Computation, 6613. of *Christ*, 1105.

A Book of the eleventh Age, the Rule of *St. Basil*.

A Book of the ninth Age, Vellum; the Homilies of *Basil*, on the *Hexaemeron*; five Homilies of *Gregory Nyssen*, concerning Prayer; others on the Beatitudes. A large Work of the same Father, of the Inscriptions of the Psalms. An Epistle of *Basil* to *Optimus*; The Apocalypse. The Apologetic of *Gregory Nyssen*, for the *Hexaemeron* of *Basil*; his Questions on the six Days Work.

A Book of the tenth Age, Vellum, in which are the Homilies of *Basil*; some of his Epistles; Homilies on the *Hexaemeron*; the Questions of *Gregory Nyssen* to *Peter*, upon *Genesis*; and *Pantoleon*, Deacon of the Great Church, of the Miracles of the Archangels.

A Book of the twelfth Age, Vellum, containing some Discourses of *Gregory Nazianzen*.

The Works of *Gregory Nazianzen*, in a Vellum Book of the eleventh Age; in the Preface several Marginal Notes are explain'd; as the Obelisk, *Ἡλιακόν*, (like a Sun-beam) pointing out the best Places; the *Asterisk*, us'd when some remarkable Things are said of the Incarnation of our Lord. *Ἀρίστον*, a beautiful Word; C H, *σημεῖον*, *Signum*; or, *σημεῖοντα*, Mark. He quotes *Diodorus de Ponderibus*: *Apollodorus de Sapiente*, *Diogeniani Epitome Uesitini de Hellenicis*, in speaking of the Talent, *mina*, *drachma*, *obulus*, *chalchus*, *λεπτός* (a small Money) the *Numus*, &c. This Father was bred up to an early Acquaintance with the Poets, Orators, and Sophists. At the End was a Copy of the New Testament, of the fifth or sixth Age, in an uncial Letter.

Here were also the Works of *Chrysostome*, *Anastasius* the Monk, *Leontius* Priest of *Jerusalem*, *Athanasius*, *Titus of Bostra*, *Epiphanius*, *Ephrem*, *John Damascene*, *Theodoret*, *Simeon*, *Stylites Joannes*, *Climacus*, *Palladius*, *Maximus*, *Dorotheus*, *Anastasius Siniata*; some Pieces against the *Gaianistæ*; of *Georgius Nicomediensis*; *Gregory Thaumaturgus*, *Gregorius Agrigentinus*; *Hippolitus Thebæus*; *Andreas* of *Cæsaria*; *Bartholomew* the Abbot; *Doxapater* on the Canons; *Euphemiatus*; some Things from the Novels of *Justinian*, in which, just before the End, is read an Account of the Birth of a Senator's Daughter, call'd *Alphazan*, and a Son, by his Wife *Guazris*; *Arabic* Names; for the *Arabs* left many Words in *Sicily*, whither this Book was brought from *Constantinople*. In this Account is the Word *κατ'*, which probably means the Seat, or Tribunal, of this Senator. A Work of *Theodorus Studites*; of *Andreas Cretenfis*, and several Manuscripts from *Calabria*, several Histories, Canons, and other Works.

The first Canon of *Peter* of *Antioch*, in this Collection, runs thus, That the Bishop of *Aqueleja*, or *Venice*, is no where call'd a Patriarch; there being only five in the Church, as the Body is govern'd by five Senses, those of *Rome*, *Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*.

Close by the *Basilian* Monastery is the *Villa Ludovisia*, which takes up much Room on the Hill *Pincius*, and in the *Salustian* Gardens. In the Vineyard an Obelisk lyes along, which formerly stood up in the *Circus* of *Salustius*, full of Hieroglyphicks; in the thickest Part, it is four Royal Feet and a half Square. In the House is a curious Image of *Pyrrhus*, King of the *Epirots*, being a Bas-relieve in Porphyry; the Head of *Claudius*, of Brass; I pass by *Silenus*, *Bacchus*, the Statue of *T. Antonius*, the Image of

of *M. Aurelius*, with a Brazen Head and Porphyry Shoulders. There is also the History of *Pætus* and *Aria* in Marble, all of one Stone; also the History of the young *Papirius* speaking to his Mother, done by an excellent Master, as related by *Agellius Noct. Attic. l. 1. c. 84.* We spoke of the *Colossean* Head above at the *Villa Mattheia*.

Over the Gate, on high, is a Bas-relieve fix'd in the Wall; on the side of it is an Emperor sitting on his Throne, holding out his Right Hand, the Soldiers standing about him with their Colours; a Man in the City Garb leads two Boys, who, as is suppos'd, are presented to the Emperor by the Commander in Chief of the Guards, holding a Staff in his Hand; on the other side of the Bas-relieve two *Genii*, or Spirits, hold out a Cloth extended, on which is the Picture of the Empress, with a Truncheon in her Hand. In the midst of the Marble Stone, between the Emperor and Empress, rises, as it were, a Table for some Inscription, which does not appear. Under that Table is a Trophy, and four Boys resembling Captives, in a doleful manner, two of them standing, and the other two sitting, with their Heads leaning on their Hands. The Bas-relieve being high over the Door, it is not easy to know the Faces; but considering the whole Connexion of the Figures, I cannot perceive this can be applicable to any but *M. Aurelius*, the Philosopher, especially in regard that the Empress on the Cloth at the other End of the Bas-relieve, resembles the younger *Faustina*, the Dress of the Head and Hair being the same as is represented in some of her Coins; for, as is known to those who have Skill in Medals, she is not always dress'd alike on Coins. The Boys presented to the Emperor sitting on his Throne, seem to be the two Brothers *Commodus* and *Annius Verus*, when they were brought forth before the Soldiery to be saluted *Cæsars*. And there are some who believe this is the Front cut off from the Urn of *Fustina*, or *Annius Verus*; but these are Conjectures. The Figure is here describ'd for its Singularity.

FLAMINIUS VACCA. " In my Father *Gabriel Vacca's*
" Vineyard, near the Gate *Salaria*, within the Walls, is a
" Vale call'd the *Salustian* Gardens; digging there, my Father
" lighted on a large Oval Structure, with a Portico about it,
" adorn'd with Columns of yellow Marble eighteen Spans
" high, with *Corinthian* Capital and Bases. There were four
" Avenues to this Oval Structure, and as many Stair-cales go-
" ing up to it. The upper Pavement was of Marble of sever-
" al Colours, curiously laid. At each Door we observ'd two
" Columns of Eastern Alabaster, so transparent, that the Sun-
" Beams shin'd thro' it. Under this Oval Structure we found
" some Passages, so lofty, that a Man might go upright under
" Ground, and those Subterraneous Ways were all lin'd with

" *Grecian* Marble. We also found two leaden Pipes, the Diameter whereof
" was at least a Span, with this Inscription on them. *NERONIS CLAU-*
" *DIUS*. In the same Place were also dug up many Medals of the Em-
" peror *Gordian*, scatter'd up and down, and some Silver ones, but no big-
" ger than a Brass Farthing, and with them many Pieces of *Mosaick* Work.
" At that Time the Cardinal *de Montepolitiano* bought Part of the yellow
" Marble



“Marble Columns, wherewith the Rails of his Chapel in the Church
“of *St. Peter in Montorio* was adorn’d. He also purchas’d the Alaba-
“ster Columns, one of which being whole, after it was cleans’d, he
“caus’d to be polish’d; with the others, which were broken to Pieces,
“he adorn’d the Seats. All which Ware, by him highly valu’d, with
“other Monuments of Antiquity and Curiosity, he design’d as a Pre-
“sent to the King of *Portugal*; but when the Ship was out at Sea, un-
“steady Fortune, in whose Power that Treasure was, deliver’d it up to
“the Waves.

“In the *Villa*, or Country-House, of *Charles Mutius*, not far from the *Salustian*
“Gardens, I remember there was found a *Faunus* bigger than the
“common Stature of a Man, holding a Child in his Arms, as also a large
“Vessel with *Fauns* and *Bacchanals* playing on Cymbals; which *Mutius*
“keeps in his Garden. He also found many Statues, which had not been,
“however, plac’d there anciently; for they lay without any Order, nor
“was there any Remain of an Ancient Structure by them. It is believ’d
“they had been formerly in my Father’s Orchard, where there were Walls
“with Niches for Statues, and it is likely they had been remov’d from
“thence into *Charles Mutius’s* Farm.

The Column above-mention’d of transparent Alabafter, is the same, I
suppose, which now stands in the *Vatican* Library, being fluted, and of
the same Height *Flaminius* mentions. The *Faunus*, or *Silenus*, carrying
the Infant *Bacchus* in his Arms, is in the *Pincian* Garden of *Medicis*, very
remarkable.

What noble Temple that was, above describ’d by *Flaminius*, is made out
by the Inscription *Fulvius* gives us, which was found about this Place, and is
as follows :

M. AURELIUS PACORUS. M. COCCEIUS STRATOCLES
AEDITUI VENERIS HORTORUM SALUSTIANORUM
BASEM CUM PAVIMENTO MARMORATO DEANAE
D. D.

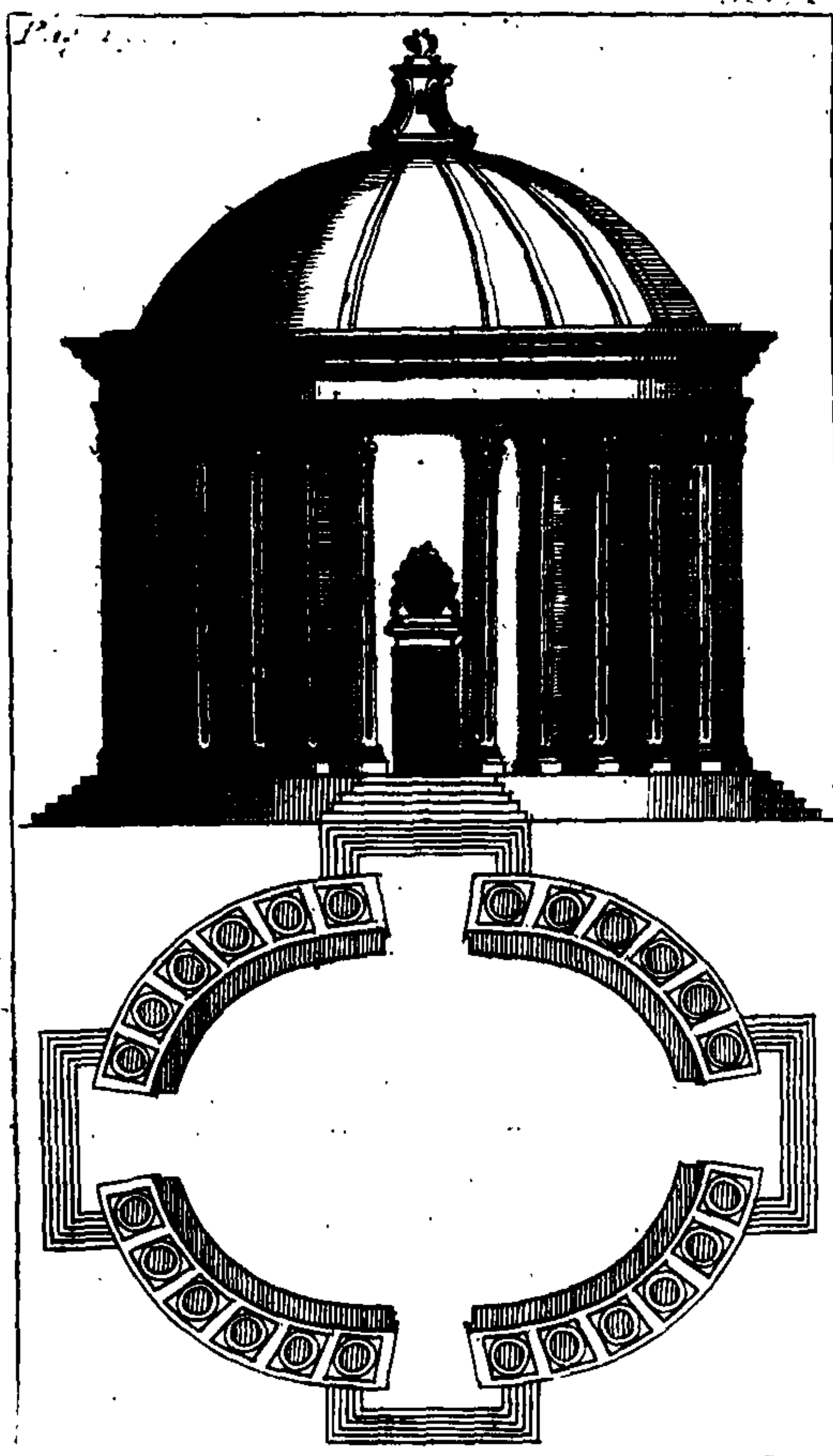
That is, M. Aurelius Pacorus, and M. Cocceius Stratocles, Over-
seers of the Temple of Venus, in the Salustian Gardens, dedicated the Mar-
ble Pavement, and what it stands on, to the Goddess.

By the Word *Basem*, is to be understood all that was under the Pavement,
describ’d by *Vacca*, as seems most likely; the upper Marble Pavement is
mention’d by him, who very much clears this Inscription. The last
Word but one, DEANAE, is made of the Greek *Δείνα*, and signifies God-
dess. That subterraneous Part, so adorn’d with Pipes, is suppos’d to
have been built for the Priests to wash before they perform’d the Religi-
ous Rites. We do not only find the Temple of *Venus Salustia*, but also
her Statue in the *Vatican* Palace call’d *Belvedere*, in the Angle of the
Court, as is made out by the following Inscription carv’d at the Foot of
this Statue.

VENERI FELICI SACRUM
SALLUSTIA HELPIDUS D. D. (that is, *Dedicavit.*)

Pliny says, there were formerly two Giants bury'd in the *Salustian* Gardens, who were ten Foot three Inches high, the one call'd *Pusio*, the other *Secundilla*. *Fulvius* tells us, he saw the Bones of one of them found in that Place. On the same Hill *Pincius*, by the *Salustian* Gardens, were the Gardens of *Lucullus*, and from the many Gardens, this Mount *Pincius* was call'd the Garden-Hill.

We here give the Reader the Draught of the Plan, and Prospect of the above Temple.



C H A P. XVI.

The Tenth Day. The Villa Borgheſe, and its Ornaments. A Draught of the God Ælurus. The Monaftery of the Minims of the bleſſed Trinity. The Epitaph of Antony Muretus. A Story of Daniel Volaterran. The Gardens of Medicis; the Head of Jupiter Capitolinus there, &c. The Eleventh Day. The College De Propaganda Fide. Domitian's Naumachy, or Water for Sea-Fights; and his Odeum, or Muſick-Houſe. The Church of St. Mary de Populo. The Gardens of that ſame Monaftery. The Villa Juſtiniana. Monuments taken out of the Tiber. Fortifications made by Pope Sixtus V. Whence Holes in ancient Structures. Auguſtus's Mauſoleum, and his Naumachy.

ALWAYS on the Tenth Day of our going about *Rome*, we repair'd to the *Villa Borgheſe*, than which nothing is better worth ſeeing in *Rome*, nor in all *Italy*. Many Statues, plac'd about the Gate, adorn the Entrance; among them is *Berecinthia*, the Mother of the Gods, the Muſe *Thalia* holding a Vizor, *Vertumnus*, &c. In the midſt of the Farm there is a moſt beautiful Houſe, embellish'd with a wonderful Store of Baſs-Relieves and Statues, remarkable for Art and Antiquity; inſomuch, that tho' very many Monuments are reckon'd up and taken Notice of in the Descriptions of *Rome*, and in thoſe publiſh'd of the *Villa Borgheſe*, ſtill many more have been omitted, and unobſerv'd. On the Weſt-ſide ſtands a Statue of an Emperor, which I take to be *Macrinus*. In the ſame Place is fix'd to the Wall the Statue of the Emperor *Titus*, much bigger than the Life, and others of the Sort, and abundance of Baſs-Relieves. On the South-ſide is that Baſs-Relieve of *Curtius*, fix'd in the Wall on high, of which we have ſpoke before at the *Roman Forum*. There alſo, in a large Lane, or Walk, are many Statues of Emperors, and Gladiators. There I obſerv'd four *Sphinxes*, of the Marble call'd *Baſaltes*, being *Egyptian* Work; and on the Pedeaſtals of them are carv'd ſuch Creatures as the monſtrous Superſtition of that Nation worſhipp'd for Gods; as *Mendes*, or a Goat, the Birds *Trochilus* and *Ibis*, and the like. On the North-ſide is as great a Number of Hiſtories, and Monuments. There, in two Baſs-Relieves, are repreſented the Myſteries of *Mitbras*, and there are two other Pieces of the like Nature, in the ſame *Villa*.

In the Great Hall are Images of Emperors, and a Marble Stone, with *Heſtor's* Funeral carv'd on it, wherein the *Greeks* wear the *Greecian* Head-piece, the *Trojans* the *Phrygian* Cloak. Cloſe by are two Images of *Criſpina*, the Wife of *Commodus*, and many others. It would be tedious to mention them all. In a Gallery is the Head of *Apollonius Tyaneus*, and cloſe by, a Veſſel carv'd with many *Bacchanals*; there a Piper is playing on two Pipes at once, as is ſeen on the Veſſel of *Gaietano*, made by *Salpione*.

In a Cloſet, where the Statue of *Diogenes*, the Cynic, is ſitting, there is alſo an *Egyptian* Idol; a ſtrange Figure, with a Cat's Head, and a Woman's Body. It is the God *Ælurus*, mention'd by *Herodotus*. The Marble is ſo ſpotted, as to repreſent the Skin of a Cat indifferently well.
We

We here give the Draught of it, exactly taken by Monsieur du Verger, a French Man, well skill'd in Antiquities and Architecture.



Returning hence by the *Pincian Gate*, we go to the Monastery of the *Minims* of the Holy Trinity, on Mount *Pincius*, founded for the French Nation by *Charles VIII.* as he pass'd in his Way to *Naples*. The Church, tho' *Gothick*, is curious; remarkable for being the Burial-Place of twelve Cardinals, and of Princes, Prelates, and other great Men. Among those Cardinals are *Philip de la Chambre*, of the Order of *St. Benedict*, and *Rodolphus Pius*, Abbot of *Crassa*, on whose Tomb there is no Inscription. Nor must we forget that renowned Ornament of his Age, *Antony Muretus*, on whose Tomb, on the Gospel-side, is the following Epitaph, which, tho' printed elsewhere, we believe will be acceptable to the Reader, because omitted by the later Describers of *Rome*, and not to be commonly met with.

D. O. M. S.
M. ANTONIUS MURETUS LEMOVIX
AD DEI MISERICORDIAM OBTINENDAM
PIORUM PRECIBUS ADJUVARI CUPiens
CORPUS SUUM POST MORTEM HOC LOCO
SEPELIRI JUSSIT
ADTRIBUTIS MILLE SCUTATIS HUIUS
MONAST. SODALIBUS IMPOSITOQUE ONERE
PERPETUI ANNIVERSARII.
NICOLAUS DE PELLEVE CARD. SENONEN.
TESTAM. EXECUT. PONI MAND.
VIXIT ANN. LIX. MEN. II. OBIIT. PRID.
NON. JUN.
CICICLXXXV.

That is, To the Honour of Almighty God. M. Antony Muretus of Limosin, desiring the Prayers of good People for the obtaining of God's Mercy, order'd his dead Body to be bury'd in this Place; Giving a Thousand Crowns to the

the Religious of this Monastery, upon Condition they for ever keep his Anniversary. Nicholas de Pelleve, Cardinal of Sens, his Executor, erected this Monument. He liv'd fifty nine Years and two Months ; and dy'd the Day before the Nones of June, 1585.

Close by is also the Epitaph of another *Muretus*, Nephew to the Great one, thus ;

M. ANT. MURETO MAGNI HUIUS MURETI
FRATRIS FILIO AETATE QUIDEM ET
NOMINIS CELEBRITATE MINORE SPE AUTEM
ET EXPECTATIONE PROPE PARI
IMMATURAQUE MORTE PRAEREPTO
LUDOVICUS RIVALDUS LEMOVIX ET
M. ANT. LANFRANCUS VERONENSIS EJUS
TESTAMENTO AD PIAS CAUSAS FACTO
SCRIPTI EXECUTORES POSS.
VIXIT. ANN. XVI. MEN. V. OBIIT PRID.
NON. OCT.
CICIDLXXXVI.

That is, *To M. Antony Muretus, Son to the Brother of this Great Muretus, Inferiour to him in Age and Fame, almost equal in Hope and Expectation, snatch'd away by an untimely Death, Lewis Rivaldus of Limoges, and M. Antony Lanfrancus of Verona, appointed Executors in his pious Will, erected this Monument. He liv'd sixteen Years and five Months. Dy'd the Day before the Nones of October, 1586.*

The Church is notably adorn'd with Paintings ; but the noblest is the Piece which represents the taking of our Saviour down from the Cross, the like whereof is scarce to be found in *Rome*, in *Fresco*. Pope *Sixtus V.* had so great a Value for it, as to order it to be carry'd, with that Piece of the Wall, to the *Vatican* ; but the Monks representing how difficult it would be to remove such a Mass, without endangering the Wall, and spoiling the Painting, he forbore.

Whilst *Daniel Volaterran* was upon this Piece, he pleasantly impos'd upon his Rivals, who, as it is usual for one Master to envy another, presag'd the Work would come to nothing ; and often resorted thither curiously to examine, and play the Critick upon it. But the Painting of this Chapel employ'd him for the Space of seven Years ; and to preserve the Memory of their Envy, at the side of that noble Piece he engrav'd the Shape of a Chapel, and plac'd three Satyrs about it ; one of them is represented as holding the Head of a Man, and exposing it to the Observation of the others. They are drawn standing near a Pile of Humane Limbs, and taking the Weight of an Arm cut off, with a Ballance, while a Company of Satyrs are Spectators of it. *Daniel* added this *Greek* Verse to it,

Γελῶμεν βίον, νῦν δὲ γλοιότατον.

That is, *We deride Human Life, but now it is most worthy of our Derision.*

Implying these Censors, who were so assiduous to view this finish'd Performance.

In Fresco is the Fall of the Angels, by a *Sicilian* Painter, who (as they tell us) mark'd out a Number of his Enemies in the Form of the Evil Angels.

In this Monastery likewise appears an Astrolabe, to observe by Reflexion, made by *Magnano*, once Superiour of the Monastery. He was a great Philosopher of the seventeenth Age. As the Library affords a Prospect very agreeable, by its Situation, it very justly bears this Inscription,

Non est in totâ lætior Urbe locus.

The Sovereign Beauty of the City's here.

It is well furnish'd with Books, principally by the Care of our worthy Friend *Roletius*, Procurator of the Order. There is likewise the learned *François de la Porte*, who is preparing a Book of the *Narbon* Antiquities, and a Church-History of that City.

Adjoyning to the Monastery of the *Minims*, are the Palace and Gardens of *Medicis*, seated on the same Mount *Pincius*, with a curious Prospect, and mighty Embellishments of Bass-Relieves and Statues, as becomes the Seat of so great a Prince. The Gardens are enclos'd with the City Wall, on the side next the Fields. At the Entrance into the Garden are those two Lions, only the half of one of which is ancient; for having been formerly a Bass-Relieve, and the Thickness of the Marble being sufficient to make an entire Lion, the whole true Proportion was made up by *John Scerano*. *Flaminius Vacca* has more than once told us above, that he carv'd such another Lion, that there might be one opposite to the other for the sake of Uniformity. Here are also two Basons, the Bottom of one of which being extraordinary thick, Cardinal *Ferdinand of Medicis*, afterwards Great Duke of *Tuscany*, by the Advice of *Flaminius Vacca*, as he informs us, caus'd it to be cut, and, without any Damage to the Bason, got two Tables of equal Breadth, which are in the same Place. On the inner Front of the House appears the Head of *Jupiter Capitolinus*, and it seems to be the same that formerly adorn'd the Gate of the Imperial Palace; for, as the same *Flaminius* informs us, it was dug out, together with its Nich, from among the Ruins and Pilasters of the Imperial Palace Gate, among which it lay. Here is also that *Silenus* holding the Infant *Bacchus* in his Arms, which was said above to have been dug up in the *Salustian* Gardens. The Wall and Front of the House next the Gardens, is set off with Bass-Relieves, by a most skilful Hand, but most of them spoken of by others; as also with Brass, Porphyry, and Marble Statues; in short, nothing is wanting to adorn it in Perfection. In the Garden stands a small Structure, provided to place in it the History of *Niobe*. Nothing can be more curious than these Figures; they do not only express the Motions and Gestures of the Body, but the very Passions of the Mind, as Grief, Dread, and Fury, in the several Faces; the other Things are well known. There are mighty subterraneous Passages in the Gardens, like Burial-Places, which are not to be gone into without Caution.

The Eleventh Day. We went first to the College *De Propaganda Fide*, furnish'd with printed Books almost in all Languages, principally erected for the educating Multitudes of Youths, to the end, that being taught a virtuous Course of Life, and the Rules of the true and ancient Religion, they

they may sow the Seed of the Orthodox Faith in their several Countries. Then crossing that they call the *Spanish Street*, from the Ambassador of that Nation's having a settled Residence there, we come to the Remains of *Domitian's Naumachy*, or Place for representing of Sea-Fights, at the Foot of Mount *Pincius*. This *Naumachy*, which was destroy'd soon after the Death of *Domitian*, may still be known as to its Situation. *Domitian*, as *Suetonius* informs us, erected a Course for running Horses, a Musick-House, and a Place to represent Sea-Fights, with the Stone whereof, both Sides of it being burnt, the *Circus Maximus* was afterwards built. It is not well known what sort of Structure the *Odeum*, or Musick-House, was ; nor is the Form of the *Odeum* only controverted, but even the Original of the Name. Some derive it, ἀπὸ τῆς ὁδοῦ ; that is, from a Way ; others from the Word ὠδή, a Song, or ὠδῶν, a Singer, whence ὠδῶν, or *Odeum*. From these two Significations they divide into several Opinions ; I am more inclinable to the latter. In the first Edition of *Suetonius*, publish'd at *Milan* 1475. it is not call'd *Odeum*, but *Exmetbodium*.

Close by is the Church of *St. Athanasius*, with the College of the *Greeks* adjoyning to it. *Petrus Arcudius*, and *Leo Allatius*, were bred here, but it afterwards fell to the *Jesuits*. Hence we proceed to the Gate once call'd *Porta Flaminia*, now *del Popolo*, at which all Strangers, and People from beyond the *Alps*, enter *Rome* ; concerning whose Street, Obelisk, and magnificent Prospect, much is said in the present Accounts of *Rome*. On one side of the Street appears the Church of *St. Mary del Popolo*, adorn'd with Carvings of great Masters, and exquisite Paintings. Concerning the Altar of it, erected in the same Place where the Church now stands, by Pope *Paschal II.* we have this Account in the Inscription set up in the Choir, which for its Singularity, is here inserted.

Altare a Paschali Papa II. Divino afflatu,
ritu solemniori hoc loco erectum ;
quo Dæmones
proceros nucis arbori insidentes
transeuntem hinc populum dire insultantes
confestim expulit,
Urbani VIII. Pont. max. autoritate
excelsiorem in locum quem conspicis
translatum fuit.
Ann Dom. MDCXXVII.

That is, This Altar, solemnly erected by Pope *Paschal the Second*, in this Place, upon a Divine Inspiration, by which he soon drove away the tall Devils, who sitting on the Nut-Tree, cruelly insulted the People as they pass'd by, was, by the Authority of Pope *Urban the Eighth*, remov'd to the Higher Place, where you now see it, in the Year of our Lord 1627.

To this joyns the Monastery of the *Augustins*, and their Gardens, much fam'd for being the Burial-Place of *Nero*, according to ancient Tradition. Here Water-Pipes, Vaults, and subterraneous Ways run far under Ground ; and, we may suppose, they were formerly Burial-Places ; for these Parts are believ'd to have been without the City Walls, before the Days of the Emperor *Aurelian*. Our noble Carver gives this Account of them.

FLAMINIUS VACCA. "In the Vineyard of the Fathers of St. Mary
 " *del Popolo*, adjoining to the Gardens of the *Medicean Villa*, there are
 " many Water-Pipes, which I remember I have seen, and other Vessels
 " for Water, as also a mighty Cask to receive the Water, remarkable for
 " its Magnificence.

As we pass the *Flaminian Gate*, the *Villa of Justiniani* first occurs, well
 stor'd with Monuments of the Ancients. It excels all others in the Num-
 ber of Marble Vessels, on which are engrav'd, in a surprising and very art-
 ful manner, the Mysteries and Sports of the *Bacchanals*. There is also a
 large Quantity of Statues, and among them a *Colossus*, representing the Em-
 peror *Justinian*, from whom the Modern *Justiniani* boast their Descent.
 A Milliard Column is seen there, and a great Variety of Inscriptions,
 some of which I minuted.

FLAMINIUS VACCA. "I remember a certain Man, employ'd in
 " getting up the Boats, and other Wrecks of the *Tiber*, searching for a Wherry
 " that was sunk, and diving between the *Flaminian Gate*, and the *Ripetta*,
 " took up a Consul, in a sitting Posture, with Papers in his Hands; but
 " the Head was lost by the Injury of Time. The Work was of Statuary
 " Marble, by an admirable Master. It is now in the House of Notary
 " *Palumbo*, near St. Mary in *Via*. He told me, that he met there with a
 " great Number of Marbles, which he was afraid to bring up, without
 " Authority. He died a long Time ago; his Name was *Paolo Bi-*
 " *anchini*.

It is evident, by repeated Experience, that an Infinity of Statues and
 Marbles, are lost in the *Tiber*; but many *Romans* report, that Treasures
 have been found in that River, and that Coins are daily brought up
 from it.

"In the Pontificate of *Paul the Third*, I saw in the Street *del Popolo* a
 " great Heap of Stones. By his Order it was levell'd. But without the
 " Gate *del Popolo* there are two Fortifications like Bulwarks, not long since
 " made, of the Country Marble Stones squar'd; in which there are Holes,
 " made by the *Goths* to pull out the Brass Cramps that bound them toge-
 " ther, as may be seen in other ancient Structures throughout the City;
 " and, as I have observ'd, they us'd so to pierce into the Joints of Marble
 " Stones, that the same Hole might reach two Stones at once, because
 " there the Cramps lay, and were not otherwise to be taken out. But the
 " Holes which were single, between two Marble Stones in those Fortifica-
 " tions, were parted and divided by the Stones having been remov'd and
 " differently plac'd; which is a plain Demonstration, that they had been
 " brought thither from other ancient Fabricks. But when *Sixtus the Fourth*,
 " who was always much addicted to building, had built St. Mary *del Po-*
 " *polo*, to the end it might ever stand in Memory of him, the Church be-
 " ing close to the above-mention'd Gate, where, in Time of War, it might
 " be easily beaten down, he erected those two Bulwarks, to secure both
 " the City and the Church. The Marble Stones he made use of were
 " taken from the aforementioned Heap, which could be no other than a
 " *Mausoleum*; for we see that formerly the Tombs were near the City
 " Gates, and on the High-Ways; and you your self, worthy Sir, (he directs
 his

“ *his Discourse to Simoneta Anastasius*) to have such a *Mausoleum* as this, at
 “ *Perugia*, next the Gate.

This, I believe, is the only true Reason why we see so many ancient Structures mark'd with those Holes: For as to what some say, that there were Holes made on the outside Wall of the *Coliseum*, to let in Poles to fasten others to those that were let into the Ground, for throwing of Sails over them, like Tents, to sell Goods in, as they are still us'd in several Cities; this, I say, seems to be spoken without Consideration, since the like Holes are to be seen at the very uppermost Layer of Stones of the same *Coliseum*, and so in other Buildings where there was no Use for Tents; as for Instance, in those Columns which are still in the *Roman Forum*, next the Architrave, there are such Holes; and looking farther into them, there appears, as it were the Bed of the Brass Cramp, which Cramp the *Goths* drawing by main Force from the said Columns, mov'd a vast Stone out of its Place.

In the Street call'd *il Corso*, or the Course, are to be seen the Churches of the Barefoot *Augustine* Friars, call'd *Jesu Maria*, and that of St. *Charles* of the *Milanese*, both most curiously adorn'd. Not far from the Church of St. *Charles*, in the House of *Floravante*, are the Remains of an Imperial round *Mausoleum*, the Ornaments whereof, long since dropt off, have been carry'd away. *The Emperor* had built that Place, says *Suetonius*, between the *Flaminian Way* and the Bank of the *Tiber*, in his *sixth Consulship*; and had then laid open the Woods and Walks about it, for the Use of the People. The same *Augustus* had also made a *Naumachy* close by, as *Suetonius* tells us a little higher; as also a *Sea-Fight* about the River *Tiber*, digging up the Place where now is the *Imperial Grove*. All these Things were without the City Walls, as was requisite for Tombs to be; for before the Days of *Aurelian*, the Walls rose up at the Ascents of the *Capitoline* and *Quirinal* Hills. There are some Arches still remaining in *Augustus's Mausoleum*, where the Tokens of ancient Painting are almost blotted out. Opposite to the *Mausoleum* were two Obelisks, one of which is set up before St. *Mary Major*, the other lies bury'd close by it.



C H A P. XVII.

The Twelfth Day. The Church of St. Laurence in Lucina. The Sun-Dial. The Virgin Water-House. An Obelisk found. The History of the Portugal Arch. The Palace and Library of Chiggi. A famous Manuscript of Dionysius Halycarnasseus, and others. The Library of the Imperial Cardinal. Some remarkable Things of the Church of St. Mary in Via lata. Of the new Arch. Bass-Relieves found about the Palace of Colonna. The Collection of D. Livio Odeschalchi. A wonderful Precious Stone, representing Alexander the Great, and Olympias. The Figure of Antony and Cleopatra, in another notable Precious Stone. The Thirteenth Day. The Palace Borghese. The Monastery of St. Mary in Campo Martio. The Hill Citorius, why so call'd. Antoninus's Portico. The Monastery, Church and Library of St. Mary in Minerva. The Statues of the Nile and Tiber, where found. Some notable Things dug up under the Church of St. Stephen de Cacco. Some remarkable Particulars of the Pantheon.

TH A T Part of Rome we are now surveying, abounds every where with stately Houses of Princes and Noblemen. They generally call them Palaces; not only magnificently built, but beautify'd with Statues and Monuments of Antiquity, as is mention'd in several printed Accounts. We began the Twelfth Day at the Church of *St. Laurence in Lucina*. Some think the Name taken from *Lucina*, a Christian Matron; but I rather agree with those who derive it from the Temple of *Juno Lucina*, as the Church of *St. Mary in Minerva*, is call'd from the Temple of *Minerva*, whose Ruins were still there in latter Ages; whereof it were easy to bring many more Instances. This we speak of was repair'd by *John de Rupe-scissa*, Cardinal and Archbishop of Roan. In the Street where it stands, were found, in the sixteenth Century, the Remains of the famous Sun-Dial erected by the Emperor *Augustus*, which show'd the Hours by the Shadow of an Obelisk, erected in the midst of it, falling on Lines of Brass; it was also adorn'd with Symbols of the four Winds. It was dedicated to the Sun, as the Inscription declar'd.

Our above-mention'd Anonymous Author of the ninth Century, takes Notice, near the Obelisk of *St. Laurence in Lucina*, of the Virgin Water-House, or Aqueduct, upon Arches, which were then broken down, as is there express'd; which confirms the Opinion of *Nardinus*, who brings the Virgin Water into these Parts. *The Virgin Water*, as may be seen in *Cassiodorus*, *Form. 6.* is suppos'd to have been so call'd, because not defil'd with any Filth: For whereas other Waters are foul'd with some Mixture of Earth upon too much Rain, this running continually pure, is like the Air that is always serene.

Close by stood an Arch, not long since fallen down, call'd the Arch of Portugal, which several Authors ascribe to as many Emperors; some to *Domitian*, some to *Claudius*, or *Drusus*; *Nardinus* to *Mark Antony*, but without sufficient Authority.

FLAMINIUS VACCA. “The Arch now call'd *de Portogallo*, or of “Portugal, has the Name because the Portuguese Ambassador liv'd “there;

“ there ; for it was before call’d *Arco delli Retrofoli*, because, according
 “ to the vulgar Opinion, this was the Name of a most Noble *Roman* Fa-
 “ mily, to whom the Arch belong’d. But I believe the Name was deriv’d
 “ from Trophies, which were represented by Bas-relieves plac’d on the
 “ Arch ; and that the rude Multitude, instead of saying, *Arco delli Trofei*,
 “ the Arch of the Trophies, call’d it, *Arco delli Retrofoli*. A Bas-relieve
 “ found here in my Time, represented Ensigns, carrying Trophies in
 “ their Hands ; for which reason I am altogether of this Opinion.

In a Diary, never made publick, which I have by me, this Arch is
 call’d *Arco di Tripoli*, which may, perhaps, make for *Flaminius Vacca’s*
 Conjecture.

FLAMINIUS VACCA. “ I remember that in the Days of Pope
 “ *Sixtus V*, the Knight *Fontana* found a mighty Obelisk, of *Egyptian*
 “ speckled Marble, near *St. Laurence in Lucina*, towards the Field of *Mars*.
 “ Which being told Pope *Sixtus*, he order’d *Fontana* to discover it all, that
 “ it might be erected in some convenient noted Place. The Knight’s per-
 “ ceiving it had been impair’d by Fire, and his acquainting his Holiness
 “ with it, was the Cause that he chang’d his Mind.

“ I remember, that in the Days of Pope *Pius IV*, a *Goth* came to *Rome*,
 “ and brought a very ancient Book, which treated about a Treasure. In it
 “ was a Symbol of a Serpent, and a small Figure, represented in a Bas-
 “ Relieve, of a small Prominency, which Figure in one Hand bore a *Cor-*
 “ *nucopia*, and with the other holding out a Finger, it pointed at something
 “ on the Ground. The *Goth* made such a strict Search, that he found those
 “ Symbols most plainly represented on the side of the said Arch. I see
 “ no other Symbols carv’d on the Arch, but those here mention’d, nor is
 “ it to be question’d but they were plac’d there by him that built the Arch.
 “ The *Goth* having found the Place, had Recourse to the Pope ; who,
 “ having heard him, answer’d, it belong’d to the Citizens of *Rome* to grant
 “ him that Leave. He apply’d himself to them, and having propos’d the
 “ Matter, and obtain’d their Permission to dig for the Treasure. He
 “ immediately attempted the Work, and cut a kind of Door in the side of
 “ the Arch, with a Design of piercing towards the Bottom, when he came
 “ to the Middle of the Pile. I receiv’d this Information from *Lucertola*,
 “ a Stone-cutter, who assisted in it. But the People rais’d a Tumult, and
 “ call’d with one Voice to make him desist ; telling him, that the Arch
 “ would be in Ruins, and that the *Gothic* Rage of destroying the *Roman*
 “ Monuments is still prevailing. On this he withdrew, and left it unfi-
 “ nish’d. But in that Place, the Cavity made by the Cutting is still visible.
 “ Now, tho’ some Remarks appear in my Papers, which do not men-
 “ tion the Ancient Monuments, and therefore are foreign to your Purpose,
 “ yet I determin’d to speak of any Thing that I could imagine would not
 “ be ungrateful to you.

What is here related by *Flaminius*, does not alter my establish’d Opinion,
 which I declar’d above, about the *Circus of Caracalla*. For what is al-
 ledg’d of the *Goth*, and the Sign of hidden Treasure, has the Air of
 Romance. If the *Goth* possess’d by Inheritance a Sign, deduc’d from his
 Ancestors to his own Age, which is not probable ; or, at a Distance, found
 by Art Magic the Mark and Place of the Treasure, which is scarcely cre-
 dible

dible to a Man of Judgment. Otherwise he does not pretend to be a Witness of the Thing, but owns he receiv'd it from a Man of mean Condition among the Vulgar.

The same Way you come to the Square of *Antonine*, where the Palace of *Chiggi* takes up an entire side of it : For it is very large, and handsomely built. Nothing here is more conspicuous than the Library, which yields to few in the Number and Goodness of the printed Books. Besides, it is well stor'd with *Greek* and *Latin* Manuscripts. I was not permitted to observe the Condition and Antiquity of the *Latin* ; but, as some say, they are most of them modern, of the Acts of Pope *Alexander VII*, who was of the Family of *Chiggi* ; some of them written with his own Hand. I took the following Note of the *Greek*.

A *Greek* Manuscript Bible, on Vellum, of the twelfth Century.

A Vellum Manuscript of the tenth Century, beautifully writ, containing all the greater and lesser Prophets, with *Origen's* and *Hesychius's* Commentaries, and the ancient Epistles and Prefaces.

Another Manuscript, on Silk, containing all the Prophets, with some Things struck out, and Asterisks, or Stars, and some *Hexapla* Readings, that is, of the six several Translations, in the Margin.

Another modern Manuscript, with many Readings of the *Hexapla*, or sixfold Translation. I us'd all possible means to prevail with Prince *Chiggi* to permit me to transcribe those Notes, and waited long at his Palace, making use of the Interest of very Great Men, but he would never consent.

The Acts of the Apostles, neatly writ, in the Year of the World, according to the *Greek* Computation, 6902, which is of *Christ* 1394. There is also the *Hebrew* Bible, most curiously written, and the Gospels in *Armenian*.

The Office of the Holy Week, in Capitals, of the ninth or tenth Century.

St. *Basil* of Baptism.

His Homilies, of the tenth Century, Vellum.

St. *Gregory Nazianzen's* Orations, of the eleventh Century, Vellum.

His Epistles, of the fourteenth Century, Silk.

His Poems, Lives, and other Things.

A Manuscript, containing several Prayers out of St. *John Chrysostome's* Homilies.

Theodoret on *Isaiab*, of the twelfth Century, Vellum.

The same, Vellum, with his Commentary on the Epistles of St. *Paul*, of the tenth Century.

The Lives of the Saints, in three Volumes, Vellum, of the tenth and eleventh Century.

The Lives of the Saints, for the Month of *May*, Vellum, of the tenth Century ; the Index whereof Pope *Alexander VII*, writ with his own Hand.

Some Devotions of St. *John Climacus*, Vellum, of the eleventh Century.

Pandects, or Collections out of several Fathers, of the fourteenth Century.

Helias Cretensis on St. *John Climacus*, a modern Book.

Foannes Βλάχης, and *Cosmas's* Logick, of the eleventh Century.

Some Orations of *Nicholaus Cabasila*.

Some Works of *Manuel Chrysoloras*.

Xenophon's Cyropædia, modern.

A Vellum Volume most curiously writ, of the tenth Century, containing the History of *Dionysius Halycarnassæus*, with that Author's Picture in the

the Front, which looks to have been exactly copy'd from an ancients Book, and painted in Miniature. I never saw any Book of that Author's so ancient, and so fine.

Libanius's Orations and Declamations, of the tenth Century, Vellum.

Proclus on the *Timæus*.

Plotinus, of the fourteenth Century.

Dionysius Periegetes, of the fourteenth Century, Silk.

Andocides, modern.

Sophocles and *Nicander*, with Notes, modern.

In the midst of the Street stands the Column of *Antoninus*, to the Top whereof there is an Ascent of 194 Steps; the exact Description of it is publick.

On the other side of the Street is the Palace of Cardinal *Imperiale*, a Person of eminent Genius and Piety, who always allow'd us easy Access to his Person, and a free Use of his Books; for he has a Library that is remarkable both for the Number and Excellency of them. He never denies Access to any Man that is addicted to Literature, and keeps very learned Men in his House. Among them is *Philip de la Tour*, renowned for Learning, and particularly for Knowledge in Antiquity, whose celebrated Works of the Monument at old *Antium*, of the God *Mithras*, of *Belenus*, and the *Aquileian* Gods, are in the Hands of all ingenious Men; for which Reason Pope *Clement XI.* who regarded Merit, and not Favour, preferr'd him to the Bishoprick of *Adria*. Another of them is *Justus Julius Fontaninus*, already known by the Works he has publish'd, now compiling the History of *Aquileia*, being very capable of so great a Work, as appears by those Pieces he has made publick. These Friends we made Use of at our leisure Time in *Rome*, and were generally well received by them. They seconded our Design in many Particulars, as we have frequently mention'd in this Diary.

I took a Note of these few Manuscripts in the Library of his Eminence the Cardinal.

Titus Livius, written in the Year 1449.

Salust, of the same Age.

Salvian, of the same Age.

The Life of Pope *Alexander VII.* by Cardinal *Palavicini*.

Holding on the same Way, we come to the Street call'd *de Sciarra*, where many Remains of ancient Monuments have been found, as we are inform'd by

FLAMINIUS VACCA. "The *Sciarra* Street had its Name from
" *Sciarra Colonna*, who formerly liv'd there. In the Days of Pope *Pius*
" *IV.*, there were found in it the Fragments of *Claudius's* Arch, with carv'd
" Histories, and the Image of *Claudius*. *John George Cæsarinus* bought
" them, and they now stand in his Garden near *St. Peter ad Vincula*.
" The rest of the Fragments I purchas'd, whereof there were one hundred
" thirty six Cart Loads. The whole Work was of *Italian* Marble, only
" the Base of the greenish Sort. But a few Years since, a Heap of Marble
" Stones, full of Historical Bas-relieves, which seem'd to be one side of
" the Arch, appear'd above the Ground; whence it was all afterwards
" remov'd by the *Romans*, and us'd in the Work on the Plain of the upper
" Stair-case, going to the *Capitol*.

Hard by is the Church of *St. Marcellus*, where formerly Pope *Marcellus* was put to clean Stables. On the other side of the Lane is the Church of *St. Mary in Via lata*, having formerly taken its Name from the Street for the End of the *Flaminian Way* was call'd *Via lata*, the Broad Way. On the Altar is a small Picture done by *St. Luke*, as some say. Under it is a Cave, or Vault, where they tell us *St. Peter, Martialis, Paul, and Luke* formerly liv'd. Nor are we to omit what is deliver'd by an Author not made Publick, whose Papers I have by me, and who was an Eye-witness, in the Year 1491, in the Pontificate of *Innocent VIII*.

“ On the 23d of *August* was begun the Work of *St. Mary in Via lata*,
 “ that is, the demolishing of the Church, and building of another, with
 “ the throwing down of the Triumphal Arch, on which it was partly built.
 “ For the building of the Church the Pope is said to have given four hun-
 “ dred Ducats, the Vice Chancellor three hundred, the Chamberlain two
 “ hundred, and the Master Builders the rest, upon Condition that all the
 “ Marble and Freestone found should be their own.

“ The next Day, being the 24th, the High Altar in the said Church
 “ was remov'd, where there was a Door, being a long Shell of Porphyry,
 “ in which many Relicks were found, particularly in a white Linnen Bag
 “ some Relicks of many Martyrs, the Bodies of *St. Hippolytus, St. Darius,*
 “ and their Companions, where there is an Account, on Parchment,
 “ of the said Relicks, and a Memorandum, that they were there laid by
 “ Pope *Leo IX*, who liv'd in the Days of *Henry IV*, 1049. together with
 “ many Bishops and Cardinals. In another Linnen Bag are the Relicks
 “ of other Martyrs, with an Inventory of them, and Particulars, on Parch-
 “ ment; in a third Bag, other Relicks of Saints and Martyrs, without
 “ their Names. In a little wooden Box some of *St. John Baptist's* Gar-
 “ ments, and a Bone of *St. Philip*; in a small Casket a Piece of *Christ's*
 “ seamless Garment; in another little wooden Case, many Relicks
 “ wrapp'd up in Cloths; some of our Saviour's Cross, of his Sponge, of
 “ the Blessed Virgin's Garment, and many Relicks of other Saints; also
 “ the Relicks of *St. Stephen*, Martyr, and some Earth of our Saviour's, or
 “ of the Blessed Virgin's Tomb. Lastly, in a little Box, two Spans and a
 “ half long, and a Span and a half broad, were found the Bones of *St. A-*
 “ *gabytus* (*so spelt*); all which Things were again laid up in the Porphyry
 “ Case, where they were before, and the said Case was laid up in the
 “ Church of *St. Cyriacus*, where the High Altar is design'd to be, and to keep
 “ it there, with Persons to look to it; and the Bones of *St. Agabytus* were
 “ wrapp'd up in a Cloth, with Letters cut in a leaden Plate, importing,
 “ *Istud est Corpus S. Agabyti* (*so spelt*). This is the Body of *St. Agabytus*.

I scarce question but that this Arch here mention'd, was the new Arch, so call'd by *Rufus*; for *Fulvius* says thus of the Arch at *St. Mary in Via lata*, That, whose Marble Ornaments we saw lately fill'd with Trophies of Barbarians, certainly appears, by the Embellishments, to have been erected by the latter Emperors. *Marlianus* confirms the same Thing: Near the same Church, says he, six Years since, were dug up the Remains of a Triumphal Arch, on which were carv'd the Images of Victory, and Trophies; of the Inscription of which Arch only this could be read, VOTIS X. and VOTIS XX. Which Inscription, as is well known to those who have Skill in Medals, looks like the Age of *Constantine*, and shows this Arch to be more Modern than

than all the others *Rufus* speaks of in the *Via lata*, and therefore this must be suppos'd the new Arch; for on the aforesaid Way he reckons up the Arches of *Marcus* and *Verus*, that of *Gordian*, and the new one, so call'd, because erected after all the others, that is, in the Days of *Constantine*.

Hence we go into the Street call'd, *Of the Holy Apostles*, encompass'd on both sides with the Church of the same Name, and most stately Houses.

FLAMINIUS VACCA. "I remember that a Variety of Marbles of a greenish Cast, and uncommon Size, were found in the Street of the *Holy Apostles*, square, worn out, thrown there together by our People in latter Times. Moreover, I observ'd, that these Fragments were not dropt from the Neighbouring Ruins, nor fell by Accident in that Place; but when these Heaps were scatter'd in the Streets, and grew inconvenient to the Citizens, and an Hindrance to Building, for the Rudeness and Barbarity of the Times would not suffer them to raise a noble Structure with them, they huddled them into an open Pit, so that they lye in perfect Disorder.

Contiguous to the Church of the *Apostles*, is the House of the *Colonna's*; large and graceful, always mention'd in the modern Descriptions of *Rome*.

FLAMINIUS VACCA. "I have been inform'd, that Pope *Paul III.* took the two Captives that are now on the Stair-Head of the House of *Farnese*, from the Portico of the House of the *Colonna's*, now the Residence of the Cardinal of *Florence*. But I imagine, they have not long been convey'd to the Portico above-mention'd; for, as it is easily known, they are carv'd by the same Hand as the *Trajan Column*. But such Captives were plac'd upon one of the Arches, that close the Column, where they fac'd the House of *Colonna*; and perhaps were carry'd out by the Family, when they were engag'd in building this Edifice.

Relating to them, consult what is advanc'd below under the Head of the *Trajan Column*, from the Papers of the aforesaid *Flaminius*.

Just opposite is the Palace of Cardinal *Chiggi*, inhabited by *Livio Odescalchi*, whose Collection of Rarities is reckon'd one of the finest in *Italy*. There is an entire Series of Gold, Silver, and Brass Coins; and in each of them are many very scarce Pieces, both *Greek* and *Latin*. There are also very singular Medals of the largest size, which would require much time to explain them; we were only permitted to view them cursorily. Besides, there is a good Quantity of Precious Stones, curiously cut with Heads of Emperors and Empresses. The finest of all, is that wonderful *Agate*, about five Inches long, and three in Breadth, with the Heads of *Alexander* and *Olympias* curiously cut on it; but they are side Faces, so that only one Part of them is seen, the Carving not being very high, and *Alexander's* Face hiding that of *Olympias*, only the upper Lines of her Face are to be seen. We had a Jewel, like this, a long time in our Custody at *Paris*, which was of great Value, and extraordinary for the Cutting, being an *Agate*, representing *M. Antony* and *Cleopatra*, in a remarkable Garb, most artificially cut, to the lower Part of the Breast. It will not be displeasing to lovers of Antiquity to give a Draught of them in this Place.

This

This Stone is better than the *Livian*, because they are both full Faces, and rise an Inch above the Flat. And *M. Antony's* Face is most remarkable, for the skilful Artist has not only represented the natural Lineaments of the Face, but has given it an Air of Life, if we may have the Liberty to use the Expression. The Stone is four Inches every way, as here represented.



In the said Prince *Livio's Musæum*, there are many Marble Statues and Images, several by great Masters; as also noble Paintings, extremely delightful for their Rarity and Beauty.

We began the Thirteenth Day at Prince *Borghese's* Palace, universally celebrated for its magnificent Structure, and costly Furniture. There are also many Pieces of the most famous Painters, remarkable for their Number, and Value; which, according to our Custom, we forbear to enumerate. In a Piece of *Mosaick* Work is the Picture of Pope *Paul V*, of the Family of *Borghese*, made of Stones so very small, that they tell us, there are four Thousand to represent his Beard.

Not far from hence, in the Field of *Mars*, is a Monastery of Nuns, who having been formerly translated from *Constantinople* to *Rome*, quitted the Order of *St. Basil*, in which they had liv'd till then, for that of *St. Benedict*. They brought with them from *Constantinople* to *Rome* a small Picture of the blessed Virgin, done, as they say, by *St. Luke*, which is held in great Veneration to this Day. *Hiacintbus de Nobili*, a *Roman*, of the Order of Preachers, has publish'd a History of this Monastery in *Italian*.

Hard by is the little Hill now call'd *Monte Citorio*, about the Original of which Name, the Describers of *Rome* are at Variance. Some will have it so call'd from the Neighbouring Enclosures, in *Latin Septa*, whence *Septorium*, and corruptly *Citorium*; others derive it a *Citando*, from Summoning, because Courts of Justice being held there, it was usual to summon those to appear that were to stand Tryal, whence it was nam'd *Citatorium*, and in Process of Time *Citorium*. I am of Opinion, that *Fulvius* has hit upon the true Original of the Word, who says, it was call'd *Acceptorium*, for accepting, that is, gathering of Votes, and so corruptly it came to *Citorium*. This Opinion is confirm'd by a Charter in the Archives of
the

the *Augustins*, a Copy whereof we here insert ; and in it, that they now name *Monte Citorio*, is call'd *Mons Acceptabilis*. The Charter runs thus.

“**U**RBAN, Bishop, Servant to the Servants of God, to our beloved
 “ in *Christ*, *Agnes*, Abbess, and the Sisters of *St. Mary* in the Field of
 “ *Mars*, Health, and Apostolical Benediction. Those Things which are
 “ either amicably or judicially determin'd by the Authority of the Apostoli-
 “ cal Mandate, are to remain fix'd and unalterable ; and lest they should
 “ again be call'd in Question in Proceſs of Time, their Memory is to be per-
 “ petuated in Writing, and confirm'd with the Apostolical Signature. And
 “ whereas there has been long Debate between your Monastery and the
 “ Churches of *St. Tryphon*, of *St. Saviour de Serra*, of *St. Nicholas de Præ-*
 “ *ſecto*, and of *St. Blaise de MONTE ACCEPTABILI*, con-
 “ cerning the Parochial Right over the People living from the House of
 “ *Paul John de Mitia*, and downwards from the House of the *Bucacani*, and
 “ downwards from the *Via Major*, running by the Tower of *Aimeldrigus de*
 “ *Sforza ſancto*, and downwards on both ſides of the Way from the Monk's
 “ House, and downwards from the House of *Benencaſe de Romanello*, and
 “ ſo on. At length Pope *Lucius*, our Predeceſſor, of happy Memory, re-
 “ ferr'd that Cauſe to be finally determin'd by our beloved Sons the Rectors
 “ of the *Roman* Brotherhood ; who being inform'd, that your Monastery
 “ had held the ſaid People as their Pariſhioners for forty Years paſt, with-
 “ out Interruption, till that time ; and thereupon clear'd you, and
 “ your Monastery, of the Allegations brought againſt you by the adverſe
 “ Party, concerning the ſaid People ; adjudging to you, and the ſaid Mo-
 “ nastery, thoſe People, as you were before known to have held them.
 “ To the end therefore, that the ſaid Judgment may ever ſtand good, we
 “ do, by our Apostolical Authority, confirm, and, by this preſent Deed,
 “ ratify it, as it has been duly decreed, and is contain'd in the Record
 “ thereof fully made ; ordaining, that no Man preſume to infringe this
 “ our Deed of Confirmation, or any way raſhly to oppoſe it. And if any
 “ Perſon ſhall dare to attempt it, be it known to him, that he ſhall incur
 “ the Indignation of Almighty God, and of his Bleſſed Apoſtles *Peter*
 “ and *Paul*. Given at *Verona*, the fourth Day before the Calends of
 “ *March*.

Where we read *Kal.* for Calends, there is a Daſh of the Pen, which we cannot affirm whether it means Calends or Ides. This Pope is *Urban III*, who made this Deed in the Year 1187. It plainly appears by the Churches that the Hill there call'd *Mons Acceptabilis*, is the ſame now nam'd *Monte Citorio*. It was afterwards call'd *Mons Acceptorius*, and at laſt, by Corruption, *Citorio*. But this Hill was levell'd with the adjacent Ground, when Pope *Innocent XII*, of Bleſſed Memory, erected a ſtately Structure for the Courts of Juſtice, and a Square for them. Not far from thence were the ancient Hedges and Encloſures of the Field of *Mars*, which ſome believ'd had communicated their Name to the Hill, ſuppoſing it to have been call'd *Septorium*, from the Word *Septa*, Hedges or Encloſures, and thence corruptly *Citorium* ; whoſe Opinion cannot prevail, ſince, as I believe, the true Original of the Word is found out,

Having gone thro' a ſmall Lane in the Way, we meet with Re-
 mains of noble ancient Porticos, conſiſting of eleven fluted Columns
 of the *Corinthian* Order, with *Attick* Baſes ; the Capitals, Freezes, and

Cornice artificially carv'd. Some think it was the Portico of the *Argonauts*; but they who saw the Ruins about the Portico in the latter Ages, say it had the Shape of that sort of Temple which they call *Pseudodipteron*, that is, adorn'd all round with Wings, and Rows of Pillars; and, by an Inscription dug up close by it, judge it to have been built by *Antoninus* the Philosopher, and to be the Temple of *Antoninus*; concerning which, *P. Victor* says thus, *The Temple of the Divine Antoninus, with the Column that had the winding Stairs in it*; which is One hundred seventy five Foot high, has in it Two hundred and sixteen Steps, and Fifty six Windows.

FLAMINIUS VACCA. "I have been told by my Father, that the
 " Street where the poor Orphans live, now call'd *di Prete*, or of the Priests,
 " was formerly nam'd *di Pietre*, of the Stones; and that on Account of a
 " vast Quantity of ancient Fragments dug up there in the latter Ages.
 " Whilst I was looking on, my self, to see them dig there, they found some
 " Bases, or Pedestals, with Trophies and Captives on them, representing
 " Provinces; and at this Time many such like Things are found, which
 " belong'd to the same Structure. In the same Place were taken up the Pe-
 " destals and Bas-Relieves, which you, *worthy Sir*, have seen in the *Far-*
 " *nesian* Collection.

The Fragments of Antiquity mention'd by *Flaminius*, are suppos'd to have belong'd to the Temple of *Antoninus*.

At a small Distance is that *Roman* College of the *Jesuits*, which surpasses all the Monasteries in *Rome* in Magnitude, and magnificent Structure; and particularly that of the Church, which are all exactly describ'd in the Public Accounts of *Rome*. The old Churches of *St. Antony* and *St. Maurus* were levell'd with the Ground, to make room for this Pile.

FLAMINIUS VACCA. "I remember there was formerly a small,
 " but very ancient Church of the Invocation of *St. Antony*, between the
 " *Sciarra* Street, and the Obelisk of *St. Maurus*; where, as they were e-
 " recting a Tomb, they discover'd Piles of square Ash-colour Stones, the
 " Quantity whereof was so great, that the Money they sold them for, when
 " the Church was pull'd down, paid for the building of the new one.
 " These were the Ruins of some mighty Structure.

Close to this is the Monastery of the *Dominicans*, whose Church is call'd *St. Mary in Minerva*, because the Temple of *Minerva* formerly stood there, whose Ruins were still to be seen in the sixteenth Century, and call'd *Minervium*, built by *Pompey the Great*, as an Inscription declar'd. The Church is embellish'd with many Tombs; and among them those of Pope *Paul IV*, and of Cardinal *Cajetan*, are more remarkable for the Dignity of the Persons bury'd, than the Excellency of the Workmanship. The numerous Library has of late receiv'd a great Increase by the Books of his Eminency Cardinal *Casanata*, and is now inferior to none in *Italy* for Choice of Books. In this Monastery resides the General of the Order, *F. Antoninus Cloche*, a Person excellently qualify'd; and his Assistant, as they call him, *F. Massoulie*, reckon'd one of the ablest Men in Divinity, and Ecclesiastical Discipline.

FLAMINIUS VACCA. "I was inform'd by my Father, that the
 " Images of the *Tiber* and the *Nile*, which are now in the Palace of *Bel-*
 " *vedere*, in the Street near the *Minerva*, leading to the Arch of *Camillus*,
 " were

“ were found in that House, where now the Picture of the *Nile* is to be
 “ seen, drawn in a dusky Colour; perhaps, to show that those Monuments
 “ were found there.

“ Behind that House is the Church of *St. Stephen de Cacco*, a Name de-
 “ riv'd from two Lions of the black Marble call'd *Basaltes*, brought from
 “ *Numidia*, which, in my Memory, stood before the said Church; but in
 “ the Days of Pope *Pius IV*, they were carry'd to the *Capitol*, and plac'd as
 “ an Ornament at the Foot of the winding Stairs that lead to the Street of
 “ the *Capitol*. A few Years since, as they were digging under the Church,
 “ they came upon a Part of the ancient Temple, whose Columns of yellow
 “ Marble were still standing; but as they were moving them they fell in
 “ Pieces, having been long before impair'd by Fire. Here were also found
 “ certain Pedestals, or Altars, formerly us'd by the *Gentiles*, and on them
 “ were carv'd Rams, with certain Ornaments about their Necks, as was
 “ the Custom of the Heathens. I remember I have seen such Rams carv'd
 “ in several Places; those are now in the House of *Horatio Muto*. Nor is
 “ it to be question'd but that there are many Monuments of Antiquity bu-
 “ ry'd under this Church, which are lost for fear of pulling it down.

This Church belongs to the *Sylvestrines*, who are a Part of the *Benedictine* Family.

In the Neighbourhood is a famous Temple, formerly call'd the *Pantheon*, either because it was dedicated to the Great Gods, or, as *Pliny* accounts for it, because the Convexity of the Dome was a Resemblance of the Vault of Heaven. It is a surprising Work, built by *M. Agrippa*, or rather, as the more Skilful are of Opinion, repair'd and improv'd by him; for, as you may judge by the first View, the Structure of the Temple is not form'd on the same Rule of Architecture as that of the Portico. The Portico consists of sixteen large Columns, of *Egyptian* and *Æthalian* Granite, each of one entire Stone: That one would admire by what Art, or Machines, Stones of that Bulk were convey'd from *Thebais* to *Rome*. For they are not to be regarded, who imagine, that these Obelisks and Pillars are compos'd of Pieces of Marble, join'd together with a hard Cement; and they are less to be rely'd on, who think, that anciently there was an Art of melting and casting Stones, like Brass. For *Suetonius*, and others, Contemporary with the Emperors who brought them to *Rome*, report, that they came from *Egypt* and *Thebais*. *Lampridius* tells us, that *Helagabalus* design'd to erect a large Column of a single Marble; like that of *Trajan*, to be ascend'd by a Stair-case within, and *Helagabalus*, as a God, was to be plac'd on the Summit. But when he thought of fetching a Stone so big from *Thebais*, he could not find it. Now what Reason was there to attempt so long a Carriage, if Stones might be cast at *Rome*? For it is no Wonder that a Quarry of that kind should be locally unknown at present, since the *Europeans* have not been allow'd an Access to those Parts for these eleven Hundred Years. For since in the seventh Age, and from that Time to the Present, all *Egypt* has been Subject to the *Mahometan* Yoke; (to the same Infidels, the Masters only chang'd) these Quarries of Stone have been dis-us'd, and unfrequented.

What else belongs to the *Pantheon* we pass by, as commonly known and describ'd; but our famous Carver acquaints us with some Things remarkable, and hitherto unknown.

FLAMINIUS VACCA. " The Lions made of the Marble call'd
 " *Basaltes*, and the Porphyry Bafon, which (if I remember right I read in
 " Appian of Alexandria) formerly flood before the Portico of the Rotunda,
 " or *Panttheon*, remain'd there till the Time of Pope Sixtus IV. Under
 " *Eugenius* IV, was made the Street of the Rotunda, in the Field of Mars;
 " at which time they found one of the Lions, the Porphyry Bafon, and
 " Part of the Brafen Head of *M. Agrippa*; as also a Horfe's Foot, and a
 " Piece of a Chariot Wheel. Hence we may guefs, that *M. Agrippa* was
 " plac'd on the Front of the Portico, triumphing in a Brafen Chariot; that
 " these Lions were on the lower Part of the Frontispiece, and the Urn with
 " *Agrippa's* Afhes in the middle. Under this Place, in the Days of Pope
 " *Clement* VII, *Octaviano de Valle*, the Overfeer of the Highways, going a-
 " bout to repair the Pavement of the Street, found the Lions and the Ba-
 " fon, which had been long bury'd, and took them up; the Bafon he rais'd
 " two Foot above the Street, and fet up the Lions on Pedestals made of
 " Pieces of the Column; but Pope Sixtus V, remov'd thofe Lions to the
 " Fountain call'd *Aqua Felix*, the Water whereof he had brought near *Dio-*
 " *clefian's* Baths. The Bafon remain'd before the Gate of the Rotunda.
 " The Brafs Fragments found in the Time of Pope *Eugenius* IV, were cer-
 " tainly melted down, and turn'd to other Ufes.

Where I have tranflated, *Under Eugenius* IV, *was made the Street of the Rotunda, in the Field of Mars*; *Flaminius* expreffes it thus, *Al tempo di Eugenio* IV, *fece la basilicata della Rotonda per tutto Campo Marzio*; the Meaning whereof is not very plain to me. I confulted others better skill'd in the *Italian* Tongue, who could give me no better Information, which made me guefs at the Exposition. The Architects of the fixteenth Century were of Opinion, that the Foundation of the *Panttheon* was folid, ftanding not only on Walls, but on Arches; and it has often appear'd by Experience that the faid Foundation ftretches out far beyond the Extent of the *Panttheon*.

The fame Day we faw the Palace of *Strozzi*. The moft Illuftrious *Leo Strozzi* has a Collection of many Rarities. In the firft Place a *Sistrum*, or ancient Timbrel, or Kettle-Drum, made after the *Egyptian* manner, which he has printed, and other ancient Instruments of that fort; alfo a Book made of Marble Leaves, cut to a wonderful Thinnefs, fo that turning them over, you fee all the feveral forts of Marble. An entire Series of Gold Coins, among which are many fcarce and very valuable Pieces. There are alfo fome Manufcripts, and among them *Homer*, in a filken Volume of the fourteenth Century, at the End whereof is writ in *Greek*, what here follows tranflated. On the 19th Day of May, in the Year 6854. (which is of *Chrift* 1346.) the fourteenth Indiction, fell the divine and heavenly Temple of the holy and great Catholick Church of God, call'd the *Wisdom of God, the Glory of the Universe*. Another Manufcript is a Chronicon from the Creation to the Year of *Chrift* 1200, when the Book was writ. That obliging Gentleman gave us leave to tranfcribe this Manufcript.

C H A P. XVIII.

The Fourteenth Day. The Monastery of St. Augustin. The High-way, and great Columns, discover'd near St. Lewis. Where Pasquin stood formerly. A vast Quantity of Monuments in the Palace of Justiniani. Basons of an immense Bigness in Nero's Baths. Other notable Ornaments belonging to them. The Street of Navona, why so called. The Fifteenth Day. Colossal Statues dug up at St. Saviours in Lauro. Ancient brasen Arrows. The new Church. The Court of Chancery. The Ottobon Library there. Pompey's Statue found under Ground. The Palace of the Maximi. The Original of Printing at Rome. The first Edition of Lactantius's Institutions. The Farnesian Palace; whence its Ornaments were brought.

WE begin the Fourteenth Day at the Church and Monastery of St. Augustin, where is a Library call'd *Angelical*, indifferently furnish'd both with printed Books and Manuscripts; of the latter there are few Greek, and those for the most Part Modern. I transcrib'd several Charters from the Archives of that Monastery. There lives the Reverend Father *William Bonjour*, of *Toulouse*, a learned Man, and very knowing in the *Coptic* Tongue; a Grammar whereof he compos'd out of the few Books remaining of that sort, and will speedily publish it.

Not far from hence is the Church of St. *Lewis*, concerning whose Structure and Ornaments I can say nothing but what is universally known. Our Carver mentions some Things dug up here.

FLAMINIUS VACCA. "I remember that whilst the great Aqueduct, which has been lately made to supply the City, was building, I saw a Way pav'd with Flint, leading directly from the *Flaminian* Gate, to the Place where now is the Street of St. *Lewis*. In the Street were found three or four Columns of speckled Marble of the Island *Æthalia*, like those, as I thought, which stand in the Portico of the *Rotunda*. Not far from a House in the Street call'd *Madama*, under the House known by the Name of *Bene in Bene*, were found large Pillasters of *Tivoli* Stone, on one of which were the Remains of Steps, formerly us'd for Spectators to sit on, and thence they could see into the middle of the Amphitheatre. Such Steps as those were found in the present Brasier's Shops, which are at the end of the *Novana* Street. The like have also been seen in the Church of St. *Agnes*, as also under the Palace of the Princes of *Massa*, where still stands the Tower of the *Urfini*. It is reported, that *Pasquin* was found there, who, I believe, was at the upper end of the Amphitheatre, where the *Agonal* Festival was kept, and the Street still retains the Name of *Agon*.

Close by is the Palace of *Justiniani*, built on *Nero's* Baths, being as richly adorn'd as any other, and exceeding them all in Plenty of Statues and Bas-Relieves. I was told, and did believe it, that there were above fifteen Statues, either whole or half Bodies, and Bas-Relieves, representing Emperors, Empreſſes, Philosophers, and other Persons. The most remarkable

markable are, a *Hercules* of Brass, *M. Aurelius* in Armour ; and we forbear to mention the rest, for fear of doing what has been done before. There are still mighty Ruins of *Nero's* Baths, which were afterwards call'd the *Alexandrian*, from *Alexander Severus*, and near them is the most ancient Church of *St. Eustachius*.

FLAMINIUS VACCA. " I remember that formerly by the Church
" of *St. Eustachius*, next the Custom-house, there lay neglected on the
" Ground three Basons of *Ætalian* speckled Marble, which, I sup-
" pose, had been before dug up in the same Place, because they were
" anciently of Use for *Nero's* Baths, which were close by, and seem to
" have been fix'd there. When *Pius IV*, was Pope, the magnificent Lord
" *Rutilio Alberino* begg'd the most entire and beautiful of them of his
" Holiness, and carry'd it to his Vineyard without the Gate call'd *Portu-*
" *ensis*, where is a stately Fishpond. The other two Basons were broken.
" The Diameter of them was about thirty Spans, that is, twenty Royal
" Feet, and they both seem'd to have been curiously wrought.

" I remember that in the Days of Pope *Pius IV*, many Fragments of
" Freezes, Columns, and *Corinthian* Capitals, were discover'd under the
" Palace, which formerly belong'd to the Cardinal *del Valle* ; and for as
" much as they were close to *Nero's* Baths, and made of greenish Marble,
" which sort, and no other, that Emperor always made use of in his Stru-
" ctures, therefore, I believe, these Monuments belong'd to his Baths.
" Among them was a Capital of an immense Bigness, which was made
" Use of at *Porta Pia*, to carve on it the History of Pope *Pius IV*.

" I remember that next to *Nero's* Frontispiece, there was found out the
" greatest Collection of Pillars that ever I saw, either for the Thickness, or
" Height of the Marble Stones ; the Columns were nine Spans, that is, six
" Royal Feet, Diameter ; a wonderful Structure. Of those Columns ma-
" ny Works were made, and among the rest, the Frontispiece of Cardinal
" *Cesius's* Chapel in *St. Mary Major*. Of a Base, or Pedestal, was made
" the Bason for the Fountain of the Street *de Populo* ; and of another, the
" Bason in the *Jew's* Street ; they were all of greenish Marble.

At a small Distance from hence is the most spacious Street in *Rome* ; call'd at present *Navona* : In latter Ages it was term'd *Nagona*, and *Nagone*, in the *Roman* Diaries ; and so it is styl'd by *Jacobus Laurus*, who publish'd the *Roman* Antiquities in Copper Plates, with an Explication of them. In the more Ancient Times it bore the Name *In Agone*, thence, by Corruption, *Nagone*, after, by vulgar Usage, it was pronounc'd *Navona*. Nor is *Nardinus* to be reckon'd upon, who rejects the true Etymology, and has contriv'd a Derivation of *Navona*, from the Figure of a Ship, which it appears to represent. It retains to this Day the Form of a *Circus*, and was formerly built by *Alexander Severus*, near his Baths. The Modern Accounts of *Rome* are to be consulted about the Fountains, magnificent Buildings, and the Church of *St. Agnes*, with which it is adorn'd.

Behind this Street, between the Churches of *St. Mary de Animâ* and *St. Mary de Pace*, some Curiosities were found in the Days of *Flaminius*.

FLAMINIUS VACCA. " Near *St. Thomas*, (that is, a Parish in this
" Division of the City) is a narrow Street, that leads to *St. Mary de Pace* ;
" where, I remember, in the Time of *Gregory XIII*, two Columns were
" taken

“ taken up, of yellow Marble, cut to adorn the *Gregorian Chapel* of the
“ *Vatican*.

“ I remember likewise, in the Time of *Julius III.* between *St. Mary de*
“ *Pace* and *St. Mary de Animá*, some Fragments of Columns were dug up,
“ of a spotted *African Marble*, and the Stone *Porta Sancta*; which appear’d
“ to be fitting for the Use of a subterraneous Vault, by the first Strokes of
“ the Chissel, but never apply’d to the Work. They were seven Spans
“ thick, and the Cardinal *de Montepolitiano* bought them. Many are of
“ Opinion, that the Gate of *St. Mary de Animá*, was all built with that
“ they call *Porta Sancta*. Here are also two most stately Urns, made of
“ spotted Marble, and now us’d for Holy Water. I believe the said Mar-
“ ble Monuments were found in this Church, and afterwards apply’d to its
“ Use.

We begin the Fifteenth Day at *St. Saviour in Lauro*, which is beautiful,
and curiously adorn’d; and in the Garden belonging to it, some Things
were found in the Days of *Flaminius*.

FLAMINIUS VACCA. “ As they were digging in the Garden of *St.*
“ *Saviour in Lauro*, they discover’d two *Colossal Statues* clad, representing
“ Women, eighteen or twenty Spans high, of the Marble us’d for Statues,
“ all without Heads. The upper Parts of them were all speckled with
“ Drops of Brass, and they were laid together in the same Position, so that
“ they all seem’d to point one way. They had been so order’d to be laid
“ into Sledges, and mov’d elsewhere. There was no Sign of any ancient
“ Structure near, but they lay on the Ground at their Length. Hence, I
“ conceive, they had not been formerly erected in that same Place. They
“ there happen’d to be among the Founderies, and those Drops of Brass
“ sticking on the Superficies of the Statues, were only accidentally fallen on
“ them when they were melting Metal there.

Not far off, next the Church of *St. John of the Florentines*, which is
reckon’d one of the finest, other Things were dug up.

FLAMINIUS VACCA. “ I remember I have been told, that so great
“ a Quantity of Brass Arrows was found near the Foot of the Arch of the
“ *Horatian Bridge*, standing in the *Tiber*, opposite to *St. John of the Flo-*
“ *rentines*, on the other side, fronting the Hospital of the *Holy Ghost*, as
“ would have loaded several Boats.

Here we may again call to Mind what was said above, *Chap. 5.* con-
cerning Arms made of Brass, when we were speaking of the *Trevisan*
Palace.

Hence we go to the Church of *St. Mary in Vallicella*, which is remark-
able for Structure, Loftiness, and Variety of Ornaments. There are two
Statues of *St. John Baptist*, and *St. John the Evangelist*, carv’d by that *Fla-*
minius Vacca, whose Observations we so frequently insert. The Church,
serv’d by the *Oratorian Fathers* of our Lord *Jesus*, has their magnificent
Monastery adjoyning to it, and a numerous Library, not destitute of Ma-
nuscripts. The eminent Cardinal *Colloredo*, a Person of singular Piety, and
good Qualities, who was our Patron at *Rome*, was bred in this Monastery,
and resides there. He made frequent Presents to us, and always show’d us
much Favour.

Hence

Hence we went to the Court of Chancery, adorn'd with Porticos and Columns of speckled Marble. The Office of Chancellor, and the House, is in the Possession of his Eminency Cardinal *Ottoboni*, who always allow'd us easy Access to his Person, and Library ; and, according to his innate Courtezy and Munificence, gave us as much Liberty as we could wish, to make Use of his Manuscripts. This Library is inferior to none but the *Vatican* for Number and Excellency of *Hebrew*, *Greek*, and *Latin* Manuscripts. Our learned Friend *Blanchini* was then Library-keeper, whom the Pope afterwards, for his Modesty and Erudition, admitted into his Bed-Chamber. We took a very large Account of these Manuscripts, which is too long to find Place in this Diary. We transcrib'd several Works of the Holy Fathers, from those Manuscripts, which, God willing, shall be publish'd. There is also great store of Coins, of the large size, and a curious Series of Emperors. Adjoyning to this House is the Church of St. *Laurance in Damaso*, so call'd, because built by Pope *Damasus* ; for that Pope took much Care to build and adorn the Churches in *Rome*.

FLAMINIUS VACCA. " I remember that as they were digging
 " under the *French* House, in the Days of Pope *Gregory XIII*, I saw a vast
 " Urn, which was remov'd to the Street *Navona*, and is now us'd for wa-
 " tering of Cattle. Here were also found several Capitals, with Shields,
 " Trophies and Helmets carv'd on them ; which shows here was formerly
 " some Temple dedicated to *Mars*. This is now the general receiv'd Opi-
 " nion. The said Capitals are still in the House of the *French*, who are
 " Musical-Instrument-Makers, and it is in the Street call'd *de Leutari*, be-
 " fore the Court of Chancery.

The Altar, as also the Temple of *Mars*, was in these Parts, which may, perhaps, make for *Flaminius's* Conjecture, who goes on thus,

" I remember, that in the Street where the Musical-Instrument-Makers
 " live, near the Court of Chancery, in the Days of Pope *Julius III*, there
 " was found under a Wine-Cellar, a Marble Statue of *Pompey*, fifteen Spans,
 " that is, ten Royal Feet, in Height, on whose Neck the Party-Wall was
 " built ; so that the Head lay in the next House to that where the Body
 " was found. This occasion'd a Controversy between the two House-
 " keepers, each claiming a Right to the Statue. He that found it, pleaded
 " it must be his for that Reason, and because the greatest Part lay in his
 " House. The other alledg'd, it was his, because the nobler Part, the
 " Head, by which they knew whom it represented, lay on his side. After
 " they had long contended about it, an unskilful Judge determin'd, that
 " the Head should be knock'd off and given to the one, and the Body
 " to the other ; so each was to keep what was found in his House. Un-
 " happy *Pompey* ! Was it not enough that his Head should have been cut
 " off by *Ptolomy*, but that his Statue should be in the like Danger ? But
 " the Fame of this indiscreet Judgment having reach'd the Ears of Cardinal
 " *Capo di Ferro*, he order'd to forbear beheading the Statue, and went to
 " acquaint Pope *Julius* with the Matter. His Holiness being amaz'd at
 " that barbarous Sentence, order'd the Statue to be immediately taken up,
 " and brought to him, and, if I forget not, gave five hundred Crowns be-
 " tween the contending Parties, and the Statue to Cardinal *Capo di Ferro*.
 " A Determination worthy of a Pope, and a Work agreeable to *Capo di*
 " *Ferro*,

“*Ferro*, or the Iron Head, in whose Palace, near *Sixtus* Bridge, the Statue stands.

Martinello in his little Book, entitul'd, *Roma Ricercata*, has taken this Story of *Pompey's* Statue out of *Flaminius's* Papers, and omitted other Things more worthy to be taken Notice of, which we now publish. The Statue is now in the Palace of Cardinal *Spada*, near *Sixtus's* Bridge, where it was first set up by Cardinal *Capo di Ferro*.

On the Way to the Church of St. *Andrew del Valle*, is the Palace of the Marquis *de Maximis*, of one of the ancientest Families of *Rome*. He generally entertain'd us very courteously, and gave us a Triple Silver Seal of one *Daniel*, Metropolitan of *Patras*, who liv'd in the last Century. The House is adorn'd with Pictures and Statues; among them is the Statue of *Pyrrhus*, and the Marble Images, from the Shoulders upwards, of *Brutus*, *Theophrastus*, and *Xenocrates*, with many more of that sort. Here we are particularly to observe a Copy of the Paintings of *Naso's* Tomb on the *Flaminian* Way, most lively represented, and now the more Valuable, because, since the Discovery of that noble *Mausoleum*, the Original is quite decay'd, and eras'd by the Weather. Cardinal *de Maximis* had a Copy of them taken before that happen'd, as it is now preserv'd in that Palace. There is also a Bass-Relieve of a Boy of the Rank of Knights, whose Death is lamented in some *Greek* Verses; also the Remains of an ancient Piece of Painting, preserv'd ever since the Time of the *Roman* Emperors, to our Days. We took some various Readings of the Prologues, or Arguments, to *Trogus Pompeius*; which shall be publish'd in their Place, from the Manuscripts of this most illustrious Person. The Marquis keeps in his House the skilful Antiquary *John Baptista Martinelli*. St. *Augustin's* *City of God*, was first printed in Folio, Anno 1470. in this Palace of the *Maximi*, and in 1471. the Bible was there printed, at the End whereof are these Verses.

Aspicias illustris lector quicumque libellos,
Si cupis artificum nomina nosse : lege.
Aspera ridebis cognomina Teutona forsan :
Mitiget ars Musis inscia verba virum.
Conradus Suveynhem, Arnoldus Pannartsque magistri
Romæ imprefferunt talia multa simul.
Petrus cum fratre Francisco Maximus, ambo
Huic operi optatam contribuere Domum.
MCDLXXI.

Who e'er you be, that on these Pages look,
Read, if you'd know, what Artists wrought the Book.
Rough German Names, perhaps, may cause your Smiles,
But these will grow familiar by their Toils.
Arnold Pannarts, and Conrade Suveynhem,
By printing it at Rome, first gain'd Esteem ;
While Peter, with his Brother Francis, joyn'd
To furnish House-room for the Work design'd.

Floravante Martinello, in his *Roma Sacra*, says, the then admir'd Art of Printing was in the House of the *Maximi*, under Pope *Nicholas V*, in the
A a a Year

Year 1455, newly brought thither by those Printers above-mention'd in the Verses: Which, if it were true, *Peter Schoeffer* and *John Fust*, of *Mentz*, would lose the Honour of having been the first Inventers of it. To confirm what is said by *Martinello*, *Lactantius's Institutions* were printed Anno 1461, in the Monastery of *Subiaco*, which Edition I saw in the Collection of *Monfieur la Thuillierie*, and at the end of it these Words in *Latin*, which we here give in *Englisb*.

Lactantius Firmianus's Institutions, printed in the Venerable Monastery of Subiaco, in the Year 1461, the last Day but one of October, in Fol.

That Edition was certainly made after the Art of Printing was known at *Rome*; for no Man will suppose its first Original to have been in this Monastery. As for *John* Bishop of *Aleria's* congratulating Pope *Paul II*, in his Epistle; that the Inventers of Printing began to exercise their Art at *Rome*, under the Pontificate of Pope II, a *Venetian*; this, I say, is plainly repugnant to the Account of the Edition of *Lactantius*; which informs us, that these Institutions were printed in the Year 1461; that is, three whole Years before the Pontificate of *Paul II*, commenc'd. If the Title of the *Subiaco* Edition be genuine, it is a Contradiction to the Report of *John* of *Aleria*; which carries a Tincture of Flattery along with it. We leave these Considerations to the further Censure of the Knowing. What we have now alledg'd may open a way to the making of clearer Discoveries on this Subject.

The Church of *St. Andrew de Valle*, very near this Palace, is much frequented by Foreigners, on the Score of its Elegancy. The Paintings and magnificent Chapels belonging to it, have been often describ'd.

FLAMINIUS VACCA. "In the Street formerly call'd, *Of Siena*,
 "where the *Theatines* are now building the Church of *St. Andrew*, as they
 "work'd upon the Foundation, I remember that a broken Column was
 "discover'd of *Æthalian* Granite, forty Spans in Length, and about six in
 "Diameter; and beneath it was found an ancient Way, pav'd with Stones.
 "I imagine, indeed, that the Column was translated thither, because there
 "were no Footsteps of an Antique Building on the same Plain. But as
 "the Digging fell deeper, a spacious Receptacle for a Statue was discover'd
 "almost as far as the Chalk; a Proof of some stately ancient Building.
 "They cut the Column above-mention'd into several Divisions; and of one
 "they form'd the great Steps to the Gate of the Church.

Not far from hence is the celebrated House of *Farnese*, equally famous for Art and Magnificence. Here is a *Hercules* finely carv'd, a naked *Commodus* carrying a Boy; the History of *Dirce*, in one Stone; with a Variety of Figures; all very well known. In one Apartment, among the Marble Statues, that of *Caracalla* is the most eminent; superiour to any in *Rome*, and, perhaps, in the World; and yet it was perform'd when the Arts at *Rome* were on the Decline from their ancient Lustre.

We add no further Remarks on these Particulars, as foreign to our main Design; and only produce what is related by *Flaminius*, or will please by its Novelty.

FLAMINIUS VACCA. "It was told me, when *Antony de Sancto*
 "Gallo was laying the Foundation of the Palace of *Farnese*, when Pope
 "Paul

“ *Paul III*, was yet a Cardinal, and a good Part of the Angle towards St.
 “ *ferom* was erected, that it began to open, and part asunder. Then
 “ Cardinal *Farnese*, at whose Expence the Work was prosecuted, gave
 “ a Reproof to *Antony*, as if it was owing to his want of Considera-
 “ tion. It was of no Consequence to plead that the Foundation was
 “ laid in a Chalk, and that he us’d all possible Skill to keep it solid.
 “ He, surpriz’d and concern’d about it (as a great Master) in order to ex-
 “ plore the Cause of that Flaw, made a Cave beneath the Angle at his
 “ proper Charge, and ordering himself to be let down, he found an an-
 “ cient *Cloaca*, built in the Chalk, and of a considerable Breadth, running
 “ from the *Campo de Flora* to the *Tiber*; so that hereafter a Man may
 “ doubt whether he be securely and faithfully us’d, tho’ his Workman lays
 “ a Foundation even in a Chalky Bottom.

FLAMINIUS VACCA. “ It has been reported to me by a Stone-
 “ cutter, many Years ago, that his Grandfather, who liv’d in the Days of
 “ *Sixtus IV*, saw in the Bath of *Antonine* a Marble Island, cover’d with the
 “ Feet and Limbs of Figures, and a Marble Boat, fill’d with Watermen,
 “ broken, and mutilated, sailing towards the Island; and a Bason of Gra-
 “ nite. It is very certain, that his Report was true; for *Paul III*, found
 “ a Bason of Granite, which we view repair’d in his Palace. *Paul II*,
 “ took another Bason, resembling it, from the Baths of *Antonine*, and re-
 “ mov’d it to the Street of St. *Mark*. Soon after, by the Command of
 “ Cardinal *Farnese*, it was convey’d to his Square, to stand equal with the
 “ other. Therefore both of them were in the Baths of *Antonine*. But
 “ where the Boat is, we know not; it is hardly to be question’d, but after
 “ it had finish’d its Navigation, it ended its Days in a Lime-kiln. In the
 “ same Place were found the two Statues of *Hercules*, which are now erect-
 “ ed in the Court of *Farnese*: and there the Great Duke *Cosmo* dug up a
 “ large Column of speckled Marble, and carry’d it to St. *Laurence’s* Street
 “ in *Florence*, where it was set up on the spot, on which he receiv’d the
 “ News of the Victory obtain’d over *Peter Strozzi*, adorning it with a
 “ Porphyry Image of Victory, in Memory of that Success.

It is not unlikely, that *Antoninus Caracalla* erected this Monument in his
 Baths, as a Memorial of his Victory in *Britain*, as it is represented on his
 Coins; and that the Marble Island express’d *Britain*, the Boat steering
 towards it, being in Imitation of the Ships bound to that Country. We
 must here take Notice, that *Antoninus’s* Baths are generally nam’d *Antony’s*
 by *Flaminius*, and others, cutting off one Syllable; which is no new Error,
 for the ancient Inscription above-mention’d, Chap. 10. has it also *Antoniana*,
 one Syllable being wanting; for the Custom prevail’d, even in ancient
 Times, to cut off one Syllable *NI*, because the Repetition of it made an
 ungrateful Sound.



C H A P. XIX.

The Sixteenth Day. Some Things new concerning Trajan's Pillar, and Forum. The true Inscription of that Pillar. the Inner Cloyster of that Forum. Ancient Monuments lately dug up. The singular Sepulchre of the Cæsennian Family. The Temple of Good Success. Agrippa's Baths, and the Subterraneous Hot-Houses. Flaminius's Circus. Castor and Pollux, where found, with the Horses. Octavia's Portico. The Seventeenth Day. Semo Sancus. Remarkable Things dug up at the Gate Portuensis. The Church of St. Mary beyond the Tiber. The Epitaph of Quodvultdeus dug up. An extraordinary Bason. The Eighteenth Day. Several Altars of Janus at the Aurelian Gate. Notable Epitaphs in the same Place.

WE will begin the Sixteenth Day at *Trajan's Pillar*, erected by the Senate and People of *Rome*, in Memory of that Emperor's Victories. A winding Stair-case within it goes up to the Top, where formerly stood the Statue of *Trajan*, and the Urn with his Ashes, which being remov'd, the Statue of *St. Peter* was set up in its Place. These Things are well known; but our noble Carver mentions others which are new and remarkable.

FLAMINIUS VACCA. "I remember that near *Trajan's Pillar*, at the Place now call'd *SPOGLIA CRISTO*, the Remains of a Triumphant Arch were dug up, with many Histories carv'd on them, which are now preserv'd in the House of *Prospero Boccapadulo*, then Governor of that Quarter. There is *Trajan* crossing a River on Horseback, and several Captives led, like those which are carv'd after the same manner on *Constantine's Arch*; and having carefully examin'd it, I perceiv'd, and am very sure, they were made by the same Hand as that Pillar; and do believe, there was a large square Cloister about the Pillar, so that each side of the Square had an Arch. It is plain, that *Constantine's Arch* was remov'd from another Place; for the carv'd Work on the Base of it, made in the Reign of *Constantine*, resembles the Barbarity of that Age. Nor am I afraid to affirm, that *Constantine's Arch* is one of those four; which is manifest enough, because the upper Carving, as far as relates to History, is done by the same Hand as *Trajan's Pillar*; and certainly the Effigies of *Trajan*, and the Histories represented on the Arch, belong to *Trajan's Actions*. Nor is it any wonder that the Base, which was new made, and next to the Ground, receiv'd most Damage by the Fire; so that it being requisite to carve all the lower Parts, in order to erect the Arch in Honour of *Constantine*, the unskilful Workmen of that Age were employ'd to do it.

The Observations here made by *Flaminius*, concerning *Trajan's Forum*, or Square, are judicious; for, as to what he says, that the Ornaments and Bas-reliefs, which represent the Golden Age of Carving, were taken from *Trajan's Square*, and apply'd to *Constantine's Arch*, that has been long since suspected by many, whose Opinion he sufficiently approves, because, by long Use, he was capable of knowing the several Master's Hands.

But,

But, if what he says relating to four Arches, and the Cloister built about *Trajan's Square*, be true, as is probably suppos'd, then each side of that Square was built after that Manner and Form, as we see *Trajan's Forum*, or Square, represented on his Coins; tho' in them only one, and that the outward side of the said Square, be represented, because it could not be done otherwise. But it is plain, that *Trajan's Expeditions*, Wars, crossing of Rivers, Victories, and other Martial Exploits, were represented on those Bass-Relieves, and on the Column itself, by the most skilful Workmen. I can add nothing but what is known concerning *Trajan's Pillar*. But the lowest Line of its Inscription being worn out, many have endeavour'd to make it out, and so run into several Opinions. I look upon that to be the genuine Inscription, which is deliver'd us by the often quoted Anonymous Author of the ninth Century; at which Time we may suppose it remain'd entire. He has it thus,

SENATUS. POPULUSQUE. ROMANUS
IMP. CAESARI. DIVI. NERVAE. F. NERVAE
TRAIANO. AUG. GERM. DACICO. PONTIF.
MAXIMO. TRIB. POT. XVII. IMP. VI. COS. VI.
P. P.
AD DECLARANDUM. QUANTAE. ALTITUDINIS
MONS. ET. LOCUS. TANTIS. OPERIBUS SIT.
EGESTUS.

That is, *The Senate and People of Rome, to the Emperor Nerva Trajanus, Son to the Divine Nerva, always August, Conqueror of Germany and Dacia, High Priest, seventeen times Tribune of the People, six times saluted Emperor, six times Consul; Father of his Country. To declare why so lofty a Hill and Place, has been raised with such mighty Works.*

At present a Piece of the Marble being broken off, the last Words are thus imperfect, TAN BUS SIT EGESTUS; which some fill up thus, TANTIS RUDERIBUS, *with so many Ruins*; others, TANTIS OPIBUS, *with so much Cost*; others, TANTIS EX COLLIBUS, *with so many Hills*; others, TANTIS MOLIBUS, *with such mighty Heaps*; and lastly, others, as *Marlian*, think the true Reading to be TANTIS OPERIBUS, *with such great Works*. No Man ought to suppose that the Anonymous Author of the ninth Century fill'd up the Inscription by guess, but transcrib'd it whole and entire, as it was read in his Days.

FLAMINIUS VACCA. “*John George Cæsarinus*, who is elsewhere mention'd in these Papers, bought a great Statue of *Cipolline Marble*, which was still standing in the House of *Sebastian Piglia l' Arme*, in *Trajan's Square*, and remov'd it, at a great Charge, to his own Garden near *St. Peter ad Vincula*, where he intended to set it up, with a Bear chain'd to the Foot of it, and an Eagle on the Top, these being his Arms. But Death preventing him, that noble Design was disappointed.”

The sort of Marble in *Italian* call'd *Cipollino*, or *Sipollino*, is common at *Rome*, and when broken falls into Fleaks, or Scales, like those of an Onion, call'd *Cipolla*, and thence the Marble *Cipollino*. It is white, but full of Spots, and of no great Value.

FLAMINIUS VACCA. "As they were lately laying the Foundation
 " of a House in the Street of *Trajan's* Pillar, they discover'd an ancient
 " Street pav'd with Marble, and Pieces of yellow Marble, which I believe
 " were laid and joyn'd together in several Ranks. Any Thing might be
 " expected from *Trajan's* Magnificence. But as they were digging to make
 " a Wine-Cellar, they came to three Pieces of Columns made of the
 " Marble us'd for Statues, of five Spans Diameter. The Bodies of the
 " Columns were thirteen Spans long. These Columns made the Cloister
 " about *Trajan's* Pillar; and in the midst of the Square was that prodigious
 " Pillar, call'd *Trajan's*, carv'd full of History.

If the Diameter of the Columns was five Spans, that is, three Foot and four Inches, and they of the *Corinthian* Order, as those in *Trajan's* Square were, they must have been fifty Spans, or thirty four Foot high. Those Columns were of one entire Stone each, and us'd for the inner Pillars of the Square.

Cloſe by is the Palace of *St. Mark*, built by Pope *Paul II*, where the *Venetian* Embassadors reside. Adjoyning to it is the most ancient Church, and the Street of *St. Mark*. There, in the House of Cardinal *Bouillon*, we saw some notable Monuments of Antiquity, lately taken up in the Port of the *Tiber*. Among them are two very large Statues, the one of some Senator, as appears by his Habit; the other of his Wife, adorn'd with the Garments of that Age, with Gold Pendants; with the Effigies of *Jove* in the one, and that of *Juno* in the other. There was also the Statue of their Son, a little Boy, curiously carv'd; also two Urns for Ashes, like Flesh Pots, about a Foot and a half high, carv'd about with Branches and Foliage. Also the Sepulchre of *Caesennia*, with many Inscriptions. I have thought fit to insert them all here in the same Order as they were sent me by the Noble Monsieur *de Serte*.

A Marble Tomb two Spans and an Inch long, and two Spans and two Inches high, at both Ends whereof there are Boys holding small Flambeaux; in the middle is the following Epitaph,

1.

D. M.
CAESENIA NY
MPHICE CAEENNIO
ITALICO FILIO B. M.
FECIT QUI VIX. AN.
XXVII. M. VI. DXXVIII.

Another Tomb, or larger Urn, nine Spans long, two in Height, at the Ends whereof are Oxens Heads, with Garlands hanging on both sides of them. On one of the smaller sides a Cup, on the other a Dish, or Plate, which Symbols are common on Tombs. The Epitaph is thus,

2.

D. M.
CAEENNIAE GALENES
M. D.
ITALICUS. F.

Also

Also a Marble Urn ten Spans long, and two in Height, with the following Inscription.

3.

D.	M.
L. FABRICI. L. F. PAL.	
CAESENNI. GALLI. EQ. ROM.	
PONTIF. L. L. SCRIB. AEDILIC.	
OMNIBUS HONOR IN COST. F	
ITALICUS. P. DIGNISSIMO	

Another Urn, cover'd with a Marble Stone.

4.

D. M.
L. CAESENNI
CRESCENTIS
MEDICIQ. VIX. AN.
XXX.

On another Urn.

5.

DIS
MANIBUS
CAEENNIAE
EROTIDIS
A. CAEENNIUS
HERMA
ARAM. ET STATUAS FECIT
SIBI ET CONJUGI SUAE DE SE
BENEMERENTI.

On another.

6.

A. CAEENNIO
HERMAE.

On another.

7.

A. CAEENNIUS GALLI
HERMAE
A. CAEENNIUS ITALICUS
CAEENNIA. L. L. EROTIS UXOR
FECERUNT SIBI
LIB. LIBERT. POSTERISQ. EORUM
SEPULCRUM MACEREIS CIRCUMCLUSUM
IN FR. P. CCC. IN AGRO P. XCVI.
Q. F. IUG.

The

The first is easy to be read, and imports, *Cæsennia Nymphice erected this to her well deserving Son Cæsennius Italicus, who liv'd twenty seven Years, six Months, and twenty eight Days.* In the second M. D. stands for *Matri Dulcissimæ, to his most beloved Mother Cæsennia Galenes, Italicus erected this.* The third I read thus, *Diis Manibus Lucij Fabricij, Lucij Filij Palatini, Cæsennij Galli Equitis Romani, Pontificis, Lucij Liberti, scribæ ædilicij, omnibus honorati, in costa fecit Italicus patri dulcissimo.* The Difficulty is about the Words *Lucij Liberti*; for not only the Office of Priesthood was inconsistent with a Freed-Man, but *Fabretti* in his Inscriptions affirms, that the Employment of Scribe, or Clerk to the *Ædiles*, could not belong to a Freed-Man. We leave this to be decided by others. In *costa fecit*, signifies, *on the side of the Tomb*; it is otherwise read, in *coxa*, which, according to *Fabretti*, means, *on the Angle*. The fifth mentions a Monumental Altar and Statues; and hence we learn, that the Statues above spoken of, are those of *Cæsennius Herma*, and *Cæsennia Erotis*. The last Lines of the seventh, *Sepulchrum macereis circumclusum in fronte pedes trecentos; in agro pedes sex & nonaginta, qui faciunt jugerum*; that is, *The Monument, enclos'd with dry Walls, is three hundred Foot in the Front, and ninety six next the Field, which make an Acre*; so that it was three hundred Foot long, and ninety six in breadth. I never saw any Tomb so large.

In this same Place several most beautiful Marble Stones, of various sprightly Colours, were dug up. There also was found a Gold Ring, with a Cornelian Stone set in it, on which was carv'd a naked *Lupercal*, or *Bacchanalian*, leaning against a Pillar, with a Lash in his Hand.

Not far from thence is the Church of *Jesus*, inferior to none in *Rome* for Ornament. The Chapel of *St. Ignatius*, lately built, is so full of Embellishments, that scarce any throughout the City can compare with it; the Description whereof, according to our Custom, we leave to others. In the Palace of *Alteriani*, close by, is a Library extraordinary well furnish'd with printed Books and Manuscripts, whereof we took no Notes. We went thence to the Palace of *Cæsarini*; our famous Carver mentions some Things dug up near it.

FLAMINIUS VACCA. "Behind the Palace of *Julian Cæsarini*, I
"saw an ancient round Temple, supported with Ash-colour Marble Pillars,
"which I suppose to have been cover'd with Lime made of Marble.
"There are still large Walls built with Ash-colour'd square Marble Stones,
"representing a very spacious Structure. We find the same Building con-
"tinued in several adjacent Wine-Cellars. I think no Author mentions
"these Things; the Reason whereof, perhaps, may be, because the
"Structure being hid with Houses, lyes out of sight. Howsoever that
"has happen'd, the Place is worth taking Notice of.

What if we should say this Temple *Flaminius* speaks of, was that of *Good Success*, near *Agrippa's* Bath, of whose Situation there has been hitherto much Controversy. The Place suits very exactly; tho' as these Matters are to be soberly handled, I dare not be positive. A most stately Portico was joyn'd to the Temple of *Good Success*, whereof there is not the least Remain at present.

FLAMINIUS VACCA. "I have been told by my Father *Gabriel Vacca*, that when the Cardinal *de Valle* caus'd *Agrippa's* Baths to be dug up, in hopes of finding a Treasure, there was taken up a great Imperial *Corona Civica* (the Crown usually given for having preserv'd a Citizen) made of Brass, gilt; and because it was in the Shape of a sort of Simnel, then call'd *Ciambella* at Rome; the Workmen cry'd out, Here's a *Ciambella*; and ran to the Cardinal for some Reward; telling him, They had found a Brass *Ciambella*. Some time after an Inn-keeper set up the Sign of a *Ciambella* in that Place, and thence the Street retain'd the Name of *Ciambella*.

Martinellus, in his *Roma Ricercata*, quoted this Place of *Flaminius*, and omitted the other more remarkable Points; and only adding what related to *Pompey's* Statue, skipp'd over all the rest of *Flaminius's* Observations.

FLAMINIUS VACCA. "The House I now live in is built by the aforefaid Baths, and as I was opening the Ground to build a Wall, I found Water; then going about to find the Bottom with an Iron Spade, I felt a Pile of Marble, and searching farther to discover what that might be, with my Hand discover'd a *Corinthian* Capital, reaching down from the Angle of the Capital to the Freeze, and found it to be four Spans deep, and like those that are in the Portico of the *Pantheon*. The Water obstructing, I laid aside the Design of Building. As I was making a Wine-Cellar in the same Place, I lighted upon a Pile, through which ran several Conveyances for Water, made of large Bricks, or Tiles. These were certainly to carry hot Water into the Hot-houses. Underneath I found a Pavement, such as formerly the Ancients had to pass along those subterraneous Places, lin'd with Marble on both sides, and the Pavement under them was extraordinary solid, supported by many Buttresses. The Fire us'd formerly to be made between two Buttresses, and there we found Coals and Ashes. I also found a large empty Space lin'd with Sheets of Lead, fix'd with Brass Nails, and some speckled Marble Columns of an indifferent Height. Then having built the Wall, I forbore to search farther.

"My Father would build a Wine-Cellar under our Arch, and lighted upon many Fragments of Cornices, one whereof, thirteen Foot long, and eight in breadth, he sold to a Stone-cutter, who made a Tomb-Stone of it for the Duke of *Melpi*, which is in the Church *del Popolo*.

"I remember that the *Victorios* being about to lay the Foundation of their House, found a great Stair-case, which went up to *Agrippa's* Baths. The Marble Steps of it were much worn and moulder'd away. No doubt but that this was the chief Avenue to the Baths. But the Water flow'd in so fast upon them, that they laid the Foundation without searching any farther.

Flaminius here makes very notable Discoveries concerning *Agrippa's* Baths, and describes the Hot-house, as we have it in *Dio*, and *Pliny*. The former, lib. 53. writes thus, *Agrippa made a Laconick Hot-house. That sort of Bath is call'd Laconick, because here chiefly the Bodies were stripp'd naked, and anointed with Oil.* *Pliny*, lib. 35. cap 4. *He had also fix'd small Tablets into the Marble Stones, in the hottest Part of the Baths, which were taken away a little before they were repair'd.* *Flaminius* represents the Form of that *Laconick* Hot-house; where he says, the solid Pavement was supported

ported with Buttresses, in such manner, that the Fire was made between those Buttresses to heat the Pavement and Hot-house; and that Hot-house he, as well as *Pliny*, says, was lin'd with Marble. We are inform'd by *Flaminius*, that the Baths were adorn'd with Pillars, having Capitals of the same Shape as those of the *Pantheon*. It is no wonder the Stairs were so worn with constant using, because *Agrippa*, by his Will, made those Baths Publick, which before had been Private.

Having view'd the Church of *St. Charles in Catinari*, whose Ornaments are universally known, we proceed to the Palace of *Matthei*, full of Bas-relieves, and whole and half Statues, most curiously carv'd. The *Circus Flaminius*, which gave its Name to the Quarter, or Ward, reach'd quite to this House, and we are told by *Fulvius* and *Ligorius*, that there were still some Remains of it at the Beginning of the sixteenth Century, as also the Steps for the People to sit on when they saw the Sports. In the same Place was the Temple of *Neptune*, as appears by the Inscription found there, which being faulty in *Nardinus*, we here give it correct.

ABSCANTO AUGUSTI LIB.
AEDITUO AEDIS
NEPTUNI QUAE EST IN CIRCO
FLAMINII
FLAVIUS ASCANIUS ET PALLANS
CAES. N. SERVUS ADIUTOR A
RATIONIB.
PATRI PISSIMO FEC.

That is, *Flavius Ascanius*, and *Pallans*, *Servant to Nerva Cæsar*, for keeping his *Accounts*, erected this Monument to his most pious Father *Abscantus*, the *Emperor's Freed-Man*, *Warden to the Temple of Neptune*, which is in *Flaminius's Circus*.

Not far from hence towards the *Tiber*, is the Theatre of *Marcellus*, erected by *Augustus*, now turn'd into the Palace of the *Sabelli*, so that there still remains a magnificent Memorial of the Theatre. It had two Rows of Columns of the *Dorick* and *Ionick* Orders; and, what is remarkable, the *Dorick* Columns stood on the Ground, without any Base to support them. This Theatre was, like the others, a Semicircle, or half Round, enclos'd every way. But the Amphitheatres were Round without, and Oval within, as King *Theodorick* has it in the 24th Epistle in *Cassiodorus*, *Whereas that which is a Semicircle, is in Greek call'd a Theatre; it is well known that is call'd an Amphitheatre which has, as it were, two such Places for Shows join'd together; its open Part was Oval, that there might be a convenient Space to run, and the Spectators might see the better, a longish Roundness drawing all the closer together*. In the Palace of the *Sabelli* is the Statue of *C. Popilius*, surnamed *Sabellus*, a *Roman Knight*, from whom the *Sabelli* are said to derive their Original, only on Account of the Resemblance of the Name, as we may reasonably believe.

Close by is the Quarter of the *Jews*, of a small Compass for their Number. They formerly liv'd, according to the Anonymous Author of the thirteenth Century, that soon follows, near the Bridge formerly call'd *Ælius*, now of *St. Angelo*.

FLAMINIUS VACCA. "I remember that near the *Tiber*, where
 "now the Synagogue of the *Jews* stands, in the Days of Pope *Pius IV*,
 "two Giants were dug up, each of them leading a Horse. They were
 "remov'd to the *Capitol*, and now stand on the Top of the Stairs, at the
 "end of the Street. Some said they were two *Pompeys*; others, because
 "they have Hats, or Caps, on their Heads, in the Shape of half an Egg,
 "thought they were *Castor* and *Pollux*; others fancy'd other Things. But
 "the Carver was no great Artist; he represented nothing of Life and Vi-
 "gour in the Figures.

Octavia's Portico, as appears in the Fragments of the Remains of old
Rome, fill'd a vast Space, and took in the Temples of *Jupiter* and *Juno*.
 The former of them is mention'd above in the Fragment of the Anony-
 mous Author, publish'd by our *F. Mabillon*, and was enclos'd round with
 Columns, or Wings; but the other had no Portico about it. There are
 still some Remains of *Octavia's* Portico, near *St. Galla*, or *St. Mary in*
Portico, which *Andrew Bufalinus*, quoted by *Peter Bellori*, thought to have
 been the Temple of *Juno*. In each Temple was a curious Statue of its
 proper Deity. Thus *Pliny*, lib. 36. cap. 5. *Dionysius and Polycles made*
the Goddess herself in the Temple of Juno, that is within Octavia's Portico;
Philip made the Venus in the same Place; Praxiteles the other Statues; as
did Polycles and Dionysius, the Sons of Timarchides, that of Jove, which is
in the next Temple. Adjoyning to *Octavia's* Portico was the Temple of
Hercules, of the *Muses*, and therefore that Portico is in the above-men-
 tion'd Remains call'd of *Octavia* and *Hercules*.

The Seventeenth Day, we pass'd over the *Fabrician* Bridge, now call'd
Di Quattro Capi, of the four Heads, into the Island on the *Tiber*, formerly
 known by the Name of *Mesopotamia*, from the two Branches of the River
 encompassing it. There we designedly pass by many remarkable Things,
 because they are every where describ'd. In the Garden of the *Franciscans*
 of *St. Bartholomew*, is still standing that famous Inscription, *SIMONI*
SANCO DEO FIDIO, &c. on a Marble Stone three Foot high and one
 in breadth; which sort of Stones were formerly call'd *Cippi*, being like a
 Grave-stone. Some fancy this Inscription deceiv'd *St. Justin*, Martyr, who
 takes Notice he read this, concerning *Simon Magus*, in that Island. We have
 nothing, but what is generally known, to say concerning *St. Cecily's* Church,
 which is the first we meet with beyond the *Tiber*, after passing the other
 Branch of it, and is remarkable on many Accounts.

Not far from hence is the Gate call'd *Portuensis*, because it leads
 to the *Roman* Port, about which our Carver mentions many Things
 dug up.

FLAMINIUS VACCA. "Opposite to *la Cæsarina*, above-mention'd
 " (Chap. 12.) on the Bank of the *Tiber*, is the Gate call'd *Portuensis*, so
 "call'd, because it is in the Way to the *Roman* Port. There is the Vineyard
 "of the *Victorij*, where, within my Memory, were found many Statues,
 "and Heads of Philosophers and Emperors, which were preserv'd in two
 "several Rooms standing close to one another. There were also found
 "many Carver's Tools. I believe the Statues were brought hither to be
 "trimm'd, and fitted for other Uses, or rather, to spoil these Pieces of
 "Carving, and afterwards, upon some other Orders of the Popes, to have
 " been

“ been bury’d. Many of these are now in the Palace of the *Victorij*; but
 “ Cardinal *Farneſe* pick’d out the beſt for himſelf.

FLAMINIUS VACCA. “ Five hundred Paces from the aforeſaid
 “ Gate, in the Vineyard of *Antony Velli*, was alſo found *Pasquin*, ſtanding
 “ on a Peſtal of a ſort of crumbling Stone. Yet I do not believe he
 “ ſtood there in ancient Times, ſince there have been no other Remains of
 “ Antiquity met with in that Place: But when this Vineyard was firſt
 “ planted, this *Pasquin* being above the Ground from the Waſte upwards,
 “ and ſtanding in the Labourers way, they broke him off in the middle
 “ with their Mattocks and Spades; but the Gladiator that is expiring in
 “ his Arms, being all above Ground, eſcap’d whole and entire. When Duke
 “ *Ferdinand* came to *Rome*, to receive the Crown of the Great Dukedom,
 “ he carefully view’d many Monuments, and having well examin’d this
 “ *Pasquin*, gave five hundred Crowns for it. He is now at *Florence*, being
 “ fellow to another of the ſame ſort, bought of *Paul Antony Soderino*, which
 “ had been found in *Auguſtus’s Mauſoleum*.

Flaminius calls thoſe Statues *Pasquins*, as we may gueſs by his way of
 ſpeaking, which reſembled the famous *Pasquin* ſtanding near the *Navona*
 Street; and that *Pasquin*, ſo much talk’d of, was the Statue of a Soldier,
 done by ſome able Maſter, as appears by the Trunk of his Body, which has
 loſt ſeveral Limbs.

“ I remember that in the Days of Pope *Gregory XIII*, ſeveral Conſuls
 “ made of Marble, with their Peſtals and Inſcriptions, were found among
 “ the Reeds, about two Miles from the City, without the aforeſaid Gate,
 “ in the Place now call’d *Fogalaſina*, towards the *Tiber*. There were alſo
 “ ſome Columns thirty Spans long, of the Country Marble, which were cut
 “ in Pieces, and uſed to adorn the *Gregorian Chapel*. The Conſuls, who had
 “ been made by indifferent Artiſts, are ſtill to be ſeen diſpers’d in ſeveral
 “ Parts of the City.

There are many more Things worth obſerving, in the Quarter, or
 Ward, beyond the *Tiber*, which we ſaw the ſame Day; as the Churches of
St. Chryſogonus, *St. Francis de Ripa*, *St. Coſmas and Damianus*, which we paſs
 by as uſual, becauſe often deſcrib’d. Then we go up to the Church of *St.*
Peter in Montorio, where is the Picture of the Transfiguration, the Maſter-
 piece of the moſt excellent of Painters, *Raphael Urbin*, reſorted to by all
 Foreigners and Natives, and known to all Mankind; as are the other Orna-
 ments of the Church, moſt of which have been already made Publick.

At the Foot of the Hill is the moſt ancient Church of *St. Mary* beyond
 the *Tiber*, on the very Place where a Fountain, or Spring of Oil, is ſaid
 to have guſh’d out at the Time of our Saviour’s Birth, and to have run
 down into the *Tiber*, as is obſerv’d in an Inſcription on the Arch, and is
 thus,

In hac prima Dei matris æde
 Taberna olim meritoria
 Olei fons e ſolo erumpens
 Chriſti ortum portendit.

That is, *A Fountain of Oil guſhing out in this firſt Church of the Mother of*
God, which was formerly an Inn, foreſhow’d the Birth of CHRIST.

In the same Place was lately taken up the Inscription of a Tomb, sent me by my Friend *Justus Fontaninus*, which runs exactly thus, with all its Faults.

HIC REQUIESCIT QUODVULTDEUS HO
NESTE RECORDATIONES VIR QUI VIC
XIT ANNOS LVI. DEPOSITUS IN PACE
DIE V IDUS OCTOBRES CONSS. DD NN
ARCADIO AUG. QUATER ET HONO
...O AUG. TER CONSULIBUS.

That is, *Here lyes Quodvultdeus, a Man of worthy Memory, who liv'd Fifty six Years ; interr'd in Peace on the fifth of the Ides of October, the Emperor Arcadius being the fourth time, and the Emperor Honorius the third time Consuls.*

The Epitaph, by the Date of the Consulship, appears to have been made in the Year of *Christ* 396. In that Age it was frequent to compound proper Names of short Sentences ; as *Quodvultdeus*, *what God pleases* ; *Deogratias*, *God be thanked* ; *Habetdeum*, *he has God* ; *Adeodatus*, *given by God*. Here is to be observ'd the Repetition of the Word *Conss.* which is again express'd at length at the end of the Inscription, *Consulibus* ; as also the Words *ter* and *quater*, three and four times, is not agreeable to the primitive Elegancy of the *Latin* Tongue ; for *ter* and *quater*, three and four times Consul, does not generally denote the present Consulship in the Coins and Inscriptions of that primitive Age ; but 'tis express'd *tertium* and *quartum*, the third and fourth time Consul.

Adjoyning to the Church of *St. Mary* beyond the *Tiber*, is the Monastery of *St. Calixtus*, of our Monks of Mount *Cassino*, where lives that great Friend of ours *del Miro*, one of the Keepers of the *Vatican* Library, renown'd for Learning, and Knowledge in the *Greek* Tongue. In one of the Chapels is a Well, into which they say *St. Calixtus*, Pope, was cast.

In the Way back, near *Sixtus's* Bridge, is the Church of *St. John de Malva*, where *Flaminius Vacca* says a Basen of a vast Bigness was dug up.

" Beyond *Sixtus's* Bridge, on the other side of the *Tiber*, where the
" Church of *St. John de Malva* stands, within my Memory, was dug up a
" vast, and most beautiful Basen, of a blackish *African* Marble, about
" twenty Spans long. *Ferdinand*, Great Duke of *Tuscany*, who was then
" a Cardinal at *Rome*, bought and had it carry'd to his Garden near the
" *Trinity*, on Mount *Pincius*. But the Bottom of the Basen being extra-
" ordinary thick, I advis'd the Cardinal to have two Tables cut out of it,
" which he did ; and those Tables, of a vast Breadth, are still to be seen in
" that Garden.

On the Eighteenth Day, we went to the Hill *Faniculus*, and the Gate *Aurelia*. The Name *Faniculus* is said to be deriv'd from *Fanus*, and therefore on that same Hill, not far from the Gate *Aurelia*, there were twelve Altars dedicated to *Fanus* ; and in these Parts *Fanus Septimianus* formerly stood. The *Aurelian* Way was formerly set thick with notable Tombs, which are now all taken away. There are also many *Villæ*, or Country Houses, and among them, the *Corfinian*, where, whilst I resided at *Rome*,

a great Number of Epitaphs were taken up. Near to this is the *Villa Pamphilia*, famous for its Spaciousness, Number of Statues, and curious Paintings ; but these Things are omitted, as well known to all Men. Not far off is the Church of St. *Pancratius*, Martyr, formerly belonging to the *Benedictines*, now to the Barefooted *Carmelites*. Here is the Burial-Place of *Calepodius*, now hard to be enter'd, many of the Passages being choak'd up by the fall of the Earth ; yet they are not all stopp'd, and those which can be come at are of a considerable Height, and, like the Burial-Places at *Naples*, have other Passages, or Walks, under the first, so that there are subterraneous Ways one upon another.

FLAMINIUS VACCA. "I saw many Marble Tombs, with Epitaphs on them, without the Gate of St. *Pancratius*, in the Vineyard of *Antony Galleſia*, on one of which were only these Words, AE-TERNALI SOMNO, *to the Eternal Sleep* ; on another this, IN TEMPORE QUOD NON COMBURITUR. But these, I believe, were seen by *Peter Leo Castelli*, who was skilful in those Things, and has given them a proper Interpretation.

Some other Inscriptions, publish'd by *Raphael Fabretti*, have these Words, Somno æternali, *to the eternal Sleep* ; sometimes with the Letters D. M. signifying, Dis Manibus, *to the Infernal Gods*, before them, and sometimes without them. I know not whether ever any Epitaph has been seen like the other, *In Tempore quod non Comburiſtur*.

That same Day we view'd many Houses beyond the *Tiber*, which invite all Foreigners to see their Beauty, and curious Ornaments, and are very particularly describ'd in the present Accounts of *Rome*.

C H A P. XX.

The Nineteenth and Twentieth Days. Adrian's Pile, or Mausoleum. The Seven Wonders of the World chang'd. An Inscription in the House of Raphael Fabretti restor'd. The Original of the Name Vatican. A Noble Mausoleum of a certain Queen. The Vatican Library. The Ancient Bibles in it. The Manuscript of Virgil, formerly belonging to St. Dennis in France. Curious Statues of the Popes. Of the Various Descriptions of Rome, and the Method of performing one more exactly. An Anonymous Author's little Book of the Wonders of Rome, and some Notes on it.

WE employ'd the Nineteenth and Twentieth Days on a View of the *Borgo*, or Suburb, of *Rome*, beyond the *Tiber*, with regard to its Monuments ; we also survey'd the Church of the *Vatican*, the Palace, and the Library.

After you pass the *Ælian Bridge*, which is now term'd the Bridge of St. *Angelo*, you meet the famous Castle of that Name, in the Pile of *Adrian* ; which is now despoil'd of all its Ornaments, with which it was formerly grac'd, but retains the Form of a large Tower. No Tomb in the City was equal to it, when it was beautify'd with Columns, Statues,

Statues, Bass-Relieves, and other various Embellishments ; crown'd with the several Orders of Pillars ; and it yielded to no *Roman* Fabric in Magnificence, except, perhaps, to the *Capitol* ; which was reckon'd among the Seven Wonders of the World ; as we read in a *Greek* Book of the thirteenth Age, in the Library of my Friend the Renown'd *Baluzius*. For there the Seven Wonders of the World are number'd in this Manner.

1. *Thebes* in *Egypt*.
2. The Walls of *Babylon*.
3. The Tomb of *Mausolus*.
4. The Pyramids.
5. The *Colossus* at *Rhodes* ; which some (as that Piece relates) affirm was a Brazen Statue of six hundred Cubits.
6. The *Capitol* of *Rome*.
7. The Temple of *Adrian* at *Cyzicus*.

In this Detail we find others to be substituted in the Place of the *Pharos* of *Alexandria*, the Temple of *Jupiter Olympius*, and that of *Diana* of *Ephesus*, which were formerly reckon'd among the Seven Wonders ; namely, *Thebes*, the *Capitol*, and *Adrian's* Temple.

Nor could the Occasion of this Change arise from the Destruction of some ancient Monuments ; since we see that *Thebes* in *Egypt* is put in their stead ; whose Fall was long before the Ruin of others, that were anciently set in the List of those Wonders. But the Cause of the Change was diverse ; for *Egyptian Thebes*, which is rank'd in the first Place in the Book of *Baluzius* (upon an Opinion that they were inconsiderately left out, because they excell'd others that are among those Wonders) are therefore rang'd in Precedence, and lead the Van. The *Capitol*, as it was enrich'd and adorn'd by the Care of the Emperors, in a long Succession, at last surpass'd many of them ; and again, the Temple of *Adrian* threw some out of the Catalogue.

In the same Passage, as you go to *St. Peter* in the *Vatican*, on the Right Hand occurs the Church of *St. Mary* beyond the Bridge (as it is call'd) and it belongs to the *Carmelites*. There lives the Reverend Father *Francis Latencæus*, of *Toulouse* ; one of the first Fame for Learning, and Skill in Divinity.

In this Neighbourhood was the Seat of *Rafaëlle Fabretti*, the most eminent *Roman* Antiquary of his Time. I had the Honour of some Acquaintance with him, when he was now grown Grey in Study, and laudable Arts. But so late a Friendship was cut short by the Envy of Death. In his House were many Monuments of the Ancients, Jewels cut, Stones, Inscriptions. Among them was a certain *Greek* Inscription, inverted, fix'd to the Wall ; which that Learned Man, by the Help of another, put out in *Latin*, in his Book of Inscriptions, but faulty, and not so well explain'd ; we insert it here, made up, and rectify'd.

ΜΗΝΟΦΙΛΟΝ ΤΑΦΟΣ ΟΥΤΟΣ ΕΧΕΙ ΠΟΛΥΠΕΝΘΕΑ
ΠΑΙΔΑ ΟΝ ΧΑΡΙΤΩΝ ΤΡΙΣΣΟΝ ΠΑΝΕΠΗΡΑΤΟΝ ΕΙΔΟΣ
ΕΧΟΝΤΑ ΑΙΝΟΤΟΚΩΝ ΕΩΝ ΦΘΟΝΟΣ ΗΡΠΑΣΕ
ΝΟΝ ΚΑΘΟΡΑΤΕ ΟΥΤΩ ΜΟΝΟΙΣ ΕΤΕΣΙΝ
ΒΕΒΗΚΟΤΑ ΜΗCΙΤΕ ΠΕΝΤΕ.

These

These four Hexameters are thus distributed on the Stone ; but in the second Line it is ΤΡΙCCΩΝ in the publish'd Copy, and by Conjecture, it is restor'd *τρεῖς*. But neither of these Readings are genuine ; for it is plain, it ought to be read ΤΡΙCCΩΝ, i. e. *of the three Graces*. In the same is read ΠΑΝΕΠΗΡΑCΤΟΝ, which is a manifest Mistake, for it breaks the Measure of the Verse, and should be corrected ΠΑΝΕΠΗΡΑΤΟΝ, a Word common enough among the Greek Poets. So these Words, ΑΙΝΟΤΟΚΩΝ ΕΩΝ ΦΘΟΝΟC ΗΡΠΑCΕΝ, are ill translated, *Snatch'd away by the Envy of the evil Parents* ; which, it is plain, ought to be thus, *Snatch'd away by envious Fate from his unfortunate Parents*. The Sense is,

*Menophilus, on whom the Graces smil'd,
But the dire Fates cut off the lovely Child.*

Τριωός implies both *trinus*, and *tertius* ; διωός also is *binus* on a Stone of the Marquess *de Maximis*.

*Ὁχλῷ δαΐ, νεκύεσσι λιπῶν πατρὶ πένθ' ἄλληλοι,
Δισσῆς πληρώσας περιάδα τῷ σιόδωι.*

*Snatch'd from his Sire, in Tears, he left him soon,
In ten revolving Circles of the Moon.*

Δισσῆς, i. e. *σελιῶης*.

This Inscription was taken out of St. *Agnes's* Church-yard.

Many have treated of the Magnificence, Spaciousness, and Ornaments of the present *Vatican* Church, and particular Books have been lately publish'd about it, tho' none equal to the Merit of so great a Structure, which may properly be call'd the Wonder of the World ; insomuch, that if a Man go to it never so often ; tho' he view it over and over a thousand times, he will still go away full of Amazement. But that we may not repeat what has been done already, we refer the Reader to those Descriptions, which are in every Body's Hands. But those Things which our Carver says were taken up there, are not so well known.

FLAMINIUS VACCA. " A vast Number of the greater sort of
" Urns were dug up in St. *Peter's* Street, in my Time ; one of which is
" still in being, and lies near the *Swiss* Guard. These Urns were carv'd
" with Figures of Men in the *Roman* Habit call'd *Toga*, holding Books and
" Volumes (*that is Rolls of Paper*) in their Hands ; and some of them had
" Wreaths hanging at their Hands. I believe the Poets and Philosophers
" were bury'd here formerly ; for the Name *Vatican* is deriv'd from *Vates*
" a Poet. A vast Brass Pine-Apple standing in the same Place, as I have
" been told by many, was also found at the Foot of *Adrian's* Pile, when
" the Old Church of St. *Mary Transpontina* was repair'd ; and they say,
" that Pine-Apple stood on the Top of *Adrian's* Pile.

A. Gellius, lib. 16. cap. 17. gives this Account of the *Vatican* Name.
" We had been inform'd, that both the *Vatican* Territory, and the Tu-
" telar God of it, had been so call'd, a *Vaticinijs*, from Soothsaying, or
" Predictions, which us'd to be deliver'd in that Territory, by the Virtue
" and Instinct of that God. But *Varro* in his Book of Divine Things,
" gives

“ gives another Reason, besides this, for the Name. For as the God was
 “ call’d *Aius*, and an Altar erected to him on the lower new Way, be-
 “ cause in that Place a Divine Voice had been heard, so was he call’d the
 “ *Vatican* God, who had the first forming of Human Voice; because
 “ Children when new Born, utter that Sound, which is the first
 “ Syllable in the Name *Vatican*, and therefore an Infant is said *vagire*,
 “ that Word expressing the Sound of the first Cry.” Thus do they
 vary, as is usual, about the Original of the Word *Vatican*. The A-
 nonymous Author of the Wonders of *Rome*, will soon give us an im-
 pertinent Etymology, according to his Custom, of the *Vatican*. We
 do not much regard *Flaminius’s* Conjecture, concerning the Burying
 of Philosophers and Poets, whence he fancies the Name of *Vatican*
 to be deriv’d; for the above-mention’d Heads of Poets and Philosophers
 were carv’d long since the Name of *Vatican* was given to the Place. That
 vast Brasen Pine-Apple, formerly plac’d on the Top of *Adrian’s* Pile, is
 now to be seen in the *Vatican* Palace call’d *Belvedere*, with Bras Peacocks,
 gilt, on both Sides of it, suppos’d to have been brought from the same
 Pile of *Adrian*.

FLAMINIUS VACCA. “ I remember that in the Foundation of
 “ *St. Peter’s* Church in the *Vatican*, next the Church of *St. Martha*, there
 “ were found, deep in the Clay, some Pieces of Wood, about four Spans
 “ long, and one Span in thickness, the Ends whereof had been cut with
 “ an Ax, or some other Iron Tool, which was a Demonstration that they
 “ had been cut out by Man, and that, as we may guess, before the build-
 “ ing of *Noah’s* Ark. For that Clay is the Effect of the Universal Flood,
 “ and, as it were, a Sediment left by the Waters, as they fell away; and
 “ those Sticks, and the Clay, were so united, that they seem’d to make but
 “ one Body; nor was there any sign that the Place had been dug up before.
 “ The Wood was black, and as heavy as Stone; nay, it was petrify’d;
 “ and I have been told those Pieces lye in the Pope’s Wardrobe.

Thus guesses *Flaminius*, but does not weigh Things well, when he fancies
 these Pieces of Wood to have been cut and bury’d before the Flood; as
 if there had not been Time enough between the Flood and these latter
 Ages, to cause any Alterations in the Earth; especially considering, he
 above mentions a common Sewer found in the middle of the Clay; which
 Sewer, I may fairly suppose, was not ancients than the City.

FLAMINIUS VACCA. “ I have been inform’d by others, that to-
 “ wards the latter end of the Popedom of *Paul III*, there was found, in the
 “ Foundation of *St. Peter’s* Church, an Urn of the larger size, made of
 “ speckled *Egyptian* Marble, which is now to be seen in the old Church of
 “ *St. Peter*, near the Altar call’d *Vultus Sancti*. In the same Place lay a
 “ Queen clad, as it were, in Shreds of Gold; but as soon as expos’d to
 “ Air, she lost all her Form and Beauty. There was also found a vast
 “ Quantity of Jewels, and Precious Stones, which Pope *Paul III*, apply’d
 “ to adorn a Crown. The Honourable *John Alberino* was then Overseer
 “ of the Works, who, being present at the time, sav’d some Pearls for
 “ himself, which were so decay’d with lying by, that they all scal’d like
 “ Onions. This I was told by my Father, who was very intimate with
 “ *John Alberino*.

“ I have nothing more at this time to send you, *most worthy Friend* ; if
 “ any Thing shall occur hereafter, I will immediately give you Notice.

Thus *Flaminius Vacca* concludes his Observations. But if the above-mention'd Queen, that had lain so many Years bury'd in that Place, still retain'd her Shape, it is no less wonderful than what was said above of the young Maid found in the *Appian Way*, whose Body was entire, and her Eyes lively.

We now proceed to the *Vatican Library* ; for we pass by the Palace adjoining to it, tho' it contains a Multitude of Things worth observing, because already describ'd by many Hands. The *Vatican Library* far surpasses all others in the World in Extent and Magnificence. It is built in the Shape of a T, all adorn'd with Paintings, which being the Works of several Masters, are not of equal Excellency. In the largest Room stands that Column of Transparent Alabaster, which, I suppose, was taken out of the Temple of *Venus Salustia*, as was said above, at the *Salustian Gardens*. There is a vast Number of Manuscripts in the *Armenian, Coptic, Syriac, Hebrew, Greek, and Latin Tongues*. I was told by one, that they almost amounted to twelve Thousand. There are as many in the King of *France's* Library ; but the *Vatican Library* is far inferior to the King's for the Number of printed Books. The *Vatican* is made up of several Libraries, *viz.* the Pontifical, the *Urbine*, the *Palatine*, and the *Alexandrian*, which last Addition was made in the Days of Pope *Alexander VII.* The most valuable Manuscripts, for I could not observe them all as I desir'd, are as follows.

A *Greek* Manuscript Bible, of that they call the square uncial Character, without Accents, of the fifth or sixth Century. Tho' I have seen Manuscripts as ancient as this, yet none are so perfect, and compleat in all respects, as this at the *Vatican*. The *Colbertine* Manuscript, containing *Leviticus*, and part of the Book of *Judges*, is full as ancient, having Dashes and Asterisks ; and so are those of his Eminency the Cardinal *de Coislin*, formerly belonging to the Library of *Seguer* ; and that of the *Jesuits*, in the College of *Lewis the Great*. These are all in the uncial Character, without the Accents. I have seen very many other Manuscript Bibles as ancient, in which the Characters were almost worn out with Age, and had been since renew'd ; some have been mention'd above.

The *Acts of the Apostles*, with Golden Points.

A *Hebrew* Manuscript Bible, of a large Size ; insomuch, that it cannot be mov'd out of its Place, and open'd, without much Trouble and Pains. They think it to be of great Antiquity ; but the *Hebrew* Inscription at the End of it shows the Date of the Year.

לשנת ה'תש"ה אלפים והמשיים לפרט בה'תש"ה עשר בכשלו

In the Year Five thousand and fifty five, according to the Computation, on the 14th Day of the Month Casleu. That is, in the Year of Christ, 1294.

They there shew'd me a Manuscript *Virgil*, of very great Antiquity, in the uncial Character, with Figures in Miniature, by an unskilful Hand. Turning it over, I found it belong'd to the Abbey of *St. Dennis* ; for on the fourth Leaf is to be read, *Iste liber est B. Dionysij, this Book belongs to St. Dennis* ; and the Hand seems to be of the thirteenth Century, and
 left

lest there might be any Question about what *St. Dennis* it belong'd to, some Words writ on Fol 76. exprefs *St. Dennis* in *France*. Where *Virgil* describes *Aeneas* being toss'd in a Storm, the following *French* Words, written about the same Century above-mention'd, are to be read, *Vechi comme les gens lesqui ex estoient en la mer estoient tourmentes pour le pechié d'une seule cheft, a scavoir Juno ; that is, Observe how the People at Sea were pe-ster'd thro' the Malice of one only Deity, to wit, Juno.* In another Place we read, *Courtois.* The Horses Accoutrements represented there in the Figures, have no Stirrups.

A Manuscript *Terence*, in the uncial Character, not much inferiour to the *Virgil*, for Antiquity. There is also another Manuscript *Terence*, of the ninth Century, written by one *Hrodogarius*, as may be read in it.

I took Notice of a *Greek* Manuscript of the tenth Century, being a *Catena* on the *Psalms*, writ by the very same Hand as the other Volume of the same sort in the King of *France's* Library, which was very useful to us in our Edition of *St. Athanasius* ; and what is very singular, the *Amanuens* took Care, that all the Pages in both the Volumes should end with the same Word, or Syllable ; nor is this only observable in the Pages, but even in the Lines.

We transcrib'd several Things, that made for our Purpose, out of the *Vatican* Manuscripts, the learned *Laurence Zacchagnio*, Chief Library-keeper, helping us to them. We design to publish them in their proper Places.

There are also very ancient Bibles in the *Teutonic*, or *German* Tongue ; as also a Manuscript of *Minutius Felix*, of the *Errors of Prophane Religions*. I pass by the Books written by *Martin Luther*, and King *Henry VIII*, of *England* ; as also the Manuscripts of *Charles Borromeo*, and *Baronius*, because they show these to all Comers.

Opposite to the Alabaster Column, is the *Vatican* Archive, full of an infinite Number of Charters, whose Secrets are not allow'd to be look'd into.

In the Palace standing at the End of the Portico, call'd *Belvedere*, is a large Court, adorn'd with curious Statues ; in the Porch is a Marble *Cleopatra* lying along, with the Asp stinging her Arm, in the Posture she was in when she kill'd herself ; the other Statues are generally known ; as for the *Laocoon*, we said above, that *Fulvius Ursinus* had brought the common and receiv'd Opinion into question, which will have him to be the very same that was carv'd by *Agessander*, *Polydorus*, and *Athenodorus*. That *Salustian Venus* above-mention'd, in the *Salustian* Gardens, stands in a Corner of the Court, with the Inscription brought thither. The other Statues of *Apollo*, *Venus*, *Antinous*, and *Commodus*, are well known. In the midst of the Court is the Figure of the *Nile* lying along, with all the Marks belonging to that noble River, as little *Troglodites* in a Boat, watching to catch Crocodiles ; by the Crocodiles is the Bird call'd *Trochilus*, which, as we are told by *Herodotus*, and others, flies into the Mouth of those Monsters, to pick their Teeth ; as also the Bird *Ibis*, the *Lote* Flower, and the River-Horse ; and sixteen Boys denote so many Cubits to which the *Nile* rises. The *Tiber* is opposite to the *Nile*, with the Symbols by which he is known.

We have thought fit to publish these few Observations, made by our Selves during our Stay at *Rome*, and borrow'd from Papers that have not been printed ; and passing by those Things which have been so often repeated in the Descriptions of *Rome*, that they are become nauseous, have
only

only taken Notice of those which are either omitted, or less known ; but if ever we have a little deviated from this our Design, as where the Order of our Narration requir'd us to touch upon, and describe some Things, not altogether unknown, we have done it so cursorily, that they cannot be tiresome even to the nicest Reader. As for those Things which I have omitted, they may be seen in the present Surveys of *Rome*, which describe both the ancient Monuments of that City, and its present State and Condition. There are many of them, of several Sorts and Prices, all which do not afford us a full and perfect Description of Old *Rome*, for it is not the same with the New ; nay, there is still much more omitted than taken Notice of ; besides that, there has not been due Care us'd in observing those Monuments that are still remaining. We will here, for the Benefit of our Readers, deliver what we have, by long Perusal, found concerning every Author.

The first that wrote of *Rome*, after the revival of Learning in *Italy*, not to mention others of less Note, were *Flavius Blondus*, *Andreas Fulvius*, and *Bartholomæus Marlianus*, which last perform'd that Work more accurately and carefully than the others, tho' he succeeded not so well in many Particulars. After them came *Lucius Faunus* ; and soon after *Pyrrhus Ligorius*, who spent almost all his Life in discovering and describing the Monuments of the City. This Man would have far surpass'd the others, had his Learning been equal to his Labour and Industry ; but being illiterate, he was mistaken in many Particulars. Part of his Writings are publish'd, and Part not. Next follows *Onuphrius Panvinus*, whose learned Labours eclipsed all that ever writ before him. All these, and many other less noted Describers of *Rome*, are useful ; and I have observ'd, that they who attempted the like Work in the following Century, often slighting those that went before them, committed Mistakes in Things most easy to be known. About this Time, *Donatus* publish'd his elegant Work, call'd, *Roma Vetus & Recens*, Old and New *Rome* ; wherein he describ'd many Things omitted by the above-mention'd Writers ; and took special Care to deliver whatsoever could be found in Poets, and other Ancients, conducing to the Description of the City ; and besides, he illustrated all his Work with Cuts. But he endeavours to assert Things in themselves either absolutely false, or altogether uncertain, upon most slight Conjectures ; besides, his Description is for the most part dry, and, considering so great a City, imperfect ; for he omits more than he takes Notice of.

Lastly, under Pope *Alexander VII*, came out *Famianus Nardinus*'s Book, entituled, *Roma Antica* ; which having been first publish'd in *Italian*, was lately translated ; a Work commended by good Judges. He explain'd *Rufus* and *Victor*, the ancient Describers of that City ; adding those Things which are on the Base at the *Capitol*, being an Enumeration of Places, and which were gather'd by *Onuphrius Panvinus* out of many Authors ; inserting also other Particulars, which by frequent reading of the Ancients, he found others had omitted. He discover'd many Things altogether new, and sometimes was successful enough in finding the Situation and Form of the ancient Buildings of *Rome*. He often finds Fault with *Donatus*, tho' he is not himself blameless ; for neglecting those Things that were easy, he very often not only controverted, but even us'd all his Endeavours, to destroy the Reputation of several Particulars that were most certain, and well known to all Mankind, as in the Etymology of the Street *Navona*, which

he contends was deriv'd from its being like a Ship, in *Latin*, *Navis*, and not from *Agon*, the *Roman* Festival ; whereas had he consulted the Authors of the Age immediately before him, he had found, that in the fifteenth and sixteenth Centuries it was indifferently call'd *Nagone* and *Nagone*, and that *Nagone* was the same as in *Agone* ; many more such Mistakes often occur in him. He seems to make it his whole Business to start Doubts and Difficulties, where there is not the least Ground for them ; or if there be, it is still such as cannot be solv'd by any better Conjecture. This we say, not to discredit a Man that has well deserv'd of Literature, but that the Reader, being inform'd how cautious he ought to be, may not concur with him till he has examin'd and weigh'd the Validity of his Arguments.

Many judicious Persons are of Opinion, as well as my self, that this Work, which has been attempted by so many, requires still a more accurate and skilful Hand than any of them ; for the compassing of which the more successfully, some Things are to be observ'd ; that he who shall think fit to undertake such a Work, may be fitly prepar'd and provided for so great and laborious an Enterprize.

First he ought to know the Intervals between the noted Monuments of the City ; that is, the Distance between the *Pantheon*, and *Antoninus's* Pillar ; between that and *Trajan's*, and so of the rest, whose Situation is certain, and their Remains well known ; for by this Means it will be the easier to distinguish those Things which are by the Ancients plac'd between them, both as to the Situation, and the Bulk of the Structure.

Special Care is to be taken, that if any Inscriptions happen to be dug up, it be not allow'd to remove them off the Spot, till they who are entrusted with this Affair have noted down the Place, and taken the Inscription itself ; for generally the Inscriptions make some mention of Temples, and other Structures, that stood close by, as is frequently observ'd about the City. But in this Particular the Prince must interpose his Authority ; and had this been done from the beginning, we should now be fully satisfy'd what Ruins, now unknown, had been formerly observ'd.

There is another Method, hitherto neglected, by which we should discover many Changes formerly made in the City of Names and Things ; which is, to turn over the Publick Records, and Bulls of Popes, in all Ages, relating to the City ; for it is incredible what Information might be gather'd from them. By some, and those very few, ancient Charters, which happen'd to fall into my Hands, I found out many Particulars, of the Changes that have happen'd in Names.

Besides, there have been several Persons, who have spent most of their Days in writing Descriptions of the City, whose Labours now lye conceal'd. Among these were *Anastafius Simonetta* of *Perusia*, to whom *Flaminius* sent his Observations ; *Peter Leo de Castello*, mention'd by the same *Flaminius*, and *Andrew Bufalinus*, of whom *Bellorius* takes Notice in his Fragment of the Remains of Old *Rome*. The Papers of these Men, if to be found, will be of great Use towards describing of the City ; and not only those Manuscripts, but also some Plans of the City printed by Natives, ought to be carefully perus'd ; for tho' they are not without Faults, yet they always have some Things approv'd by Experience, and the Consent of Authors. In like manner, Libraries are to be search'd for the small Works of Writers of the middle Ages, who either made Descriptions, or Diaries, or Histories,

of the City ; as for Instance, those of the Anonymous Authors, very often quoted by us in this Diary.

The Authors also of the first, middle, and latter Ages, are to be consulted, who either purposely, or else transiently, and, as Occasion offers, mention the *Roman* Monuments. The Acts of the Martyrs are likewise to be perus'd ; for they will afford much Light on this Subject.

Thus provided, he who shall undertake this Province must not lay too much Stress on slight Conjectures, or decide any Thing without duly weighing all Circumstances ; which will require much Judgment. He must distinguish the several Postures and Changes of the City ; and, in some Measure, adjust the Point what Sort of a Place *Rome* was under *Augustus*, who found it built with Brick, and left it all of Marble. How it was under *Nero*, who built almost all, or the greatest Part of it. How under *Aurelian*, who enlarg'd the Compass of the Walls. How it was when first taken by the *Goths*. How when *Belisarius* commanded, and repair'd the Walls ; and lastly, How under Pope *Nicholas V*, before the Popes began the new Buildings. But for the performing of this effectually, the Undertaker, as has been said, must be supported by the Prince's Authority ; which is much to be hop'd for at this Time, when we have a Pope so great an Encourager of Learning, who, besides his Affection to learned Men, is himself a great Master of Judgment and Erudition.

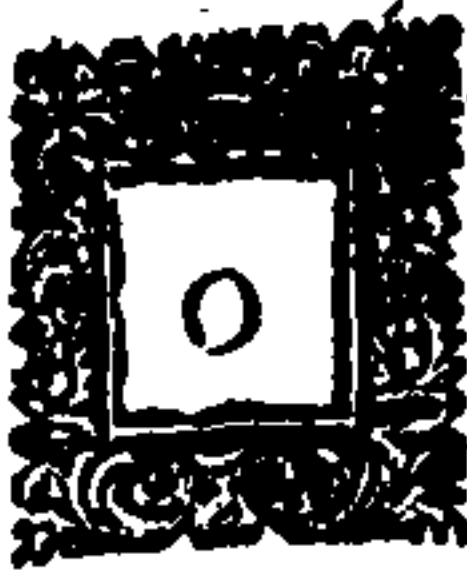
I have thought fit here to publish the little Piece of the Anonymous Author, concerning the Wonders of *Rome*, frequently by me quoted in this Diary, and found among the Papers of my Predecessor *F. Claudius Stephanotius* ; before it is this Remark, *From the Register of Nicholas, Cardinal of Aragon, in the Library of St. Isidorus at Rome, Case 4. Numb. 69.* The Author liv'd about the thirteenth Century, as is also there set down, unskill'd in Antiquity, and, as was usual at that Time, full of Trifles, and Old Women's Tales ; but in regard he in some Measure reckons up the Monuments that were then to be seen in *Rome*, he will give much Light to any Searcher into the *Roman* Antiquities ; for tho' he generally describes Things according to the Vulgar Notion, yet at that time many Monuments retain'd their ancient Names, even among the common Sort ; which, with other Valuable Discoveries, Men curious in Antiquity are pleas'd to know. We have added some Notes of our own, as they readily occurr'd, and could have given many more, had Leisure allow'd it : Besides that, the true Use of this Writer is for those who shall desire to see the *Roman* Monuments, and the City itself, exactly describ'd.



The BOOK of the *Wonders of Rome.*

[Observe, this is literally translated from the Original, where some Names are ill spelt; there are some Imperfections, and some Places not well express'd.]

First of the Walls of Rome.

N the Walls of the City of *Rome*, there are Three hundred sixty one Towers, and Six thousand nine hundred Battlements. There are twelve Gates, and five Posterns (1.). The Compass of them is Twenty two Miles, excluding the Part beyond the *Tiber*, and the *Leonine City*; that is, *St. Peter's Portico*.

Of the Gates of Rome.

These are the noted Gates of *Rome*; the Gate call'd *Capena*, otherwise *St. Paul's Gate*; the *Appian Gate*, where is the Church call'd, *Domine quod vadis*, in which are to be seen the Prints of *Christ's Feet*; the *Latin Gate*, because the *Latins*, or *Apulians*, came in that Way, and there is the Vessel into which *St. John the Evangelist* was put; the Gate *Metroni*; the Gate *Afinaria*, or of the *Asses*, otherwise the *Lateran*; the Gate *Lavicana*, call'd also *Major*, or the *Greater*; the Gate *Taurina*, otherwise of *St. Laurence*, or *Tiburtina*; the Gate *Numentana*, which leads to the City *Numentum*; the Gate *Salaria*; the Gate *Pinciana*, because the Palace of King *Pincius* (2.); the Gate *Flaminia*, call'd also of *St. Valentin*; the Gate *Colliana*, which is above *St. Peter*.

Of the Gates beyond the Tiber.

There are three Gates beyond the *Tiber*; the *Septimiana*, where the seven *Encomiums* were bestow'd on *Octavian*; the *Aurelia*, or *Aurea*, and the *Portuensis*.

Of the Gates in St. Peter's Portico.

There are two Gates in *St. Peter's Portico*; the one of them call'd the Gate of the Castle of *St. Angelo*, the other *Porta Merdaria*, or the Dung Gate.

Of

Note (1.) This Author calls the Postern *Pusterulas*, which in the other Anonymous Author, publish'd by F. Mabillon, are nam'd *Polternæ*, being five lesser Gates, or Doors. The Number of Towers, and other Things, differs but little in the other.

Note (2.) Others have taken Notice of the *Pincian Palace*. *Theodoricus*, lib. 3. Epist. 10. speaks of the *Pincian House*, from which he orders *Marble Stones* to be sent to *Ravenna*; and *Anastalius* says, *Belisarius* liv'd in the Palace in *Pincis*; which Palace, as our Anonymous Author seems to imply, by his way of speaking, was still standing in the thirteenth Century. The *Flaminian Gate* was call'd of *St. Valentin*, from the Church of that Saint, now demolish'd, which is suppos'd to have stood in the Farm of the Fathers of *St. Augustin*, on the *Flaminian Way*, near the Bridge *Milvius*.

Of the Hills about Rome.

The Hills about Rome are these; the (3.) *Janiculus*, vulgarly call'd *Jannaro*, on which is the Church of St. *Sabas*; the *Aventine*, call'd also *Quirinal*, because the *Quirites* (or *Romans*) stood, where now is the Church of St. *Alexius*; the *Cælius*, where now stands the Church of St. *Stephen* in *Cælio Monte*; the *Capitol*, or *Tarpeian Hill*, where the Palace of the Senators stands; the *Palentian*, where the greater Palace is; the *Exquiline*, which is said to be above the others, and on it the Church of St. *Mary Major*; the *Viminal*, where is the Church of St. *Agatha*, and where *Virgilius*, being taken by the *Romans*, got away invisibly, and went to *Naples*, whence it is call'd, *Vado ad Napulum*, I go to *Naples*.

Of the Bridges at Rome.

These are the Bridges; the *Milvius*; the (4.) *Adrianus*, call'd also of the *Jews*, because they live there; that of *Fabianus*, near the other; the *Neumanus*; that of *Antoninus*; that of *Gratian*; that of the Senators; *Theodosius's* Marble Bridge, and that of *Valentinian*.

Of the Palaces in Rome.

The Great Palaces of the Emperors are as follows; the greater Palace seated on Mount *Palentium*; the (5.) Palace of *Severinus* near St. *Sixtus*; the Palace of *Claudius*, between the *Coliseum* and St. *Peter ad Vincula*; the Palace of *Constantine* in the *Lateran*, where our Lord the Pope resides; the *Sufurrian* Palace at *Ceme de Caluce*; the Palace of *Volusianus*; the Palace of *Romulus*, between St. *Mary Nova* and St. *Cosmas*, where are the Temples of *Piety* and *Concord*, and here *Romulus* set up his own Statue of Gold, saying,

Note (3.) *That Part of the Aventine Hill, on which the Church of St. Sabas stands, was, as the Anonymous Author says, call'd Mount Jannaro in his Days, which drew him into the Mistake, that he should suppose it be the Janiculus, because of the Affinity of the Names; but the Janiculus was beyond the Tiber. He as ignorantly thinks the Aventine and the Quirinal to be the same Hill.*

Note (4.) *The Jews are remov'd, and now live near the Bridge call'd Fabritius. The Bridge the Anonymous Author calls Neumanus, is the same, I suppose, with that they now call the Bridge of Sixtus, and formerly Janiculensis; why it was nam'd Neumanus, is unknown; perhaps, other Monuments may be found to discover the Original of that Name, and of others that follow.*

Note (5.) *The Palace of Severinus (perhaps that of Severus) near St. Sixtus. Marlianus writes, that in his Time there remain'd some Ruins of a Palace, which he thinks belong'd to the House of Caracalla. Perhaps that might be the same our Anonymous Author calls the Palace of Severinus. I should have thought it had been one of the usual Mistakes of our unskilful Author, to call Antoninus's Baths by the Name of his Palace; but there is no room for this Conjecture, since he mentions them when he reckons up the Baths. Ceme de Caluce, I suppose is a Corruption of Caij & Lucij; for the Transition is Natural from Th to T, and from T to C and S; so that from Therma, Baths, they first made Cermæ, and afterwards Ceme; so you will below find Cellure for Tellure. The other Palaces are often ignorantly so nam'd in the Anonymous Author; for the Palace of Romulus, as appears by the Place there mention'd, is the same with the Temple of Peace: Trajan's Palace is the Forum Trajanum, or his Square; Constantine's Palace was on the Quirinal Hill, and there were Remains of it in the following Ages. The Palace of Salussius, or Salustius, was the Circus of the same Name. The Palace of Antoninus, some Buildings near his Pillar. Nero's Palace was his Circus. The others are not so well known.*

saying, *It shall not fall, unless a Virgin bring forth*; as soon as the Virgin brought forth, the Statue fell; *Trajan's Palace*, where is his Column, twenty Foot high; *Constantine's Palace*; the Palace of *Salustius*; the Palace of *Camillus*; the Palace of *Antoninus*, where his Column is, thirty four Paces high; *Nero's Palace*, where is the Obelisk of *St. Peter*; *Julius Cæsar's Palace*; where his Tomb is; the Palace of *Chromacius*; *Pompey's Palace*; the Palace of *Titus* and *Vespasian*; and without *Rome*, the *Catacumb*s; the Palace of *Octavian*, at *St. Laurence in Lucina*.

Of the Triumphal Arches in Rome.

The Triumphal Arches were erected in Honour of some Emperor, after he had triumph'd, under which they were conducted in an Honourable Manner by the Senators, and their Victories were carv'd on them for a Memorial to Posterity. (6.) *Alexander's Golden Arch* at *St. Celsus*; the Arch of *Theodosius* and *Valentinian*, and *Gratian* the Emperor at *St. Ursus*, without the *Appian Gate*, by the Temple of *Mars*; the Triumphal Arch in the *Circus*; the Arch of *Titus* and *Vespasian*; *Constantine's Arch* by the Amphitheatre; the Arch of *Titus* and *Vespasian*, of the Seven Candlesticks, where *Moses's Candlestick* is, with the Ark, having seven Branches, at the Foot of the Tower call'd *Cartularia*, (that is, where the Records are kept) the Arch of *Julius Cæsar*, and the Senators, before *St. Martina*, where now are the Towers call'd *de Bratis*; *Octavian's Triumphal Arch* at *St. Laurence in Lucina*; *Antoninus's Arch*, near his Pillar, where now is the Tower call'd *de Cosectis*; the Arch at *St. Mark*, call'd *Manus Carnea*. In the *Capitol* is the Arch call'd *Panis Aurei*.

There are also other Arches, which are not Triumphal, but Memorial; as the Arch of Piety, before *St. Mary Rotunda*, where, when the Emperor was ready in his Chariot to go to War, a poor Widow fell down at his Feet weeping, and crying out, *Sir, Do me Right before you go*; and he answering, *He would do it to the utmost at his Return*, she said, *Perhaps you may dye before*. The Emperor taking it into Consideration, leap'd out of his Chariot, and sate in Judgment there. The Woman said, *I had an only Son, who has been kill'd by a Young Man*. The Emperor hearing it, pronounc'd Sentence. *The Murderer*, said he, *shall dye, and not live*. *Then your Son shall dye*, said she, *for he in Play with my Son, kill'd him*. As he was led to Execution, the Woman cry'd out with a loud Voice, *Let this Man that is to dye be given me, instead of my Son, and so Amends will be made me, or I shall never think my self fully righted*; which was accordingly done, the Woman was richly gratify'd by the Emperor, and went her way.

Of the Baths at Rome.

They gave the Name of Baths to spacious Palaces, with large Vaults under Ground, in all which they made Fires in Winter, but in Summer they were fill'd with cold Water, that the Rooms above might be the Pleasanter, as may be seen in *Dioclesian's Baths*, before *St. Susanna*;
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Note (6.) *What Alexander's Golden Arch at St. Celsus was, we know not, nor that of Theodosius and Valentinian, and Gratian at St. Ursus, &c. The rest require a large Comment.*

the Baths are (7.) *Domitian's*; the *Olympian* at *St. Laurence in Panisperna*; the *Novatian*; the *Tiberian* behind *St. Susanna*; the *Dioclesian*; the *Lucan*; the *Antonian*; the *Machinnan*; those of *Agrippa*, behind *St. Mary in Rotunda*, and the *Alexandrian*, where is the Hospital of the Baths.

Of the Theatres in Rome.

The Theatres are, that of (8.) *Titus and Vespasian*, at the *Catacumbæ*; that of the Emperor *Tarquinius*, at the *Seven Thrones*; that of *Pompey*, at *St. Laurence in Damasco* (*Damafo*); that of *Antoninus* by *Antoninus's Bridge*; that of *Alexander* by *St. Mary Rotunda*; *Nero's* by the *Castle of Crescentius*, and that of *Flaminius*.

Of the Burial-Places at Rome.

The Burial-Places are, that of *Calepodius*, at *St. Pancratius*; that of (9.) *St. Agatha* at *Tirolum* (*Girolum*); that of *St. Felix*; that of *Calixtus* at the *Catacumbæ*; that of *Prætextatus*, at *St. Apollinaris*, near the *Appian Gate*; that of *Concordianus*, without the *Latin Gate*; that call'd *Inter duas Lauros*, at *St. Helen's*; that at the *Ursus Pileatus*, near *St. Viviana*; that in the Territory of *Verano*, near *St. Laurence* without the Walls; that of *St. Agnes*; that at the *Nympha Sancti Petri*; that of *Priscilla*, at the *Salarian Bridge*; that at the Hill call'd *Cucumeris*; that of *Trafo*, at *St. Saturninus*; that of *St. Felicitas*, near the Burial-Place of *Calixtus*; that of *St. Marcellus* on the old *Salarian Way*; that call'd *Bagya*, on the *Ardeatin Way*; that of the *Innocents*, at *St. Paul*; that of *Pontianus*; that of the Saints *Hermes* and *Domitilla*; that of *St. Cyriacus* on the *Ostian Way*. These Burial-Places were under Ground, sometimes extending three Miles, where the Holy Martyrs were conceal'd.

Of the Places in Rome, mention'd in the Sufferings of the Saints.

These are the Places we find in the Sufferings of the Saints; without the *Appian Gate*, the Place where *St. Sixtus* was beheaded, and where our Lord appear'd to *Peter*, *Domine, quo vadis?* Lord, whither are you going? There is the Temple of *Mars*, within the Gate of *Sylla's Arch*. Next is the Territory of *Fastiola*, at *St. Nereus*, the Street call'd *Vicus Canarius*, at *St. George*, where the House of *Lucilla* was, and there is a Golden Veil; the
Aqua

Note (7.) He calls those *Domitian's Baths*, which we prove to be *Trajan's* above, Chap. 9. What the *Machinnan Baths* are, does not appear; I suppose the Name is mistaken.

Note (8.) The Theatre of *Titus and Vespasian* at the *Catacumbæ*, that is, the *Circus* generally thought to be *Caracalla's*. The Theatre of *Tarquin* at the *Seven Thrones*, is the *Circus Maximus*, near the *Septem Solia*, or *Septizonium*. *Antoninus's Theatre* is the same as that of *Marcellus*, for our *Anonymous Author* always changes the Names, either upon the *Vulgar Notion*, or on his own Conjecture. The Theatre of *Flaminius*, is the *Circus Flaminius* above spoken of.

Note (9.) The Burial-Place of *St. Agatha* at *Girolum*, for so it is to be read, is thought to be the same with that of *St. Processus*, and *St. Martinianus*, which is also called of *St. Agatha* in *Lardario*; see *Bosius*. As for the other Burial-Places, consult *Roma Subterranea*. The Burial Place *Bagya*, I suppose, is a Mistake of the Name for *Basilica*.

Aqua Salvia at St. *Anastasius*, where St. *Paul* was beheaded. (10.) *Lucilla's* Garden, where the Church of St. *Paul* is, and there he lies: *Interlude*, that is, between the two *Ludi*, or Places for Exercise. *Scaurus's* Hill, which is between the Amphitheatre and the Racing-Place, before the *Septem Solia*; there is a Common-Sewer, into which St. *Sebastian* was thrown, who reveal'd where his Body lay to St. *Lucina*, saying, *You will find my Body hanging on a Nail in the Cornelian Way, over the Bridge Milvius, and it went out to the pav'd Road by the Aurelian Way, near the Girolum.* *Eliogabalus's* Stairs, at the Entrance into the Palace, and the Island (11.) *Cathenate*, behind the *Trinity*; *Sylla's* Arch before the *Septem Solia*; the *Roman Arch*, between the *Aventine Hill* and *Albiston*, where St. *Sylvester* and *Constantine* kiss'd and parted. *In Cellure*, that is, the *Cannapara*, where was the Temple of *Tellus*, and the Private House of *Mamertinus*, before *Mars*, above the *Capitol*. (12.) The *Vicus Lateritius*, or Brick Street, at St. *Praxedes*; the Street call'd *Vicus Patricij*, at St. *Pudentiana*; the Temple of *Jove*, at St. *Quiritius*; the Baths of *Olympias*, where St. *Laurence* in *Panisperna* was broil'd; *Trajan's* *Tiberian* Palace, where *Decius* and *Valerianus* retir'd, when St. *Laurence* was dead, which is call'd *Thermæ de Coramitis*, the *Circus Flaminius* at the *Few's* Bridge, beyond the *Tiber*; the Temple of the *Ravennantes*, and running Oil, where is St. *Mary* beyond the *Tiber*.

Below *Nero's* Palace is the Temple of *Apollo*, call'd St. *Petronilla* in *Basilica Sancti Petri*, before which is the Church call'd the *Vatican*, because the *Vates*, that is, the Priests, there sang their Parts before the Temple of *Apollo*; and there was another Temple, that had been *Nero's* Exchequer, where now is the Church of St. *Andrew*, near which is *Cæsar's* Memorial, that is, an Obelisk, where his Ashes honourably lye in their Coffin, that is, a Golden Apple; that as all the World was subject to him, whilst living, so all the other Bodies of the Deceas'd should be under him, when dead. Above, on the Round of the Golden Apple, is writ, *Tantus erat quantus & Orbis, sed nunc in modico clauditur antro*; that is, *He was once as Great as all the World, but is now contain'd in a narrow Space.* At the Bottom these Verses are written in Greek Characters.

Si Lapis iste unus, dic qua fuit arte levatus;
Et si sint plures, dic ubi contigui.

That is, If it be one, what Art the Stone did rear?
If more, than shew me where the Joints appear?

Of

Note (10.) I know not whether there be any where an Account of what *Lucilla's* Garden was. *Interlude*, that is, *Inter duos Ludos*. This Word is in *Anastasius*, In St. *Cornelio*; *Nardinus* fancies it is a Mistake for In *Tellure*, but this Anonymous Author confirms the Word. There also *Nardinus* places the *Interlude* in the Palace of the Emperors, but does it only upon Conjectures; the Matter is doubtful, they think the Place was call'd *Interlude*, or *Inter duos Ludos*, because it was between the Amphitheatre and the *Circus Maximus*.

Note (11.) The Island *Cathenate* we know nothing of, nor of the *Albiston* near the *Aventine Hill*.

Note (12.) The *Vicus Lateritius* is mention'd in the Acts of St. *Praxedes*.

Of the Pine-Apple (13.) that was in Rome.

On the Top of the *Pantheon*, that is, *St. Mary Rotunda*, stood the Brass Pine-Apple, which is now before *St. Peter's Gate*, having been all cover'd with Brass Plates gilt, so that at a Distance it look'd like a Golden Mountain : Part of its Beauty is still discernible.

Of the Capitol in Rome, and of the Temple of Mars in Rome.

The Temple of *Mars* was in the *Campus Martius*, or Field of *Mars*, and there the Consuls were chosen on the Calends of *July*, and resided till the Calends of *January*. If the Person elected to be Consul was clear from any Guilt, he was confirm'd in the Consulship. In this Temple the *Roman* Conquerors us'd to put up the Beaks of Ships, for a Spectacle to all Nations. By the *Pantheon* is the Temple of *Minerva* (14.) *Chalcedia*, where there are still Marble Columns standing. Behind *St. Mark* the Temple of *Apollo in Camiliano*. Where now the *Quiriacus* is, was the Temple of *Vesta* ; at *Calcarari* the Temple of *Venus* ; in the Monastery of *St. Rose*, (15.) the Golden Castle, which was the Oracle of *Juno*.

Of the Capitol in Rome.

The *Capitol* is so call'd, because it was the Head of all the World, the Consuls and Senators residing there to govern the City and the Universe, the Front of it was secur'd with lofty strong Walls, all cover'd with Gold and Glass, and surprisngly vaulted. Below the Cittadel was the Palace, a great Part whereof was Gold, and adorn'd with Precious Stones, said to be worth the third Part of the World. In it were as many Statues as there are Provinces in the World, and each of them had a Bell about its Neck ; and they were so contriv'd by Art-Magick, that whensoever any Province rebell'd against the *Roman* Empire, immediately the Statue of that Province turn'd towards that where the Bell rung that hang about its Neck ; and then the Priests of the *Capitol*, who were the Guards for the Senate. there were also several Temples ; for at the very Top of the Cittadel, above the Portico of the Criminals, was the Temple of *Jove* and *Moneta* ; in another Place, without the Temple of *Vesta* and *Cæsar*, there was the Seat of the Pagan High-Priests, where the Senators plac'd *Julius Cæsar* in a Chair for six Days in the Month of *March*.

On the other side of the *Capitol*, above the *Cannapara* of *Juno's* Temple, by the Common Field, was *Hercules's* Square. On the *Tarpeyan* Hill the Temple

Note (13.) We have spoken above of the Pine-Apple ; for it is the same that is here mention'd.

Note (14.) By the *Pantheon* is the Temple of *Minerva Chalcedia*. Some were of Opinion, that the Temple of *Minerva Chalcedia*, or *Chalcedica*, was the same with that from which the present *St. Mary* in *Minerva* took its Name, with whom the Anonymous Author seems to agree ; but *Nardinus* contradicts it, because the Temple of *Minerva Chalcedica* was built by *Augustus*, and the other by *Pompey*. The Anonymous Author did not add the Name *Chalcedia* of his own Head, but follow'd the Notion of the Age he liv'd in. Whether the Temple built by *Pompey* was not afterwards repair'd by *Augustus*, must be left to a stricter Examination.

Note (15.) What that Golden Castle was is not known.

Temple of *Asylum*, or the Sanctuary, where *Julius Cæsar* was murder'd by the Senators. In the Place where now *St. Mary* stands, were two Temples together, joyning to the Palace, being those of *Phæbus* and *Carmen*, where the Emperor *Augustus* saw a Vision in the Sky, by the *Carmelaria* (16.) of the Temple of *Janus*, who was the Guardian of the *Capitol*. It was therefore call'd the *Golden Capitol*, because it outshin'd all the Kingdoms of the World in Wisdom and Beauty.

Of the Marble Horses at Rome.

To what end the Marble Horses, and the Men, were made naked, and what they signify'd ; and why a Woman encompass'd with Snakes, and having a Basen before her, sits before the Horses. In the Reign of the Emperor *Tiberius*, two young Philosophers came to *Rome*, call'd *Praxiteles* and *Phidias*, whom the Emperor having Knowledge of, said to them, *Why do you go naked?* They answer'd, *Because all Things are to us naked and open, and we value the World as nothing ; for we will tell you, O Emperor, whatsoever you shall consult about, by Day or Night, in your Closet, when we are absent.* To whom the Emperor reply'd, *If you do as you have said, I will give you whatsoever you demand.* They rejoin'd, *We ask no Money, but a Memorial.* The next Day they accordingly told the Emperor all he had discours'd of that Night ; whereupon he erected to them the aforesaid promis'd Memorial, as they had ask'd ; that is, Bare Horses trampling the Earth ; meaning the Powerful Princes of this World, who bear Rule over worldly Men ; a most Potent King will come, who shall mount the Horses, that is, surmount the Power of the Princes of this World. The halfnaked Men, who stand by the Horses, with their Arms lifted up, and Fingers bow'd, recounted the Things that were to happen ; and as they are naked, so is all worldly Knowledge naked, and open to their Minds. The Woman encompass'd with Snakes, sitting with a Basen before her, denotes the Church hemm'd in with many Volumes of Scripture, whom none that desires it can hear, unless first wash'd in that Basen.

Of the Imperial Judges in Rome.

The *Primicerius*, that is, the first Hand, for *Chera* is a Hand in Greek, and *primi* is the first. He is to take Care of all the Keys of the Palace ; and he, as an Honourable Person, is to reside there in the Palace near the Emperor, Day and Night. The *Secundicerius*, that is, the second Hand, by the Greek call'd *Deptereu* (δεπτερευ) is Honourable in the Palace, and is to be there Day and Night. He is to take Charge of the Crown, and all the Robes worn on Festivals. The *Numenculator* of the *Latins*, is by the *Greeks* call'd *Quæstor* ; he is to take Care of the Widows and Orphans, and all Hospitals, and he is to decide Controversies about Wills. The *Primus Defensor* of the *Latins*, is by the *Greeks* nam'd *Probedicos* ; he is to have Men under him to defend the Seat of the Empire. The *Archarius*, call'd also *Archana*, is to know the Secrets of the Emperor's Council, and gather the Duties of the Provinces. (17.) The *Savellarius* is to take Care

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of

Note (16.) *We know nothing of the Carmelaria.*

Note (17.) *I know not whether this Office of Savellarius be found elsewhere.*

of the Monasteries, and of the Hand-maids of God ; and on Festivals he is to introduce the Honours that are paid to the Emperor. The *Protoſcrinius*, that is, the first of the Clerks, or Secretaries, or Secretary of State. The *Bibliothecarius*, or Library-keeper, by the *Greeks* call'd *Logothetos*, and the *Referendarius*, or Remembrancer ; he is to report all Matters to the Emperor.

Of Antoninus's Pillar at Rome.

The Pillar of *Antoninus*, with the winding Stairs in it, is One hundred seventy five Foot high, has One hundred and three Steps, and Forty five Windows. *Trajan's* Pillar, with the winding Stairs in it, is One hundred thirty eight Foot high, has One hundred eighty five Steps, and Forty five Windows. The *Coliseus* is One hundred and eight Foot high, of those call'd *Submissales*.

What follows relate to the Vatican, and the Obelisk in Rome ; most of it is mention'd above, but there briefly, and here more at large.

Below *Nero's* Palace is the Temple of *Apollo*, now call'd *Sancta Petronilla*, before which is the Church call'd the *Vatican*, because there the *Vates*, that is, the Priests, sang their Offices before the Temple of *Apollo*, and therefore all that Part about *St. Peter's* is call'd the *Vatican* : And there is another Church, which was of *Nero's Vestæ*, now call'd *St. Andrew* ; near which is *Cæsar's* Memorial, that is, the Obelisk, where his Ashes lye honourably in their Coffin ; that as all the World was subject to him whilst living, so it may be when dead, to the End of the World. His Memorial was adorn'd at the Bottom with Brass Plates, and curiously painted, with *Latin* Letters in Gold, but upwards, next the Pinnacle, with Gold and Precious Stones, where these Words were written : *Cæsar, you were as great as all the World, but now a small Compass encloses thee* ; and this Memorial was consecrated after their manner, as still appears, and is to be read.

In the Paradise, or Garden of *St. Peter*, is a Vessel, or Bason (18.) made by Pope *Symmachus*, on Porphyry Columns, join'd together by Stone Tables, with Griffins, cover'd with a costly Brass Roof full of Flowers, and Dolphins of gilt Brass spouting Water. In the midst of the Bason is the Brass Pine-Apple, which was a Covering, with a gilt Brass Top, over the Statue of *Cybele*, the Mother of the Gods, in the Opening, or Hole, of the *Pantheon* ; into which Pine-Apple a subterraneous Pipe conveys Water, in the Form of the *Sabbatine* (19.) Water, so as to furnish all that have Occasion, at all times, with Water thro' the Holes of the Knobs, and another Part ran along the subterraneous Pipe to the Emperor's Bath, and the Obelisk.

In

Note (18.) *Anastasius Bibliothecarius* makes mention of *St. Peter's* Bason, or Fountain, and it was a large Vessel, as here describ'd by the *Anonymous Author*.

Note (19.) *Frontinus* mentions the *Sabbatine Water*, in his Book of *Aqueducts*, concerning which *Raphael Fabrettus*, *Dissert.* 3. offer'd a Conjecture. *Frontinus* may be illustrated by this Place of the *Anonymous Author*.

In the *Naumachy*, or Place to represent Sea-Fights, is the Tomb of *Romulus*, call'd *Meda*, pav'd with a wonderful sort of Stone, of which the Pavement of the Paradise, and the Steps of *St. Peter*, were made. About it was the *Tiburtine* Street, twenty Foot wide, with its Common Sewer; and a Spot for Flowers. About it was *Nero's Tiburtine* Structure, as high as *Adrian's* Castle, pav'd with an uncommon Stone, of which the Work of the Steps, and the Paradise, was made. This Structure was round, with two Enclosures, [*Here is something wanting in the Author, as we see before, he has some Repetitions, and in some Places is very obscure; he goes on thus*] the Cisterns, the Edges whereof were cover'd with flat Stones like Eaves, near which *St. Peter* the Apostle was crucify'd. There is also a Castle, which was the Temple of the Emperor *Adrian*; a Temple of a surprising Extent, all cover'd with Stone, and adorn'd with many Histories, enclos'd about with Brass Lattices, with Golden Peacocks, and a Bull, two of which Number are those now in the Basen of the Paradise. At the four Corners of the Temple were four gilt Brass Horses, in each Front a Brass Gate; in the middle of it *Adrian's* Tomb, of Porphyry, which is now the *Lateran* cover'd Tomb of Pope *Innocent*, in the Paradise of *St. Peter*, above the Governor's Tomb. Between the Brass Gates, as they now stand, are Monuments.

All these Places were dedicated as Temples, and Virgins flock'd to *Rome* with their Offerings, as *Ovid* observ'd in his Book *de Fastis*. The Emperor *Octavian* built a Castle at the *Flaminian* Gate, which is call'd *Augustum*, for burying of the Emperors; it was pav'd with several sorts of Stones. It is hollow within, and full of hidden Passages. In the lower Round are the Graves of Emperors; and on each of them, Letters making these Words, *These are the Bones and Ashes of the Emperor Nerva*; and the Victory he obtain'd. Before them stood the Statue of their God, as is usual in all other Burial-Places, in the Midst of their Tombs; where *Octavian* often sat, and where the Priests were performing their Ceremonies. He caus'd an Handful of Earth to be brought from every Kingdom in the World, which he laid on the Top of the Temple, for a Memorial to all that came to *Rome*.

At the Top of the Front of the *Pantheon* were two Brass Bulls, gilt. Before the Palace of *Alexander* were the (20.) two Temples of *Flora* and *Phæbus*. Behind the Palace, where now is the Fountain, was the Temple of *Bellona*, where was carv'd as follows:

Roma vetusta fui, sed nunc nova Roma vocabor;
Eruta ruderibus culmen ad alta fero.

That is, *I that Old Rome was call'd, New Rome shall rise,
And bear my Turrets equal to the Skies.*

At *Paris's* Fountain was the Temple of *Pompey*, of a wonderful Magnitude and Beauty; his Monument, which is call'd the Greater, so decently adorn'd, was the Oracle of *Apollo*; and there were other Oracles. The Church of *St. Ursus* was *Nero's* Court. In the Palace of *Antoninus* was

Note (20.) The Temples of *Flora* and *Phœbus* are plac'd here upon common Fame by the Anonymous Author, whose Assertions in this Point are not always to be regarded; for he mixes much Truth with Falshood, never discerning between them.

was the Temple of *Antoninus*, near *St. Saviour*; before *St. Mary in Aquiro*, was the Temple of *Ælius Adrianus*, and the Arch of Piety. In the Field of *Mars*, was the Temple of *Mars*, where the Consuls were chosen on the Kalends of *July*, and they staid there till the Kalends of *January*; if the Person elected was spotless, the Consulship was confirmed to him. In this Temple the Roman Conquerors us'd to put up the Beaks of Ships, of which a Variety of Works was fram'd, to amuse all the World with the View of them. By the *Pantheon* was the Temple of *Minerva Chalcidia*. Behind *St. Mark* was the Temple of *Apollo*; at the *Camilliano*, where now is *St. Cyriacus*, was the Temple of *Vesta*; that of *Venus* in the *Calcarari*; on Mount *Domina Rosa*, the Golden Castle, which was *Juno's* Oracle. The *Capitol* was the Head of the World, where the Consuls and Senators resided, to govern the Universe, the Front whereof was cover'd with strong Walls, extending along the Top of the Hill, fac'd with Gold and Glass, and set off with wonderful Workmanship. Below the Cittadel was the Palace, adorn'd with admirable Curiosity, Gold, Silver, Brass, and Precious Stones, for a Wonder to all Nations.

The Temples that stood below the Cittadel, which deserve to be remember'd, are these. At the Top of the Cittadel, above the Portico *Crinorum*, (so it was writ) was the Temple of *Jove* and *Moneta*, as may be seen in the Martyrology of *Ovid de Fastis*. [He absurdly calls *Ovid de Fastis* a Martyrology, because it mentions the *Ides*, *Nones*, and *Kalends*, as the Martyrology does.] On one side of the *Forum*, the Temple of *Vesta* and *Cæsar*, where was the Chair of the Pagan High-Priests, on which the Priests and Senators seated *Julius Cæsar* on the 6th of *March*. On the other side of the *Capitol*, by the *Cannapara*, the Temple of *Juno*; near the Publick *Forum*, or Square, the Temple of *Hercules*; also on the *Tarpeian Hill* the Temple of the *Asylum*, or Sanctuary, where *Julius Cæsar* was murder'd by the Senators. In the Place where now stands the Church of *St. Mary*, were two Temples, adjoyning to the Palace, being those of *Phæbus* and *Carmenta*, where the Emperor *Octavian* saw a Vision in the Sky. Near the *Carmelaria* was the Temple of *Janus*, which belong'd to the *Capitol*, therefore call'd the *Golden Capitol*, because it surpass'd all the Kingdoms of the World in Art and Beauty. The Palace of *Trajan* and *Adrian*, almost entirely built with Stone, and adorn'd with wonderful Works, with Variety of Colours in the Roof, where is a Column of a wonderful Height and Beauty, with the History of those Emperors carv'd on it, like *Antoninus's* Pillar at his Palace. On one side stood the Temple of *Trajan*, on the other that of *Adrian*. On the (21.) Hill call'd *Argentarius*, the Temple of *Concord* and *Saturn*; in the *Tolusa* the Temple of *Bacchus*; at the End of the Island *Argentaria*, the Temple of *Vespasian*; on the Hill of *St. Mary in Campo*, the Temple of *Titus*; where now is *St. Basil*, the Temple of *St. Carmenta*; below this Boundary was the Temple of *Nerva*, with his two *Forums*, or Squares, and *Trajan's* greater *Forum*, or Square, before the Entrance whereof was the Temple of the Goddess *Sospita*; where *St. Quirinus* stands was the Temple of *Jove*. A great flat Stone was fixt on the Wall of *St. Basil*, on which, in a good and remarkable Place, is written the Friendship that was between the Romans and the Jews,

Note (21.) The Hill *Argentarius* was that they now call *la Salita di Marforio*, near which the Temples of *Concord* and *Saturn* did really stand.

Jews, in the Days of *Judas Macchabæus*. Before the Private Treasury of *Mammertinus*, the Temple of *Mars*, where now his Statue lyes, and by it the Temple of *Fate*; and by the Publick Treasury the Temple of the *Fabij*; behind *St. Sergius*, the Temple of *Concord*, before which was a Triumphal Arch, whence was a Way up to the *Capitol*, by the Publick Treasury, which was the Temple of *Saturn*.

On the other side was an Arch cas'd with wonderful Stones; on which was represented the Manner of the Soldiers receiving their Donatives, or Bounty-Money, by the Hands of the Officer who was entrusted with it, which he weigh'd in a Scale, before distributed to the Soldiers; and therefore it is now call'd, *Salvator de Statera*, or *St. Saviour* of the Scales. In the *Cannapara* was the Temple of *Ceres* and *Tellus*, whose Porch is adorn'd with two Houses about it, and Porticos supported by Columns, that he who sat there in Judgment might be seen every way. Near that House was *Castellina's* Palace, where was the Church of *St. Antoninus*, by which is the Place call'd (22.) *Hell*, because there formerly it belch'd out and much of the Province of *Rome*; whereupon a certain Noble Soldier, to deliver the City, upon an Oracle receiv'd from their Gods, cast himself into it in Armour, and the Earth clos'd, so the City was deliver'd. The Temple of *Vesta* is where they say the Infernal Dragon lies, so we read in the Life of *St. Sylvester*; and there is the Temple of *Pallas*, and *Cæsar's Forum*, or Square, and the Temple of *Fanus*, which foresees the Year beginning and ending, as *Ovid* says in his Festivals, but is now call'd the Tower of *Centio Frangipani*. The Temple of (23.) *Minerva*, with the Arch, joins to it; but is now call'd *St. Laurence de Mirandi*; by it the Church of *St. Cosmas*, which was the Temple of the *Asylum*, or Sanctuary; backward was the Temple of *Peace*, and *Latona*; above it the Temple of *Rome*; behind *St. Mary Nova* the two Temples of *Concord* and *Piety*; by the Arch of the Seven Candlesticks the Temple of *Esculapius*. It is therefore call'd *Char-tularium*, because there was a Publick Library, whereof there were twenty six in the City; above it was the Temple of *Pallas*, and the Temple of *Juno*.

Below the Palace is the Temple of *Julius*; facing the Palace the Temple of the *Sun*; in the same Palace the Temple of *Jove*, which is call'd *Casa Major*. Where now *St. Cesarius* stands was *Cæsar's Augurarium*, or Soothsaying Place; before the *Coliseum* the Temple of the *Sun*, where they perform'd the Ceremonies to the Idols standing on the Top of the *Coliseum*. The *Septisolum* was a Temple of the *Sun* and *Moon*, before which was the Temple of *Fortune*. *St. Sabina* was *Cæsar's* (24.) *Imitarium*, where were the Baths of *Severus* and *Commodus*. Where now is *St. Sabas* was the Altar of *Apollo*, and the *Spleen*. *Tarquinus Priscus's Circus* was exceedingly beautiful, the Steps, or Seats, being so contriv'd, that no *Roman* hinder'd another's seeing the Sports; at the Top were Arches, the Tops of them

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adorn'd

Note (22.) Which is called *Hell*. He means the Lake of *Curtius*, where was a Gulph, or Opening of the Earth, vulgarly call'd, *Infernus*, or *Hell*; and therefore the Church adjoyning to it goes by the Name of *Sancta Maria libera nos a Poenis Inferni*, *St. Mary deliver us from the Pains of Hell*.

Note (23.) Joyning to the Arch. He means the Arch of *Fabius*, which was standing in his Days, but is now down. It led to the *Via Sacra*, or the Holy Way.

Note (24.) *St. Sabina* was *Cæsar's* *Imitarium*. I suppose *St. Sabina* is here named instead of *St. Balbina*. For *Cæsar's* *Imitarium*, read *Cæsar's* *Mutatorium*, which was on the Ascent under the present *St. Balbina*.

adorn'd with Glass and bright Gold ; in the upper Part were Houses of the Palace, standing round, where the Women sat to see the Sports on the 14th of May, when they were given. In the midst of it were two Obelisks, the lesser Eighty five Feet in Height, the greater One hundred twenty two ; on the Top of the Triumphal Arch, which is at the upper End, stood a Horseman of gilt Brass, in a Starting Posture. On the other Arch, at the lower End, stood another Brazen Horse gilt. So on the Top of the Palace was the Seat of the Emperor and the Queen, plac'd for their viewing the Sports there exhibited.

On Mount *Caelius* was the Temple of *Scipio* before *Maximin's* Baths, where were two Fountains, and two Temples of *Isis* and *Serapis*. At the *Orphanotrophium*, or Hospital for fatherless Children, was the Temple of *Apollo* ; in the *Lateran* Palace are some Things to be admir'd, but not to be written ; at the Palace of *Susurrano* was the Temple of *Hercules* ; on the *Esquiline* Hill was the Temple of *Marius*, now call'd *Cimbrum*, because he overcame the *Cimbri* ; at the Palace of *Licinius* the Temple of *Honour* and *Diana* ; where *St. Mary Major* stands was the Temple of *Cybele* ; where *St. Peter ad Vincula*, the Temple of *Venus*. At *St. Mary in Fontana* was the Temple of *Fannius*, which Idol spoke to *Julian*, and deceiv'd him. In *Domitian's* Palace there were four Temples of *Asclepius*, *Saturn*, *Mars* and *Apollo*, which are call'd *Modri*. At the End of the Way, which parts into three Branches, was the Temple of *Venus*, where still is that they call the Garden of *Venus* ; in the Palace of *Tiberius* was the Temple of the Gods. On Mount (25.) *Ilius* was the Temple of *Jove* and *Diana*, now call'd the Emperor's ; above *Constantine's* Palace was the Temple of *Saturn* and *Bacchus*, where their Statues now lye, and close by are the Marble Horses. In the Baths of *Olympias*, where *St. Laurence* was broil'd, was the Temple of *Apollo*. Before *Trajan's* Palace, where the Gates of the Palace still remain, was a Temple.

On the *Aventine* Hill was the Temple of *Mercury*, looking into the *Circus*, and the Temple of *Pallas*, and *Mercury's* Fountain, where the Merchants receiv'd Oracles. At *Statius's* Arch the House of *Oristilla* ; on one side of it the Temple of *Mæcenæ*, on the other the Temple of *Jove* ; near the *Greek School* was the Palace of *Lenticulus* ; on the other side, where now is the Tower of *Centio de Origo*, was the Temple of *Bacchus* ; at the *Gradella*, or little Stairs, was the Temple of the Sun ; *St. Stephen Rotundus*, or the Round, was a Temple of (26.) *Faunius* (so spelt.) At the Elephant was the Temple of *Sybilla*, and the Temple of *Cicero in Tulliano*, and the Temple of *Jove*, where there was a Golden Gallery, and a Temple of *Severus*. Where now is *St. Angelus ad Velum Aureum* was the Temple of *Minerva* ; at the *Few's Bridge* the Temple of *Fanus* ; at the *Carcanari* the Temple of *Craticula* ; at *Antoninus's Bridge* *Antoninus's Arch*, where now stands the *St. Mary in Cataneo* ; at *St. Stephen in Piscina*, the Palace of the *Præfect Chromatius*. The Temple they call'd *Olovitreum*, all made of Chrystal and Gold, by Art-Magick, where the Piece of Astronomy was, with all the Celestial Signs, which *St. Sebastian* destroy'd, with *Tiburtius*, the Son of *Chromatius*.

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Note (25.) On Mount *Ilius*. He calls the Quirinal Hill by the Name of *Ilius*. I know not whether it can be elsewhere found under that Denomination.

Note (26.) We have spoken of the Temple of *Faunus*, where we treated of *St. Stephen Rotundus*, or the Round.

The History of the Brazen Horse that is at the Lateran at Rome.

The *Lateran* is a certain Brazen Horse, said to be *Constantine's*, but is not so: He that desires to know the Truth, may read this Account. In the time of the Consuls and Legates, a most potent Eastern King came into *Italy*, and besieged *Rome* on the *Lateran* Side, afflicting the People of *Rome* with great Slaughter and War. Then a certain Esquire of distinguishing Courage, and make of Body, Bold and Discreet, stood up, and said to the Consuls and Senators, *If there were a Man that would deliver you from this Affliction, what might he deserve from you?* Who answering him, said, *Whatsoever he will demand, he shall immediately have.* He reply'd, *Give me Thirty thousand Sexterces, and you shall erect me a Memorial of the Victory, when the War is ended, and a noble Brazen Horse, gilt;* who promis'd they would do as he demanded. He said to them, *Rise all of you at Midnight, and arm your selves, and stand between the Walls upon the Watch, and do whatsoever I order you.* They readily did as he had directed; and he mounted a Horse without a Saddle, and took with him a Scythe; for he had several Nights observ'd that the King came under a Tree to ease himself, at whose coming a Cuckow, that sat on the Tree, always sang. He went out of the City, and carry'd his Scythe ty'd to him in the Nature of a Shield. As soon as he heard the Cuckow sing, he drew near, knowing the King was come to that Tree, and went up to him as he was easing himself. The Company that was with the King thought he had been one of their own, and began to call out to him to remove from before the King; but he taking no Notice of them, pretending to go off, came up close to the King, and not regarding all them, took up the King by main Force, and carry'd him off. As soon as he came to the Walls, he cry'd, *Sally out and destroy all the King's Army, for here I have him Prisoner.* They made a Sally, slew some, and put the rest to Flight; by which the *Romans* got an immense Weight of Gold and Silver. Thus they return'd Victorious to the Town, and perform'd what they had promis'd the Esquire; that is, to give him Thirty thousand Sexterces, and, as a Memorial, a Brazen Horse, gilt, without a Saddle, and he sitting on him: His Right Hand, with which he took the King, was extended. On the Horse's Head was the Cuckow, in Memory, that when it sang he obtain'd the Victory; and they plac'd the King himself, who was a little Man, under the Horse's (27.) Feet, with his Hands bound behind him, as he seiz'd him.

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Note (27.) They plac'd the King, who was a little Man, with his Hands ty'd behind him, as he seiz'd him, under the Horse's Feet. *Here he speaks of the Statue of M. Aurelius, which this most trifling Writer idly feigns to have been an unknown Soldier's. The Bird he calls a Cuckow, is an Owl, which, upon due Inspection, appears sitting on the Mane. What he says of the Captive, whom he calls a King, with his Hands bound behind him, and lying under the Horse's Feet, I do not know whether it be mention'd by any other. Yet we cannot refuse to give Credit to an Eye-witness, who delivers what was still in being in his Days. This informs us, that a Captive, bound, lay under this Statue on Horseback. When, or whither he was remov'd, is uncertain; all we know of it is, that he was still there in the thirteenth Century.*

How the Temple of the Pantheon was built, which is now call'd St. Mary Rotunda.

In the Time of the Consuls and Senators, *Agrippa*, the Commander, with four Legions brought the *Suevians*, or *Suabians*, the *Saxons*, and other Western Nations, under the Subjection of the Senate. At his Return the Bell of a Perfidious Statue, which was in the *Capitol*, rang. There was a Statue representing every Kingdom, with a Bell about its Neck, in the Temple of *Jupiter* and *Moneta* in the *Capitol*; as soon as any one of those Bells rang, they knew that Kingdom was in Rebellion. The Priest, who attended in his Turn, hearing the Bell, gave Notice to the Senators. They gave that Commission to the General *Agrippa*, who foreseeing he could not go through so great an Undertaking, at last desir'd three Days to consider on it; during which time, over-spent with Thought, he one Night fell asleep, and a Woman appear'd to him, and said, *Agrippa, What are you about? You are full of Thought.* Who answer'd, *Madam, I am,* She reply'd, *Be of good Courage, and promise to build me such a Temple as I shall show you, and direct; and by that Means you shall be Victorious.* He said, *Lady, I will do it.* She shew'd him in that Vision a Temple built after this Manner. He ask'd her, *Lady, Who are you?* She reply'd, *I am Cybele, Mother of the Gods; make your Offering to Neptune, who is a great God, that he may assist you. Dedicate this Temple in Honour of me and Neptune, for we will be with you, and you shall conquer.* *Agrippa* rising full of Joy, told this in the Senate; and setting out with a great Number of Men and Ships, and five Legions, overcame all the *Persians*, and made them pay Yearly Tribute to the *Roman Senate*. Returning to *Rome*, he built this Temple in Honour of *Cybele*, the Mother of the Gods, and of *Neptune* the God of the Sea, and of all the Gods; and call'd it *Pantheon*; in Honour of *Cybele* he made a gilt Statue, which he plac'd on the Top of the Temple, over the Light, or Hole, and put over it a wonderful Covering of Brass, gilt. Pope *Boniface IV*, in the Days of the Christian Emperor *Phocas*, saw that Temple, dedicated to *Cybele*, the Mother of the Gods, before which the Christians were very often struck by the Devils. The Pope ask'd the Emperor, and he gave him this Temple; that on the Kalends of *November*, in Honour of the Blessed Virgin, who is the Mother of all SS which *Cæsar* granted him; and the Pope, with all the People of *Rome*, on the Day of the Kalends of *November*, dedicated it; and appointed, that on the same Day the Pope should celebrate Mass there, and the People receive the Body and Blood of our Lord. On this Day there is to be a Festival to all the Saints, their Ever-Virgin Mother, and the Heavenly Spirits; and the Departed shall have a Sacrifice for the Redemption of their Souls, throughout all the Churches in the World.

The End of the Anonymous Author.

CHAP. XXI.

Our Journey to Naples. The Monuments of the Ginetti at Velitri. The Library of the Olivetans at Naples. His Eminency the Cardinal Cannelmo's Collection. The Library of Valletta. Mount Vesuvius. The Library of St. John de Carbonaria. A Manuscript of the Gospels in Golden Letters, on Purple Paper. A most Ancient Copy of Dioscorides. The Urn of the Sanfelicio. A Greek Inscription restor'd. The Dog's Den, or Cave. The Sulphuraria. Monte Novo. The Library of St. Sebastian.

IN the Year 1698, on the 24th of October, we directed our Course to *Naples*, and the same Day arrived at *Velitri*. There is to be view'd the House of the *Ginetti*, grac'd with an endless Variety of Monuments; as the Statues and Images of Emperors, and Deities, Sepulchral Urns, and Bas-Relieves. But they are very negligent in the Care of them; for, if a Statue falls, and be maim'd of a Limb, it lies unregarded, and goes to Ruin. In that Journey we come to *Terracina*, where a Milliare Column, cut with the Number LIII, is erected in the Square of the City. It stood formerly in the *Paludi Pontine*. For a large Part of the Field, and one that was anciently much in Resort, has been turn'd to a Fen, by the Inundations of Water, and drowned, with the *Appian Way* itself.

The rest is very well known, as the Curiosities of *Gaeta*, the Tomb of *Munacius Plancus*, *Tully's* Seat at *Formiæ*, which are the common Subjects of Journalists.

Let me add, that there is a Figure of *St. Erasmus* in the Church of *Gaeta*, under whose Head is an Eagle, under his Feet a Dog, and a Serpent folded about them. His Countenance is that of an Aged Man, resembling the common Figure of an *Esculapius*. All this is Symbolical.

On the 28th of the same Month we reach'd *Campania Felix*, a very elegant Description of which was publish'd two Centuries ago by *Antonio Sanfelicio*; written in a *Latin Style* so perfect, as to exceed almost all the Productions of that Age.

In the Mid-way, between *Aversa* and *Naples*, we were honour'd with a Meeting by the Celebrated *Josephus Valetta*, famous for his Native Taste of Literature, whose Library, very much distinguish'd by the Plenty and Choice of Books, is generally admir'd by Travellers. We were met likewise by *Antonius Bulifonius*, with his Son; and in this Agreeable Company we enter'd the City.

On the Day following, we visited the Monastery of *St. Severin*; were very Hospitably receiv'd by *F. J. Carraccioli*, the Abbot, and the other Monks of the Convent, and stay'd there some Days.

The Church of *St. Severin* was built by a Skilful Architect; it is adorn'd with a Variety of Sculptures and Paintings, and very justly rank'd among the finest Churches of the City. We read there a few *Greek* Inscriptions upon Monuments, which betray the Rudeness of the lowest Ages. For the *Greek* Tongue was long us'd in these Parts; and the Footsteps of it appear to this Day in the Popular Idiom. Thus a Porter is call'd *Bastaso*, ἀπὸ τοῦ βαστάζειν, from carrying of Burdens, as the Original implies.

On that same Day we visited the Library of the *Olivetans*; in which Place I took a Note of a few Manuscripts, of no contemptible Value. These are accounted the Principal.

Four Manuscripts of the Works of *Gregory the Great*, of the eleventh Age.

The Discourse of *St. Maximus*, of the Ascension.

The Poems of *Boetius*, of the fourteenth Century.

A Manuscript of *Isidore of Seville*, of the twelfth Age.

Another of the Etymologies of the same, of the thirteenth Century.

The Commentaries of *Bruno*, Bishop of *Sion*, on the Psalms.

A Manuscript of *Nonius Marcellus*, written in the Year 1453.

A Manuscript of *Crispus Sallustius*, of the same Age.

A Register of King *Alphonso*, in which were almost innumerable Names of *Neapolitan* Noblemen, and Citizens of that Age, in the Year 1450.

On the Day following we paid a respectful Visit to the Archbishop, Cardinal *Cantelmo*. Besides the Dignity of his Birth, and the Height of his Qualifications, he is justly famous for his Culture of Letters. He complimented us at our coming, and entertain'd us with all the Humanity imaginable.

The next Day he treated us at his Table, and gave us a View of his Closet, and Collection of Medals, as we were ever Curious on those Subjects.

There he shew'd us a small Golden Plate, brought not long before from a certain Tomb in *Sicily*, that represents the Religious Ceremonies of *Egypt*, with the Figure of a Goat, the Bird *Ibis*, the *Apis* with the Head of an Ox, the *Isis*, and other Symbols of that monstrous Kind of Worship. So that almost every Figure ends in the Tail of a Serpent, by I know not what Religious Signification.

There is a great Multitude of Coins, with *Samaritan*, *Greek*, and *Latin* Inscriptions, which the Limits of our Time would not allow us to describe.

After this Amusement, he order'd the young Scholars, who, by his Care and Expence, are instructed in *Latin*, *Greek*, *Hebrew*, and in Divine and Humane Learning, to be call'd out of the Seminary; and each, according to his Talent, to deliver a Speech before us in those Languages, which they readily perform'd, delivering themselves both in Prose and Verse, in Honour of the *French* Nation, and of the Congregation of *St. Maur*. The Honourable *Cassonius*, Apostolick Nuncio, did us no less Honour, entertaining us at a noble Fish Dinner, and afterwards, without any Suit on our Part, favour'd all our Undertakings.

On the 31st of *October* we visited *D. Valetta*, by whom we were very courteously conducted into his Library, and view'd his Number and Choice of Books. Besides the printed Books, there is a considerable Number of Manuscripts, a Catalogue of which last, written with his own Hand, he gave us to be inserted in this Place. They are all *Latin*, except one in *Greek*.

The Bible and New Testament. In the Epistle of *St. John*, these Words are wanting, *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Flowers of *St. Jerome*.

His Testament, and before it the Epistle of *Eusebius* of *Cremona*, to Pope *Damasus*.

St. *Augustin's* City of God, Vellum; the Index to it written by *George de Haynninmonth*, by Order of the Cardinal of *Bologna*.

Four Books of St. *Gregory's* Dialogues; after them two Homilies, and other imperfect Things, Vellum.

Boetius of Musick, an ancient Vellum Manuscript, with Notes.

Sedulius, a Christian Poet, of the Acts of the Apostles, &c. Vellum.

St. *Thomas* of *Aquin's* Commentaries, or short Expositions on St. *Matthew*, &c.

The Lives of the Holy Fathers, divided into three Books, Vellum.

The Emperor *Leo's* Ten Constitutions in *Greek*, a Silk Volume, curiously written.

Cicero de Oratore, Modern, Vellum.

His Orations, Vellum, of the fifteenth Century.

His Rhetorick, and Books to *Herennius*, with Marginal Notes, of the fourteenth Century, Vellum.

Idem de Natura Deorum.

Columella & *Cato de re Rustica*, Vellum, modern.

Suetonius, in a good Hand, written in 1470.

Valerius Maximus, Vellum. It belong'd to *Janus Parrhasius*, and has Notes, that seem to be of his Hand, in the Margin.

Pliny's Epistles, Vellum.

Pliny the Younger's Epistles, corrected by *Philip Beroaldus*, and his Panegyrick. In this Volume is another Work, *de Viris illustribus*, ascrib'd to the same Author, in a good Hand, Modern.

Solinus de situ Orbis.

Seneca of the four Virtues; and in the same Volume, *Basinius Parmensis* of Crimes.

Quintilian's Institutions, Vellum, Modern.

Sextus Aurelius Victor, and *Lucius Florus*, Vellum, Modern.

Apuleius's Metamorphoses; two Apologies *de Deo Socratis*; *de Dogmate Platonis*; his Cosmography; also the Dialogue of *Trismegistus*, translated by *Apuleius*. *Alcinous's* Epitome of *Plato's* Discipline, translated into Latin by the Bishop of *Tropea*, dedicated to *Nicholas*, Cardinal of *Cusa*, Vellum.

Vegetius, Vellum, imperfect at the End.

Idem de cura Animalium, written in *Italian* by Order of a King of *Arragon*.

Part of *Livy's* Decads, in two Volumes.

Themistius's Paraphrase on *Aristotle's* Physicks, translated by *Hermolaus Barbarus*.

Chalcidius in *Timæum*, Vellum, written for the Use of *Andreas Mattheas* de *Aquaviva*, Duke of *Adria*.

Priscian, with Marginal Notes, Ancient.

A Chronicle, or Description of the Holy Land, by *D. Jacobus de Viriago*, Legate there from the Holy Church of *Rome*, Vellum.

Facundus's Rhimes on the City of *Sevil*, 1250. Also an Anonymous Author, of the Situation of the Holy Land.

Roma instaurata; *Ciceronis partitiones Oratoriæ*; *Laurentij Vallæ Collectanea* in *Institutiones Oratorias Quinctiliani*, in one Volume.

A Collection of several Inscriptions. Also a Description of the Regions, or Wards, of *Rome*, imperfect, in one Volume; which we had not Time to examine.

Propertius,

Propertius, Catullus, Tibullus, Statius's Sylva, written by *Antonius Sina-*
baldus of Florence, Ann. 1484.

The Satires of *Juvenal* and *Persius*, Vellum.

The Commentaries of *Placidus Lactantius* on *Statius's Thebais*, Ann.
1474. and a Fragment of the *Achilleis*.

Horace's Satires, Epistles, and Art of Poetry, Vellum, Modern.

Two other Manuscripts of *Horace*.

Virgil's Aeneis, Vellum, Modern.

Virgil's Pastorals, and *Georgicks*, Vellum, Ann. 1470.

Ovid's Works, with the ancient *Scholia*, Vellum, of the fourteenth Cen-
tury, formerly belonging to *Janus Parrhasius*.

Ovid's Fasti, with Marginal Notes, Vellum, of the fourteenth Century.

Seneca's Tragedies, adorn'd with several Draughts, Vellum, of the
fourteenth Century.

Another Manuscript of the same Author, Ancient.

Valerius Flaccus's Argonautica, with Marginal Notes, Vellum, Modern.

Cato's Poems, with a Monk's Commentaries.

Propertius, without the Beginning ; also *Petrarch's* Epistles in the same
Volume.

C. Vettius Aquilinus Juvenus, on the four Gospels, Vellum.

Cinus Pistoriensis, Petrus de Bella Pertica, & Jacobus de Ravennis, on the
Epitome of the Code.

Albucafin of the Forms of Instruments for all Diseases.

The Works of *St. John Climacus*, translated into *Italian*, Ann. 1445.

The History of *Troy*, by *Guido de Columnis*, Ann. 1324. translated into
Italian by *Philip Ceffius*, a *Florentine*.

A Manuscript of an Anonymous Author, entitled, *Romuleon*, written
by the Command of one *Gomez*, a *Spanish* Soldier.

F. Bernard Guido's Flores Chronicorum, or a Catalogue of the Popes of
Rome, from *St. Peter* to *Sixtus IV.* Also some Pieces of *Gulielmus Abbas*.

The Rules, or Statutes, of the Order of *St. Michael*, by King *Lewis XI.*
in *French*.

The Lives of Men famous for Learning.

N. Terminus's Trophy of *Don Pedro* of *Toledo*.

Also many Manuscripts of *Aristotle*, translated by several Persons ; and
others of less Note. Also the Chronicle of *St. Dennis*, in *French*, a large
Volume, written when King *Charles VI.* of *France* came to the Crown, to
whom the History is brought down, from the Original of the *French*
Nation. What relates to the first Race, is taken from *St. Gregory of Tours*,
Fredegarius, and those who continued them. For the second Race, the
Author made use of *Eginhardus*, and *Turpine's* Fables. The Affairs of the
third Race are more Authentick, especially when the Author came to
Transactions of his own Time, for there he proceeds by way of Diary.
There are some Copies of this Work in our Libraries. This we now
speak of seems to have been written for the Use of the Family of *Bourbon* ;
for the Arms of that August House are drawn at the End of the Book,
and the Name *Bourbon* written in the same Hand. This Copy which
was carry'd into *Spain*, and thence to *Naples*, fell into the Hands of
Valetta.

On the 2d of *November*, after Dinner, we went away to Mount *Vesuvius*,
with *Antony Bulifonius*, moved to it not only by the Fame of the Place,
but by the Remains of a late Eruption. On the Ascent of the Hill there
are

are Trees cover'd with Vines running up them, which shoot out their Branches every way, twisting one with another, so that you would think them one continu'd Rope. The Day we went thither the Branches were still loaden with Grapes; which is wonderful, that the Grapes should ripen so late on that hot Ground. *Martial* observes the same in his Days.

Hic post Novembres, imminente jam Bruma,
Seras putator horridus refert uvas.

That is, *The Wintry Sign when bleak December rears,
A lazy Vintage the rough Peasant bears.*

There are surprizing Reports about the Shape, and frequent Eruptions of Mount *Vesuvius*, viz. how it sometimes belches out Smoke, sometimes Flames, and again mighty Stones; then how the Conflagration, confin'd to the hollow subterraneous Places, shakes the Earth; and anon pouring out Streams of an Infernal liquid Matter, does unspeakable Mischief, and destroys Castles, Villages, Men, and Cattle; and, what is almost incredible, throws up such an immense Quantity of Water, as to drown the adjacent Parts, and overwhelm Houses, Men, and Fields. This, I say, has been treated of by many, and lately by the worthy *Bulifonius*, who has publish'd a Diary of the Eruptions of Mount *Vesuvius*, with all the Particulars exactly describ'd; for which Reason we forbear the same, and also pass by what we observ'd during our Stay at *Naples*, in Churches, Publick Structures and Palaces of Princes: For what can we say more than is already known, as to these Points, when others come daily from all Parts of Christendom, who view all Things more nicely, and many of them publish the same Things that have been before several times printed.

On the 4th of *November* we repair'd to the Library of St. *John de Carbonaria*, of the *Augustine* Monks, in which there are many Manuscripts, at least an hundred *Greek*, and as many *Latin*. As I was turning them over, and giving some Things to my Companion *F. Paul*, to transcribe, the Library-keeper came in haste and interrupted our Work, affirming, he had been formerly expell'd the Monastery for having allow'd *F. Mabillon* the Liberty of transcribing, and so obstructed our farther Search; and from thence forward we were told we should not be admitted. However, in the Afternoon *D. Cassoni* interposing his Authority, and sending *D. Angelo Accoretto*, a courteous and learned Person, with us, we were permitted to return to our Business. We were inform'd, that the Library, which was formerly much more Numerous, had been considerably impair'd by a *Dutchman*, who bought many of the Manuscripts. However, those that remain are very considerable. This was formerly the Library of *Anthony Seripandus*, who had it, by Will, of *Fanus Parrhasius*. We here give a brief Account of the Manuscripts.

A Manuscript of the eleventh Century, on Vellum, being the Psalter curiously written. There is also a Psalter printed at the first Invention of that Art, as I suppose, at *Milan*; for it has neither the Printer's Name, nor the Place.

The Gospels, a Manuscript, in the uncial Character, of the seventh or eighth Century, imperfect at the Beginning and End.

The Gospels, on Vellum, a Manuscript of the eleventh Century. In the first Chapter of St. *Matthew* I observ'd this, *And Josias begat Joachim,*

and Joachim *Begat* Iechonias and his Brethren, &c. This reading I also took Notice of in a Manuscript of the tenth Century, curiously written, which having formerly belong'd to Cardinal Peron, is now in the Library of the Monastery of St. Taurinus at Evreux. The same is to be seen in several other Manuscripts, whereas, as is well known, our Bibles do not mention *Joachim*.

Another Manuscript of the Gospels, of the same Age, well written, on Vellum, with the Epistle of *Eusebius* to *Carpianus*. Also two other Manuscripts of the Gospels, of a smaller Character, and less Antiquity.

The Acts of the Apostles, a modern filken Volume.

A Volume of Homilies on the Gospel, on a Purple Paper like Vellum, in square Gold Letters, with Accents and Aspirations, by the first Hand, Quarto, of the seventh or eighth Century, at which time, as we believe, the Accents and Aspirations began first to be set down; yet are not all the Words accented, but they are dispersed up and down. St. *Jerome* in his Preface to the Book of *Job*, speaks of such Manuscripts thus, *Let those that please* (says he) *have ancient Books written with Silver or Gold Letters, on Purple Vellum, or in those they call uncial Letters, which are rather Burthens than Books; so they will but allow me and mine our poor loose Papers, and Manuscripts, not so beautiful as correct.* Our St. *Germanus* Manuscript of the Psalms is like this, and thought to be of the fifth or sixth Century.

Josephus, a modern Silk Volume, containing only the latter Books of the *Jewish* Antiquities.

His Book of the Wars of the *Jews*, a Silk Volume, Modern.

Eusebius de preparatione Evangelica, a Silk Volume, Modern.

St. *Gregory Nyssen* on the *Jerusalem* Pilgrims. Some Pieces of *Planudes*, as also of *Hesiod*, *Theocritus*, *Sophocles*, *Euripides*, and *Pindar*; and several Epistles, all in one Silk Volume of the fourteenth Century.

Theodore's Epistles, of the eleventh Century, on Vellum, in a very fine Hand.

Dorotheus's Devotions, Vellum, of the eleventh Century.

Another of his Manuscripts, of the same Age, Vellum.

Theodorus Studita's Catechisms, written in the Year of the World 6534, which is of *Christ* 1026, Vellum.

Μέλινα τῷ ἁγίῳ βασιλεὺς περὶ βίᾳ ἀρετῆς, a modern filken Volume.

Theophanes Cerameus's Homilies, written in the Year of the World 6891, which is of *Christ* 1383.

The same Author's Homilies, of the same Age, in a filken Volume.

Collections of the Fathers, and other Writers, a Modern Volume.

Anastasius Bibliothecarius's Collections, with some Lives.

Georgius Scholarius's Monodia on St. *Macarius*, furnam'd Μακρὺ.

Some Homilies of St. *John Damascene*, Modern.

A Modern Manuscript of St. *Augustin's* Soliloquies. Not only some Works of St. *Augustin*, but of St. *Jerome*, St. *Gregory the Great*, *Cassianus*, St. *Anselm*, St. *Thomas Aquinas*, and others, translated into Greek, are to be found in the Libraries.

A Choir Book in Greek, of the thirteenth Century, Vellum; and two others for the Liturgy of the Greeks.

A curious Manuscript of *Dioscorides*, Vellum; the Characters uncial, without Accents, the Plants and Flowers painted in Miniature by a skilful Hand. I believe there is no other Copy of this Author so ancient and fair, for the King of *France's*, which is valu'd for its Antiquity, is much

much inferior to this in Age and Beauty. It is imperfect at the Beginning.

A very curious Manuscript of *Diodorus Siculus*, of the eleventh Century, curiously written on Vellum.

Dion Cassius, a modern filken Volume.

Herodotus, Silk, Modern.

Thucydides, Silk, Modern; and another of the same Age.

Polybius's History, Silk, Modern.

Arrian's seven Books of the History of Alexander, Modern; another of the same, Silk, Modern.

Diogenes Laertius, Silk, Modern.

Ælian's History of Animals, Silk, Modern.

Some Books of *Plato*, written in the Year of the World 6822, that is, of Christ 1314.

Aristotle's Rhetorick, of the fourteenth Century, Silk.

Alexander Aphrodisæus, Silk, written Anno Mundi 7031, that is, of Christ 1524.

Hermæus, or *Hermias*, the Philosopher, on *Plato*, Silk; it belong'd to *Vincentius Pontei*, and was bought at *Venice*.

Proclus on *Plato*, Silk, Modern; it did belong to *Nicholaus Tridentinus*.

Nicander's Theriaca, Silk, Modern.

Nicephorus's Physicks, Silk; *Seripandus* had it presented him by his Brother *Sebastian*.

A Modern Greek silk Manuscript, entitled, *From the Persians and Egyptians; of the Hair, Beard, Fæces, the Privy Parts, and the Cheeks*. It treats of Dreams; Silk, Modern.

Oribasius of Physick, Modern.

Of Tillage, Greek, by an Anonymous Author, Modern.

Stephanus Byzantius, περὶ πόλεων, Silk, Modern.

A Book of Geography, imperfect in the Beginning, of the fifteenth Age. It begins, ἀνδρῶν, &c, and ends ἀνέστη, &c.

Pausanias, Modern.

Hephæstion's Enchiridion de Mensuris, Silk, Modern.

Joannes Curopalata's Compendium of History, Silk, of the fourteenth Century.

Polyænus's Stratagems, modern; begins τῶν μὲν, &c.

Aristides's Orations, Silk, of the fourteenth Century; then *Cyprius's Oration to Andronicus*; and lastly, some Epistles of *Libanius*.

Polemon the Sophister, Silk, Modern.

A Modern Silk Volume, containing some Pieces of *Georgius Gemistus*; some Epistles of *Synefius*; the Works of *Cleomedes*, &c.

Some of *Lucian's Dialogues*, Vellum, modern.

Some Pieces of *Emanuel Moschopulus*, Modern.

His Attick Names and Questions, Silk, Modern.

Libanius of *Antioch's Epistles*, Modern; at the End whereof we read in Greek, *These Epistles of Libanius were written by George Legiapenus*.

Libanius's Declamations, of the fourteenth Century.

Cyrillus's Greek Lexicon, of the eleventh Century, Vellum.

Pollux's Onomasticon, Silk, written Anno Mundi 6999. that is of Christ 1491.

John the Carmelite's Latin and Greek Lexicon, Quarto, printed Ann. 1497. the Author's Name is in Manuscript.

A most ancient Edition of *Hesiod*, with Notes by the Hand of *Parrhasius Proclus's*

Proclus's Works on Hesiod ; *Artemidorus's Onirocritica*, Silk, Modern.
 A Physical Exposition of *Hesiod's Theogonia*, Modern.
Æschylus, the Poet, Modern.
 A Commentary on *Æschylus*, Modern.
Euripides, Modern.
Aristophanes, Silk, Modern.
Scholia on Aristophanes, Modern.
Lycophron, with *Tzetzes's* Translation ; also *Dionysius of Alexandria's*
Profodia, Silk, of the thirteenth Century. Also another Manuscript of
Lycophron, with *Tzetzes's* Translation, of the fourteenth Century.
Aratus, Modern.
Quintus Calaber, and *Orpheus's* Hymns.
 A most ancient Edition of the *Anthologia*, in a curious Character.

These are the Greek Manuscripts ; now follow the *Latin*.

A Manuscript of the tenth Century, being *St. Jerome* of Ecclesiastical Writers, with the Continuation by *Gennadius*. There are two hundred and thirty Writers, the last of them is *Pomerius*, by Nation a *Moor*. At the End of the Volume is written as follows.

I Gennadius, Priest of Marseilles, have written eight Books against all Heresies, and against Nestor (so written) five Books, and against Eutyches ten Books, and against Pelagius three Books ; and Treatises concerning the One thousand Tears in the Revelation of St. John ; and this Work, and Epistle, of my Faith, sent to Holy Gelasius, Bishop of the City of Rome. In the same Volume is an Epistle of Quodvultdeus to St. Augustin ; as also a Book of Heresies by an Anonymous Author.

Ægidius of Viterbo's History of twenty Centuries, divided into as many Psalms, the Original to Pope *Leo X*.

Martin's Chronicon. He was of the Order of Preachers.

Memoirs relating to the Council of *Trent*, collected by Cardinal *Seripandus*, two Volumes, Quarto.

Advice for the Choice of Cardinals, and other Prelates, to reform the Church, compos'd and deliver'd by Order of our Holy Father Pope *Paul*, 1538.

Reginald Pool, Of the Reformation of the Holy Church.

Probus's Greek and Latin Grammar, of the twelfth Century.

A large Commentary on the *Canticles*, of the thirteenth Century.

Augustin the Roman, on the Epistle to the *Corinthians*, written Ann. 1429.

Many Manuscripts of *Cicero* ; two of his Books *de Oratore* ; two of Orations ; one to *Herennius*, all Modern. His Offices, Paradoxes, *de Amicitia*, *de Senectute*, of the thirteenth Century. *Cicero de Inventione* ; and in the same Volume, of the twelfth Century, *Boetius de Topicis*. *Cicero de Legibus*, *Academicæ quæstiones*, *Partitiones Oratoriæ* ; also *Modestinus de re militari*, *de optimo genere Orationis*, a modern Volume.

Livy of the twelfth Century, Vellum. Another of the fourteenth Century ; another, Modern.

Quintius Curtius, Modern.

Pliny, the Younger, of the fourteenth Century.

Tacitus, Modern.

Columella de re rustica, a Manuscript Two hundred and fifty Years old.

Three very ancient Manuscripts of *Priscian's* Grammar, of the eleventh or twelfth Century; in one of them these Verses,

Me legat antiquas qui vult proferre loquelas;
Qui me non sequitur, vult sine lege loqui.

*Read here the Ancient Laws of Roman Speech,
Its purest Standard forms the Art I teach.*

Commentaries on *Priscian*, of the the fourteenth Century.

Damasceus Mesue, of the fourteenth Century.

The Book of *Rasis*, call'd *Almansorius*, translated out of *Arabick* at *Toledo*, by Master *Girardus* of *Cremona*, of the thirteenth or fourteenth Century.

A curious Manuscript *Virgil*, of the tenth Century, with short Notes. Also another Manuscript of him, modern.

Servius's Comments on *Virgil*, written *Ann.* 1007. as is noted at the End.

Four other modern Manuscripts of the same, one dated 1462.

Donatus on *Virgil*, of the fifteenth Century.

Martial, of the fifteenth Century.

In the fifteenth Century, when Learning reviv'd in *Italy*, and the Use of the *Latin* Tongue, which had been long corrupted, and deprav'd, with foreign Words, was, by Degrees, reduc'd to its Original Purity, the then Restorers of it were *Joannes Tortelius Aretinus*, *Nicolaus Perottus*, *Angelus Politianus*, *Angelus Camaldulensis*, and others; who, when the Method of composing and writing of Books had follow'd the Fate of Literature, and was sunk into great Confusion; perplexing the Characters with a thousand Abbreviations, before the Invention of Printing, brought it back to a more beautiful manner of writing, and to the Standard of the Manuscripts of the eighth and ninth Centuries, with a very small Difference. An immense Number of such Manuscripts was then written by the Procurement of *Laurence*, and *Cosmo de Medicis*, and other Princes, throughout *Italy*. The Art of Printing, which was soon after discover'd, borrow'd its Forms from these Manuscripts. Hence it is that there is a great Multitude of such Manuscripts in all noted Libraries.

At this Time we were met by the Celebrated Canon *Sanfelicius*, a Man noted for Piety, and Noble Birth, his Family was descended from the *Normans*; and *Sanfelicius*, the first of the Family, was one of the most Renowned Soldiers of the eleventh Century. This *Sanfelicius* gave us the Draught of a most curious ancient Tomb, which having formerly lain in the Town of *St. Felix*, was at last remov'd to *Naples*, to receive the Ashes of *Cæsar Sanfelicius*, Duke of *Rhodes*, in the Church of *St. Clare*. It was formerly the Tomb of some Woman, that was bury'd when the Art of Carving flourish'd; on the Front, the Emblems of the Sun and Moon were upon the Extremities of the Urn. Behind is an Altar, with Fire on it, to sacrifice to the Infernal Deities. The meaning of the other Figures is not so plain; the Boys who stand among the rest on the Sides, are thought to be the Woman's Children. We here give the whole Draught.



In the Church call'd *St. Mary Donna Romita* is a *Greek* Inscription, which is generally publish'd with many Errors, and no better expounded ; I have thought fit here to give it perfect.

ΘΕΟΔΩΡΟΣ. ΥΠΑΤΟΣ. ΚΑΙ ΔΟΥΞ
ΑΠΟ. ΘΕΜΕΛΙΩΝ. ΤΟΝ. ΝΑΟΝ
ΟΙΚΟΔΟΜΗΣΑΣ. ΚΑΙ. ΤΗΝ. ΔΙΑ
ΚΟΝΙΑΝ. ΕΚ. ΝΕΑΣ. ΑΝΥΣΑΣ. ΕΝ
ΙΝΔ. ΤΕΤΑΡΤΙ. ΤΗΣ. ΒΑΣΙΛΕΙΑΣ
ΛΕΟΝΤΟΣ. ΚΑΙ. ΚΩΣΤΑΝΤΙΝΟΥ. ΤΩΝ
ΘΕΟΙΑΩΝ. ΚΑΙ. ΤΩΝ. ΒΑΣΙΛΕΩΝ
ΣΕΜΝΟΣ. ΒΙΩΣΑΣ. ΕΝ. ΤΕΠΙΣΤΙ
ΚΑΙ. ΤΡΟΠΩ. ΕΝ. ΤΩ. ΜΕΝΣΕ. ΟΚΤΩ
ΒΡΙΟΥ. ΕΣΘΑΔΕ. ΖΗΣΑΣ. ΧΡΙΣΤΩ
ΕΤΗ. Ι. ΚΑΙ. Μ.

There are some Errors, and Changes of Letters, occasion'd by the Decay of the *Greek* Tongue. Now to show how necessary it is to give the true Interpretation of it, pray observe how others have publish'd it.

Theodorus Consul & Dux a fundamentis Templo ædificato, & Diaconia de novo perfecta, in indit. quarta Imperij Constantini pij Imperatoris, præclarus & fide & moribus, sexto Mensis Octobris, hic vivens, Christo annos quinquaginta.

That is, Theodorus, Consul and General, having built this Church from the Foundation, and new finish'd the Deaconry, in the fourth Indiction of the Reign of the pious Emperor Constantine, Renowned for Faith and Behaviour, on the sixth of the Month of October, living here to Christ fifty Years.

In the printed Inscriptions we read, 'Εκ τῷ μηνὶ ὀκτωβρίῳ, which does not quadrate ; for the Word *Mense* shows it should be ἐν τῷ μηνί ; since ἐκ τοῦ cannot here be assign'd for the Day of the Month, but it should be ἐν τῇ, supplying ἡμέρᾳ. They farther say, that the Indiction, and Day of the Month

Month set down, denote the Year 616, which is also impertinent; for *Heraclius* was then Emperor, and not *Constantine*. Therefore the Sense of the Inscription is this.

Theodorus, Consul and General, having rais'd this Church from the Foundation, and new perfected the Deaconry, in the fourth Indiction; having liv'd Renowned for Faith and Behaviour, under the pious Emperors Leo and Constantine; was bury'd here in the Month of October, when he had liv'd in Christ fifty Years.

The Emperors here mention'd, if I mistake not, are *Leo Isauricus*, and *Constantine Copronymus*, his Son and Successor. The Inscription was remov'd from the Church of *St. John and Paul*, whereof *Theodorus* was Founder, to that of *St. Mary Donna Romita*, after that of *St. John and Paul* was given to the College of the *Jesuits*, and pull'd down.

On the 8th of November, attended by *Bulifonius*, and his Son *Philip*, who were very civil to us during our stay at *Naples*, we went to see what was remarkable at *Puteoli*, now *Pozzuolo*, and *Baiæ*, which having been already very often describ'd in Print, we omit, to prevent tiring the Reader; and only desire leave to mention some particular Observations of our own. What they call the Dog's Cave, or Den, from the frequent Experiments made of deadly Vapours, by putting in a Dog, does not emit such mortal Steams as formerly; for the Dog we put in struggled long, endeavouring to get away, before he fell down Senseless; which others say they have also taken Notice of, on the like Experiment. Now if the Dog, or any other Creature, that has been infected by that Pestilential Vapour, be thrown into any Water, for the Virtue is not confin'd to the adjacent Lake call'd *Anianus*, it presently revives, and goes away perfectly well.

In our Way to the Sulphur-Pit, we lighted on an ancient Marble Trophy, curiously carv'd, five Foot long, and three in Breadth, newly dug up, and perfectly entire, formerly erected in Memory of some considerable Victory; but there is no Inscription for us to make a Judgment of the Action denoted by it.

Petronius Arbiter describes the Sulphurous Pit very notably; tho' his present Expositors, not taking it rightly, say he means it of Mount *Vesuvius*. His Words are these,

Est locus exciso penitus demersus hiatu,
Parthenopen inter magnæque Dicarchidos arva,
Cocyta perfusus aqua : nam spiritus extra
Qui furit effusus funesto spargitur æstu.
Non hæc autumnus tellus viret aut alit herbas
Cæspite lætus ager : non verno persona cantu
Mollia discordi strepitu virgulta loquuntur :
Sed Chaos & nigro squallentia pumice saxa
Gaudent ferali circumvoluta cupressu.
Has inter sedes Ditis pater extulit ora
Bustorum flammis & cana sparsa flavilla.

Which

Which in the *English* Translation runs thus.

*Betwixt Parthenope and Baiæ's Tide,
A Cavern lies, most dreadful, deep, and wide ;
Here heavy Styx, and dire Cocytus Streams,
Emit sulphureous Fogs, and bazy Steams :
Around the fatal Compass of their Breath,
No joyful Springs indulge the fruitful Earth ;
Nothing but black Confusion all around,
Omens of Death, and Birds obscene, are found ;
Where lonely Rocks, in dismal Quiet mourn,
Which Cypress Shade, and gloomy Yews adorn.
Here the dark God of Hell uprear'd his Head,
With Flames, and hoary Ashes all o'er-spread.*

I cannot conceive what Reason they have to think that this is said of Mount *Vesuvius*, since the Situation of that Pit is exactly mention'd ; that is, between *Parthenope*, which is *Naples*, and the Fields of the great *Dicarchis*, which are the Fields of *Pozzuolo* ; for *Pozzuolo* was formerly call'd *Dicarchis* ; so that the Place of the Sulphur-Pit is plainly express'd. The Ruins still lying about *Pozzuolo*, prove it was deservedly call'd the Great, for they fill up a considerable Space in the adjacent Fields.

When we were at *Naples* some Persons talk'd of cutting a Canal from the Sea to the Lake *Avernus*, which *Suetonius* tells us *Augustus* formerly effected. He made the Port Julius (says he) at *Baiæ*, letting the Sea into the Lakes *Lucrinus* and *Avernus*. Perhaps at this Time, the Nature of the Soil being alter'd, and the Lake *Lucrinus* dry'd up by a vast Eruption of Earth and Water, that would be a more difficult Work ; especially considering, that (as they say) the Sea-Coast of *Baiæ* about that Part is a Shoal for a great Way, and will not bear Ships of Burden. If a deep Canal, fit for Ships to sail through, could be carry'd into the Lake *Avernus*, it is certain no Harbour in the *Mediterranean* would be safer, or larger.

The *Lucrine* Lake, which was formerly very spacious, and noted for the Excellency of its Shell-fish, is now almost dry, and accidentally fill'd up with Earth. Tho' the manner how that wonderful Accident happen'd, be well known, as deliver'd by Eye-witnesses, yet in regard a Matter of such Moment has been publish'd in *Italian*, and that somewhat barbarous, I have thought fit to repeat it in *Latin*, because I do not remember I have ever read any Thing so amazing.

We here give it in *English*.

July the 30th, 1587. At *Pozzuolo*.

The Magnificent Antony Ruffo of *Pozzuolo*, aged Four-score Years, and something more, being produc'd as Witness, and examin'd upon Oath, to the Tenor of the Memorial of the magnificent University of *Pozzuolo*, deposes,

“ THAT he remembers, that ever since he was a Boy, he frequently
“ repair'd to the Festival of the Holy Ghost, celebrated in the
“ Town of *Tripergola*, where there was a Church of that Invocation, and
“ that

" that the Magistrates of the Place, on Account of the Solemnity, us'd
 " to give Cherries to all that resorted thither ; and that this Wake was
 " kept with Sports, and Dancing. That he had seen the Hospital seated
 " in the lower Part of that little Town, which was furnish'd with Baths
 " for the Conveniency of Health, and about thirty Beds for the Use of
 " Strangers, and the Inhabitants, who bath'd and sweated on Account of
 " their Diseases. That there was a very populous Street, with three Inns,
 " for Men of Quality, and the better Sort, that went to the Hot-
 " Waters for their Health. There was, he said, an Apothecary's Shop,
 " to furnish the Hospital, as he believ'd, with Medicines. That after-
 " wards, when he was of Age to judge of Things, he understood the Hos-
 " pital of *Tripergola* was govern'd by Masters, as they call'd them. That
 " he had known that Office perform'd by *Paris Adamianus*, a Citizen of
 " *Pozzuolo*, who having govern'd that Hospital one Year by the Name of
 " Master, for it was an Annual Employment, ever after had the Charge
 " and Protection of the said Hospital. But that some Years after, on the
 " Feast of St. *Ferome*, in the Year 1538, the aforesaid Town was shaken
 " by an Earthquake, which was so often repeated, that almost all the
 " People fled for Fear, some retiring to *Naples*, and others to the adjacent
 " Places round about. Then was all full of Horror and Confusion, as if the
 " whole World was going to Ruin. That the Poor fled away naked, as
 " every one could ; and he removing with his Wife and Children, from
 " Danger, at the Gate of *Pozzuolo* met a Woman, whose Name was
 " *Zizula*, Wife to *Ferome Barberio*, half naked, with her Hair dishevell'd,
 " only cover'd with a Linnen Smock, and riding on an Ass, to avoid the
 " approaching Ruin. They all began to weep, to sigh, and implore the
 " Divine Mercy. That about an Hour or two after this, in the Night,
 " the Earth opening near the Hospital, at a Place call'd *Fumosa*, a dread-
 " ful Flame broke out, throwing up a vast Quantity of Sand and Stones,
 " to an incredible Height, and scattering them all about. Then, he said,
 " there follow'd Thunder and Lightning, terrible Flashes of Fire, giving
 " Light all over the Earth, and the Sand falling like Rain. That the said
 " mighty and infernal Opening of the Earth, which first began by the
 " Sea-side, by degrees spread into the Neighbouring Parts, there being no
 " Intermission in the Eruptions, and casting out the aforesaid Matter, till
 " the little Town and Hospital, being involv'd in that dreadful Desolation,
 " was consum'd like Straw in the Fire, and overwhelm'd with mighty
 " Heaps ; and within the Space of Twenty four Hours, wherein all Things
 " were quite consum'd, abolish'd, and destroy'd, that Hill appear'd in their
 " Place, to the Amazement of all Men.

The same was attested by eight Men, Eye-witnesses of this dread-
 ful Accident, who confirm'd what has been said above. The famous
Lucrine Lake had the same Fortune with the Town and Hospital of *Tri-
 pergola*, being almost all fill'd up ; a great Part of it is now taken up
 by the Foot of the new Hill. A Thing so prodigious, that it has scarce
 been parallell'd by the ancient Fictions of the Poets. That new Hill is very
 high, and uncouth.

Near *Baix*, when the Sea is calm, there appears under the Water a
 Road pav'd with very large Stones, like the *Appian* and *Flaminian* Ways,
 being an Argument, that the Sea, which retiring in other Places, has for
 a considerable Space left the Land dry, did in these Parts overflow the

N n n

adjacent

adjacent Lands. The other Things, as *Agrippina's* Tomb, the Temples standing on the Edge of the Sea, the wonderful Pool, the *Elysian* Fields, &c. being generally known, we, as usual, omit; yet we must take Notice, that the Temples of *Venus*, *Mercury*, and *Apollo*, have no Tokens to distinguish them by those Names; for it is the Practice of these Times, if any ancient Ruins, resembling the Form of a Temple, be found, that Antiquaries rather chuse to assign them Names by guess, than to own their Ignorance. There also in some Temples, and other Places under Ground, it is observ'd that the Walls are cover'd with Plaister, on which curious Figures come forward, which must be assign'd to the Age when Arts flourish'd. The Temples of *Hercules*, *Bacchus*, and *Diana Lucifera*, are not so call'd without good Reason, for the Inscriptions dug up there testify, they were formerly dedicated to those Deities.

Before we quitted *Naples*, we took the following Note of the Manuscripts of *St. Severin*.

The Bible, in several Volumes, of the tenth Age.

Augustin on the Psalms, a singular Book of the tenth Age.

A Psalter, *Greek-Latin*, (the Character of the *Greek* very Particular) of the twelfth Age.

Origen, *Bernard*, &c. on the *Canticles*, of the twelfth Age. One of them appears to be written not long after the Death of *St. Bernard*.

A Nameless Author on the *Apocalypse*, of the twelfth Age.

St. Ephrem, *Austin's* Sermons, and *Retractions*; *Gregory the Great's* Dialogues, *Juvenal*, of the twelfth Age.

Prosper de Vita Contempl. of the eleventh Age.

<i>Bacharius</i>	} <i>de Reparatione lapsi.</i>	} <i>Bronchardi</i>	} <i>De Jure Episc.</i>	
<i>Ephrem</i>				} <i>Episc. Vormac.</i>
<i>Chrysostom</i>				

Catalogus Epist. S. Bernardi a Franc. Ascocota, by the Order of Pope *John III.*

Foannes de Rupe-scissa, *Ord. fr. Min. de Quintessentia*, of the fifteenth Age.

Tully de Divinatione, and *de Oratore*, of the fifteenth Age.

Livy, *Ovid's Fasti*, of the fifteenth Age.

Pliny's and *Seneca's* Epistles; the latter begin with his to *Paul*.

Virgil, *Persius*, &c.



CHAP. XXII.

Of Old Capua, and its Amphitheatre. The Monastery of Mount Cassino. The Library there. Draughts of the Ancient Habits of Monks. A noble Archive. The Privileges of the Abbot of Mount Cassino, to create Noblemen, raise Armies, &c.

ON the 10th of November we set out for Mount Cassino, attended by the same Persons that came before eight Miles to meet us. We made some Stay at the Remains of Old Capua, chiefly to view the Ruins of the Amphitheatre, which was but little inferior to the Roman Coliseum for Magnificence, Extent, and Ornaments; but far exceeded all others, whereof there are not now any Remains; it was, like the Roman, adorn'd with four Ranks, or Rows, of Architecture. On the Architraves of the first, or lowest Rank, are still to be seen the Heads of Deities, curiously carv'd; on those of the second were the Figures of the same Deities from the Navel upwards; on the Architraves of the third, whole Statues standing upright, which sort of Ornament was wanting in the Roman Coliseum; and it was very Particular to behold all the Multitude of the ancient Deities in their proper Forms, on each Round. The Outside is of massive Stones, but the Inside Brick. What still remains is daily carry'd away, and put to several Uses, as every one pleases. The Day we went thither, they were taking out the Stones of the first Round to pave the Road. Not far from the Amphitheatre stands a Triumphal Arch, now stripp'd of all its Ornaments, which, they say, was, as well as the Amphitheatre, without the Walls of Old Capua. All other Things relating to this most noble City, are exactly describ'd in the *Scenography* and *Ichnography*, or Plan and Views of Old Capua, publish'd by Order of Cæsar Costa, formerly Archbishop of Capua, and printed at Naples in the Year 1676. with Expositions of the Monuments, and other Things.

The next Day we proceeded along the ancient pav'd Road, which skilful Judges believe to be Part of the *Appian Way*. The Stones of it are in some Places taken up, that they may not incommode Travellers; but here the old Way runs across Lands and Waters, the present Road turning off from it.

On the 11th of November we came to Mount Cassino, and were entertain'd by F. Erasmus Gattola with all possible Courtesy and Affection. We spent the first Days after our Arrival there in viewing the Places belonging to the Monastery. We could not but admire how Things of such a mighty Bulk, as Columns, Marble Stones, and the like, were carry'd to a Place so difficult of Access, that no Carts can come to it. In one of the Courts is the Trunk of a Porphyry Column, we never saw any of equal Size in that Stone, for it is about three Royal Feet Diameter. At the Foot of Mount Cassino are still the Ruins of an old Fort, an Amphitheatre, the Remains of an ancient Temple, converted into a Chapel, of large Stones, and a Mount rais'd by Art near the River; which, they say, formerly belong'd to Varro's Country-House, then standing in these Parts. This may suffice for a cursory View, the rest we omit, as generally known.

Next

Next we apply'd our Selves to that which was our chief Business, the Manuscripts, whereof there is still a considerable Number. We took a large Catalogue both of the *Greek*, being fewer in Number, and of the *Latin*, which are more numerous, and shall, God willing, publish it in the proper Place.

In a Manuscript Book of the eleventh Century, and in another of the same Age, we have the Habits of the Monks represented by a Hand, not unskilful for that Time. In the former of the said Books is this following Memorandum on the Front.

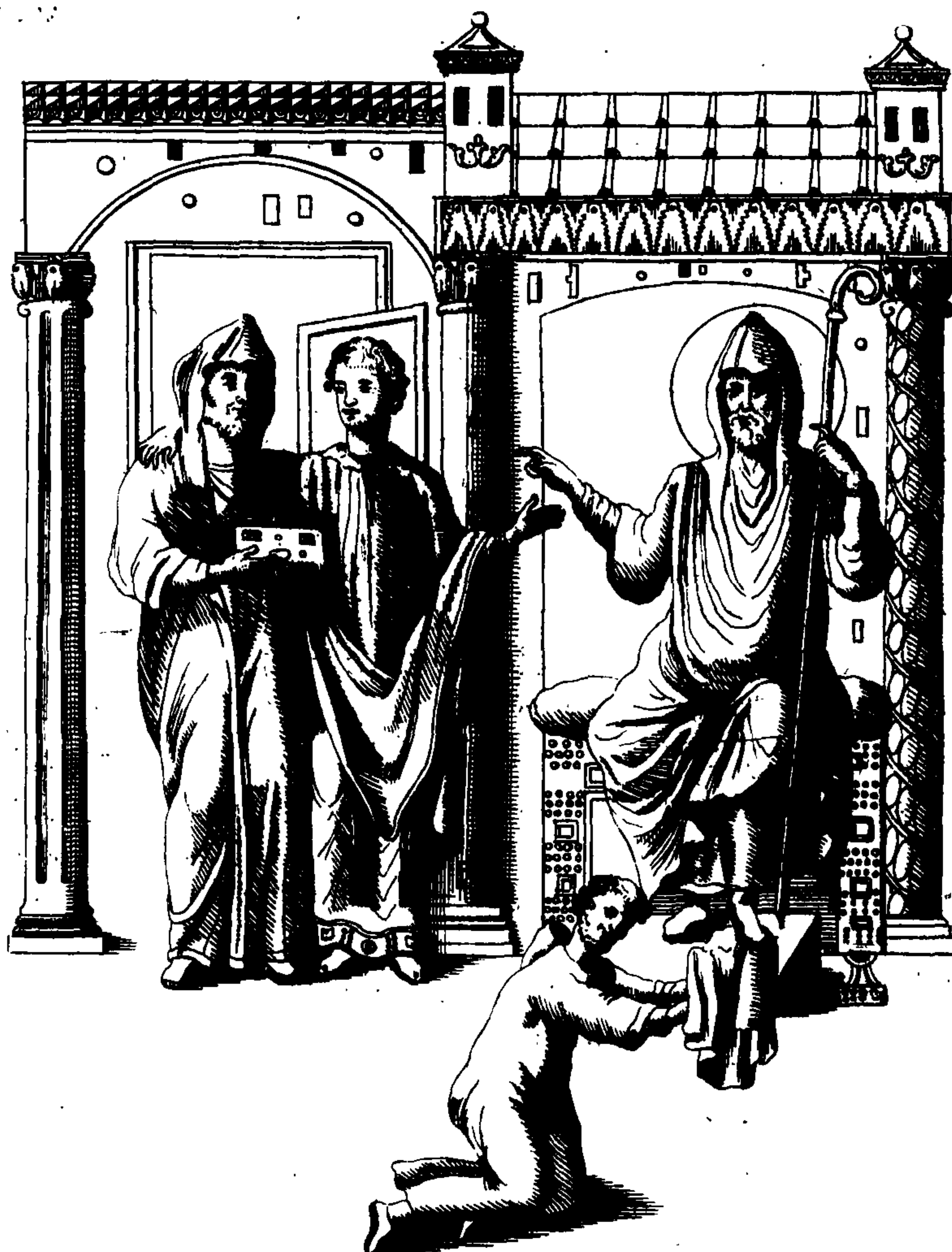
“ In the Year of the Incarnation of our Lord 1072. and the tenth Indiction. At the Time when the Venerable *Desiderius*, the Thirty seventh Abbot after the Decease of our most holy and illustrious Father *Benedict*, presided in this Venerable Monastery of Mount *Cassino*, where the Bodies of our said Holy Father and Law-giver, and of his renowned Sister *Scholastica*, lye honourably bury'd; among the other Monuments of his great Works, wherein he wonderfully excell'd all his Predecessors; he also caus'd this most beautiful Book to be written, containing the Lessons that are to be read on the Vigils, or Eves, of the principal Festivals, that is, of the Nativity of our Lord, St. *Stephen*, St. *John the Evangelist*, the Epiphany, the Resurrection, the Ascension, and Pentecost. Which Book, I Brother *John* of *Marsicana*, long since Archpriest of the Church, but now the meanest Servant of that Holy Place, did cause to be compos'd, at my own proper Charge, for the Salvation of me, and mine; and devoutly offer'd it to the said most Holy Father *Benedict*, on his holy Altar, on the Day when I took his Habit upon me. Farther praying, that if any Man shall, under any Pretence whatsoever, presume to take it from this Holy Place, he may have his eternal Mansion with those to whom *Christ* at the last Judgment shall say, *Go ye accursed into the everlasting Fire, which is prepar'd for the Devil, and his Angels.*

“ But whosoever you are that read these Lines, fail not also to read the Distich underneath.

Hujus scriptorem libri, pie Christe, Leonem
In libro Vitæ dignanter supplico scribe.

That is, *Indulge the Penman Leo, Gracious Lord,
And in the Book of Life his Name record.*





The Person represented sitting, with his Right Hand extended, and holding a crooked Staff in his Left, is our Holy Father St. *Benedict*, treading on a Garment, which I suppose to be a Monk's Cowl. *John*, kneeling, takes it away, which, perhaps, was the Ceremony us'd in admitting of Novices; and by *John* kneeling in that suppliant Posture, are the following Verses.

Accippe dignanter quod fert, Pater alme, Johannes
Munus, & æterni sibi confer munera regni
Supplicis ac votis pius inde faveto Leonis
Est studio cujus opus actum codicis hujus.

That is,

*Lord, look on John with a propitious Eye,
And crown him with a bless'd Eternity;
This Book was penn'd by Leo's studious Care,
Smile on his Vow, and listen to his Pray'r.*

O o o

On

On the other side the Abbot *Desiderius* holds the Book, as it is now to be seen in the Library, in his Hands, and offers it to St. *Benedict*. The Deacon, who lays his Hand on *Desiderius*'s Shoulder, seems to be *Leo*, who wrote the Book.

In another Manuscript Volume, of the same Antiquity, there are Monks drawn without Cowls, as you see in the Cut, their Scapularies every way clos'd up; which has been before also observ'd in other Books. There are also to be seen Monks labouring with their Hands, and carrying Burdens.

In the same Place is a noble Archive, furnish'd with an innumerable Quantity of Charters, under the Care of *F. Erasmus Gattola*, a Person extremely knowing in those Things. He presented us with some Copies of the Privileges of the Abbot of Mount *Cassino*; which are of such a Nature, that the like have scarce ever been granted to Monks; and in regard this is very singular, and hitherto not made Publick, or little regarded, we hope it will not be ungrateful to the Reader, to mention some Particulars.

The Abbot of Mount *Cassino* had Power to ennoble as many of his Subjects as he thought worthy of that Honour, which appears by the Diploma, or Charter, of *Bernard*, Abbot of Mount *Cassino*, granted in the Year 1273. on the 11th of September, in favour of the Corporation of St. *Angelo in Theodice*, where he says; "It is Our Will, and We do enact, and
" firmly ordain, that all the Nobles of the said Borough, who shall be
" ennobled by Our said Letters, or Privilege, to the end they may be
" the better able to live, and undergo other Burdens, shall not pay any
" Thing to the Monastery of Mount *Cassino*, or be compell'd to contribute
" any Thing out of their Barley, Spelt, Oats, and other Grain; or for
" their Wine, or Orchards; neither as Ground Rent, nor as Spiritual Tythe;
" but that they be wholly free and exempt from the aforesaid Contributions." There is still an Instrument in the Archive, by which *Joannes Petri Divij de Sancto Victore*, Notary in the Royal Chancery, is ennobled by *Angelus*, Abbot of *Cassino*, and not only he, but *all his Posterity, of both Sexes, for ever*.

The Abbot of Mount *Cassino* had also Power to raise an Army, which is the greatest Token of Sovereignty; and, in case of Necessity, to make War, as plainly appears by the Words of an Instrument, in which the sworn Subjects of the said Monastery express themselves thus: *But in case it happen, that the said Monastery, or Lord Abbot, shall raise an Army, the aforesaid Men oblige themselves to serve them in the said Army, at their own proper Charge, for the first three Days; after which they are obliged to serve at the Charge of the Monastery, or Abbot.* Consonant to which is another Instrument of the Abbot *Bernard*. Item, *If it happen that the Monastery, or the Abbot thereof, raise an Army, the Men of the said Places are obliged to serve them in that Army at their own Charge, for three Days; after which they are obliged to serve at the Charge of the Monastery.* Pursuant to the Privilege granted by the said Abbot *Bernard*, on the 31st of October, 1267, to the Town of St. *Germain*, a Chief, or Constable, was to be chosen in that Town; the Words of it are; *Moreover, it is Our Will, and We grant, that a Constable of the Soldiers be made in St. Germain, and throughout all the Abbey, and that he be of the Town of St. Germain, because it has been so practised till this Time.* In other Instruments to the same effect, it is enjoyn'd, that the Subjects of the Monastery do not only serve in the Army as Foot, but as Horse also, if any of them have Horses.

The

The Abbot of Mount *Cassino* had also Power to chuse a Protonotary, and other Officers, of any Rank whatsoever, for managing of the Civil Affairs.

And, what is worth observing, the Bishops throughout the Kingdom of *Naples* were generally chosen Vicars General to the Abbot of Mount *Cassino*; and looking upon that as an Honour, did not refuse to act accordingly; whereof we can bring many Instances. So *Angelus de Raymo*, Bishop of *Ariano*, in a certain Charter styles himself Vicar General to the Abbot of *Cassino*. So *Nicolas de Vinionis*, Bishop of *Ferentino*, is reported to have executed that Function; as also *Antony*, Bishop of *Literum*, in the Year of Christ 1441, and *Ardovinus*, Bishop of *Cyrene*, in the Year 1538; and, what is most incredible, the very Archbishop of *Naples* is said, in a Charter to have born this Office, in these Words: *We Angelus, by the Mercy of God, Archbishop of Naples, and Vicar to the Reverend Father and Brother, D. B. Abbot of Mount Cassino, make known to all those to whom these Letters shall come, that by the Authority of our said Brother, the Religious Man, Brother Theodinus de Capistrello, Monk of Mount Cassino, whom, on Account of his Crimes, our said Brother has hitherto kept in Prison, &c.* This Instrument was dated in the Year of our Lord 1270, and *Anglerius* orders *Theodinus*, on his Penitence, to be released out of Prison, and sent to another Monastery, Subject to that of Mount *Cassino*. There is also another Instrument, which begins thus. *In the Name of God, our eternal Saviour Jesus Christ, in the Year since his Incarnation 1270. in the Reign of our Sovereign Lord Charles, by the Grace of God, most Serene King of Sicily, Duke of Apulia, Prince of Capua, Senator of Rome, magnificent Earl of the Province of Anjou, and of Forcalquier, and Vicar General of the Sacred Roman Empire, throughout the Holy Roman Church, being the fifth Year of his happy Reign, Amen. On Wednesday the 14th of March, the thirteenth Indiction, at Naples. We Anglerius, &c.* In it he orders *Theodinus*, then a Penitent, to go over to any Monastery in *Sardinia* he shall chuse; in case of Refusal, he leaves him under his former Sentence of Excommunication; and farther imposes on him a Fine of an hundred Ounces of Gold, giving Security for the Payment of that Sum, because, as he was a Monk, and had nothing of his own, he could not pay it himself, &c.

There is a remarkable Bull of Pope *Leo IX.* by which he grants to *Richerius*, Abbot of Mount *Cassino*, the Monastery of the Holy Cross in *Jerusalem*. On the leaden Seal hanging to it, there are not the Images of the Holy Apostles *Peter* and *Paul*, and instead of a silk Twist, it is fasten'd with a Slip of Parchment. I have thought fit to insert it here.

“ *LEO*, Bishop, Servant of the Servants of God, to *Richerius*, Abbot
 “ of the Monastery of *St. Benedict*, standing on Mount *Cassino*, and to
 “ your Successors, perpetual Health in our Lord. We are oblig'd by the
 “ Charge impos'd on us, and excited by the Zeal of Christian Religion,
 “ and the Divine Worship, to be careful for the Security of the Holy Places,
 “ and the Safety of such as serve God; to the end, that Our Labours
 “ succeeding, those Souls which have dedicated themselves to God, and
 “ resolv'd to serve him all their Lives, may persevere without Distur-
 “ bance; and those Things may ever continue stable, which have been
 “ order'd by Christians, to the Honour of God. In regard therefore
 “ it appears that the Monastery of *Jerusalem*, which is also call'd of
 “ the *Holy Cross*, has now for some Time been destitute of Monks, be-
 “ coming

“ coming such a Place, and is not under any careful Superior, or Monks,
 “ to inhabit it: Being therefore mov’d to Compassion, for so great a
 “ Sacrilege, and much afflicted, We have, by Apostolical Authority, de-
 “ creed to joyn that Monastery to the Monastery already committed to
 “ your Charge; so that, henceforth, from this second Indiction for ever,
 “ it shall be subject to the Disposal of you, and your Successors, in the
 “ most compleat Manner; and shall be by you directed in the Fear of
 “ God, and his Worship be perform’d in the same Venerable Place. In
 “ this you shall be only responsible to God, and Our Authority. You
 “ have the Care of the Lights, and the Structure, which you must
 “ provide with Integrity, and timely Diligence. Let God by you be ap-
 “ peas’d, and Our Decree remain unshaken. The Consecration and
 “ Power of the Abbot shall be entirely Subject to Our See. The Number
 “ of Monks shall be about twelve, provided with Meat and Cloath-
 “ ing. This we do for the Church, your Relief, and Our Reward.
 “ Farewell. *LEO*, Pope. *The Earth is full of the Mercy of the Lord.*

What was remark’d above, on the Removal of the Monk *Theodinus* to a *Sardinian* Monastery, Subject to that of Mount *Cassino*, is clear’d by a Bull of Pope *Lucius* III. who gave the Abbot of Mount *Cassino*, a Command of some Monasteries in that Island.

“ **LUCIUS**, Bishop, Servant of the Servants of God, to *Peter*, Abbot
 “ of *Cassino*, Health, &c.

“ For the Security of Religious Places, We do in particular confirm to
 “ you, and your Monastery, by these Presents, the Church of St. *Nicholas*
 “ *de Gurgo*, with all its Rights, as you have it from your Patron, and the
 “ Assent of the Bishops of the several Dioceses. For which we record as
 “ Authentick the following Deed.

“ In the Name of, &c. Since Alms and Charity are appointed by the
 “ Lord a Remedy for Sin, I *Barason*, King and Judge, with the Consent
 “ of my Queen, and Neighbouring Bishops, for my Soul, and those of
 “ my Parents, grant to the Church of St. *Benedict* on Mount *Cassino*, the
 “ Church of St. *Nicholas*, with all its Appurtenances, in the Tenure of
 “ that Church, for the Support of twelve Monks, three or four of whom
 “ shall be sufficiently learned to be Bishops, or Managers of the Affairs of
 “ the Government. If it cannot maintain that Number, let it subsist se-
 “ ven, or more, and Yearly to pay that of Mount *Cassino* twenty *By-*
 “ *xantij*, for the Exigencies of it. Nor shall I, or any, resume, or molest
 “ the Premises.

“ Witnesses to this are a Multitude of Priests, and Bishops, &c. here
 “ present. If any shall interfere with this Grant, let him fall under the
 “ Curse of God, and his Saints: Let them that confirm it, enjoy the
 “ Divine Benediction. In the Year 1182, the second of the Calends of
 “ *July*. At *Velletri*.

A leaden Seal is affix’d to this Writing, inscrib’d, St. *Peter*, and St. *Paul*, on one Side, and Pope *Lucius* III. on the other.

In the Archives of *Cassino* are other Charters of *Sicilian* Kings in that Language; and two Bulls of *Honorius*.

" **HONORIUS**, Bishop, &c. To the Abbot and Monks of *Cassino*,
 " Health, &c.

" Since *Benedict*, Cardinal Priest of the Title of *St. Susanna*, employ'd
 " as our Legate in *Romania*, has granted the Monastery of *St. Mary de*
 " *Virgioti*, without the City of *Constantinople*, to your Monastery ; so as the
 " Greek Monks be not dislodg'd ; We confirm that Grant, and ordain,
 " that none contradict it, under Pain of the Anger of God, and his A-
 " postles, &c. The Seal like that above, *i. e.* of Lead, inscrib'd *S. Petrus*,
 " *S. Paulus*. *Honorius*, Pp. III. Given at *Anagni*, 13 Cal. *Jun.* in the first
 " Year of Our Pontificate.

" **HONORIUS**, Bishop, &c. To the Abbot and Convent of *St. Mary*
 " *de Virgiotis*. Since our Cardinal Legate hath granted your Convent
 " to that of *Cassino*, We confirm that Grant, and enjoyn your Obedience.
 " Given at *Lateran*, 15 Cal. *Decemb.* &c. The Seal as before.

The Abbot of Mount *Cassino* was vested with a Power to proscribe, and alienate the Goods of his Subjects to different Uses, if they were great Delinquents, which is observ'd in the Instrument of Abbot *Bernard*. For he, speaking to *Peter de Fenetes*, delivers himself in this manner. " I give
 " to you all the Chattels of *John de Guidone*, Clerk of *St. Elias*, being law-
 " fully depriv'd of them for his Traiterous Adherence to *Corradin*, Adver-
 " sary to Our Sovereign, King *Charles*, and the *Roman* Church.

Urban V. enjoyn'd the Monks of *Cassino* to use the *Gallican* Psalter ; as appears by the following Bull.

" **URBAN**, Bishop, &c. To the Abbot and Convent, &c. Subject
 " to no Diocese of the Church of *Rome*, &c.

" Since the Use of the *Gallican* Psalter has mostly obtain'd in the Court of
 " *Rome*, and the Churches and Monasteries, We require you, on your Obe-
 " dience, to preserve the Use of it ; and require the Abbot to compel the
 " Refractory by Ecclesiastical Censures. Given at *Rome*, &c. By the Com-
 " mand of our Lord the Pope. *Bartholomæus*. The Place of the Seal as above.

Let us conclude this Head with a memorable Decree of the same *Urban V.* enjoying a great Number of Converts to pay a Sixtieth Part of their Revenues, for the Repair of this Church and Monastery, levell'd by an Earthquake.

" **SINCE** the Excellency of the Monastery of *Cassino* is so conspicuous,
 " by the Sanctity of the Founder, the Discipline of the Monks, the
 " Splendor of the Church, and Concourse of People ; and since it is laid
 " in Ruins by an Earthquake, that the Fall of this Mother of Converts
 " may not be a Mark to Posterity ; We require all the Monks of that
 " Order, of whatever Name they be, their Abbots, Superiors, Deans,
 " Prelates, Chapters, &c. whether Exempt or not, to yield the Sixtieth
 " Part of their Income, Produce, Emoluments, &c. to the rebuilding of
 " the said Monastery, for two Years, from the Date of these Presents,
 " except the *Sicilian* Monks, to whom we direct Our Letters by other
 " Hands. Given at *Rome*, Anno 1369. 15 Cal. *March*.

There are Numberless Instruments in the same Archives, which are in the Rank of the Noblest in *Europe*, but the Preceding are a sufficient Specimen.

C H A P. XXIII.

Of the little Town Albano, and the ancient Satuation of Alba. Of the Monastery of Grotta Ferrata. The Library there. An Inscription taken up. The Offuaria. Of Tivoli. The Monastery of Subiaco. The Anien Lake, and other Things about it. Another Monastery at Vico-Varro. A famous Roman Aqueduct.

AFTER our Neapolitan Progress, during our stay in that City, we now and then, to divert us, went Abroad into the adjacent Parts, formerly frequented by the old Romans, and among them to *Albano*, anciently call'd *Alba longa*, from whence *Rome* derives its Original. *Albano* is now a little Town on the side of the *Alban* Hill, by the *Appian* Way. They say, without any good Proof, that *Alba* did not stand in that same Place. I am of Opinion, that *Alba* took up much more Ground than it does at present, but that what still remains makes a Part of the ancient *Alba*, a good Testimony of which are the mighty Ruins still visible about the Town; as for Instance, the Pile they call *Pompey's Tomb*, and the Remains of an Amphitheatre standing near it; and on the other side of the Town that they call the Sepulchre of the *Curii*. Now since that little Town is encompass'd on all Sides with such Ruins of ancient Monuments, What else can they denote but the ancient Seat of *Alba*? Near them is a Lake, famous for a subterraneous Passage formerly made to it by the Romans, and worthy of Notice. This Passage is built with mighty Stones, and a Bank on each Side, passable without approaching the Water. We also went to *Frascati*, whither the Romans of Quality repair in the Summer Months for the Country Air. There is the Monastery of *Grotta Ferrata*, built in the ninth Century by the holy Abbots *Nilus* and *Bartholomew*, who, when the *Saracens* were ravaging *Calabria*, fled thither. The Monastery has flourish'd ever since under the Rule of St. *Basil*, and has bred many famous Men. We find in the Ritual of the said Monastery, that in the sixteenth Century, almost all the Buildings belonging to the Monastery of the Primitive Foundation were destroy'd by Lightning. The Memory of that strange Accident is preserv'd in the following Words, there written in *Greek*.

ΕΒΔΟΜΗ ὅτι δὴ καὶ τῷ αὐτῷ μῶνός, (βοηδομακῶν) καὶ ἔλους ἀπὸ τῆς σαρκώσεως τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ αἰφύ. οἱ τῷ εἶναι ἐπὶ τῷ παλάμασιν Θεοῦ μητέρα οὐ τῷ ἱεροφυλάκῃ, τῇ ἑκτῇ φυλακῇ τῆς κυκλῆς ἐπέπτεσι ὁ κραυγὸς οὐρανός ἐστι τῷ ἱερῷ πύργῳ, καὶ ὡς οὕτω λέγει, εἰς τὸ καμπανίλιον, καὶ σωῆται καὶ διέρρηξεν ἐν μέρῳ τῆς σῆς καὶ τοῖχου τῆς πρώτης ἐκκλησίας, καὶ μὲν οἱ θεοφόροι καὶ πεισμάχαρες πατέρες ἡμῶν Νεὺλ καὶ Βαρθολομαῖος ἀκολούθησαν. ἔπειτα δὲ ἐσπλῆν εἰς τὸ ἱεροφυλάκιον, ὃ διὰ τῆς πρῆς καὶ λόξης τῷ παντακράτορι Θεοῦ καὶ τῷ παλαγγάντῃ μητρὶ αὐτοῦ καὶ ὅλον κακοσμημένον, καὶ πολλὰ καὶ τῷ ἱερῷ κοσμημάτων ἐμολυται, τῷ δὲ ἀγγέλῳ σάμαλῳ τῷ Χριστοῦ καὶ παναγίας παρθένης γεομῶντος οὐδαμῶς ἐτόλμησιν ἀφασθαι.

Ἐπει ἀπὸ τῆς κυρίας γνήσεως ἀφρα μῆδος Σιπτιμβείν τῇ ἰ. ἀρχοι οἱ τῇ ῥαμῇ τῷ ὁσιωτάτῳ ἀρχιεπίσκω Πίπ πῆμπλῳ, πρωτεύοντος δὲ τῷ μονασιεῖν Κρυπτοφόρῳ Ἀλεξάνδρῳ Φαρισιῶν τῷ Καρδινάλιῳ Παύλῳ τῷ τρίτῳ μεγάλῳ ἀρχιεπίσκω νίκαιῳ, καὶ Ἰλάρμου Συρλήτου τῷ Καρδινάλιῳ ὅμιλουμένῃ τῆς πολιτείας ὅλης τῆς μοναχικῆς, &c.

That

That is, On the 17th of the Month Boedromion (which according to the modern Greeks is March) in the Year after the Incarnation of our Lord JESUS CHRIST 1577. whilst the Immaculate Mother of God still stood in the Chancel, at the sixth Watch of the Night, Lightning fell from Heaven upon the Holy Tower, or Belfrey, as commonly call'd, and beat down and destroy'd Part of the Roof and Walls of the ancient Church, which our Pious and thrice blessed Father Nilus and Bartholomew had built. Then it broke into the Chancel, which was all embellish'd with Ornaments for Decency, and in Honour of Almighty God, and his most pure Mother, and spoil'd many Ornaments, but durst not touch the incorruptible Body of CHRIST, and the Image of the most holy Virgin Mother of God.

In the Year of the Incarnation of our Lord 1581. and on the fourteenth Day of September; the most Holy * Pope Pius V, governing in Rome, Cardinal Alexander Farnese, Nephew to † Pope Paul III. being Superior of the Monastery of Grotta Ferrata, and Cardinal William Sirlatus, Head of all the Monks of St. Basil, &c. Then follow'd many Names; all the rest to the End, which spoke of rebuilding the Church, has been designedly put out. The Church has been repair'd by Degrees, and brought to its present Beauty and Perfection. It is to be observ'd, that there is a Mistake in the Manuscript, where it says, the Church was rebuilt in the Days of Pope Pius V, and the Year 1581; for Pope Pius V. dy'd 1572; and in 1581, Pope Gregory XIII sat in St. Peter's Chair.

* High-Priest, or Supreme Pontiff.
† Greatest High-Priest.
αρχιεπίσκοπος, μαγιστὸς ἀρχιεπίσκοπος.

I have by me the Ritual, before which the present Inscription is to be seen, a Copy whereof was taken by F. John Guillot, Monk of our Congregation. It was compos'd for the Use of the Monastery, and contains the Rites and Ceremonies us'd on the Festivals of Saints, after the manner of the Greeks; nor does it differ much from other Rituals of the Greek Monks, which are to be seen in several Libraries. Of the other Manuscripts belonging to the Monastery, which were formerly much more numerous, I took this Account.

A Vellum Manuscript of the eleventh Century, containing St. John Chrysostome against Temptation; and on the Beginning of the Fasts; and on the Annunciation.

Another Vellum Manuscript of the tenth Century, containing some Pieces of Devotion; at the End whereof is the following Greek Memorandum, in another Hand, which runs thus in English. In the Year of the World 6592. that is of Christ 1084. the 7th Indiction, and the 29th of May, being Tuesday, at Three of the Clock, the || General entering Rome, plunder'd it. || δ αὐτῆς. Here is meant the Expedition of Robert Guiscard, who entering Rome, deliver'd Pope Gregory VII. out of Prison, and drove out the Emperor Henry, plundering and firing the City, as a Punishment for its Revolt. The Time when this was done the Monk noted down at the End of the Book; for the Hand seems to be of the eleventh Century.

Another very ancient Vellum Manuscript, containing sixteen hundred Epistles of Isidorus Pelusiota. At the End of it is written in Greek what we here render in English. "Lord JESUS remember Paul, who wrote this, and grant him Patience and Humility, by which, through your Mercy, he may obtain Salvation, assisted by the Prayers of his Lord and Father Nilus, who order'd him to write this, and theirs whom the Holy Ghost shall inspire to read this Manuscript, Amen. It was finish'd in the Year of the World 6494. which is of Christ 986. Friday the 27th of November." So that the Book was written about the first erecting of the Monastery

Monastery, by Order of *Nilus* the Founder. I never saw any Manuscript of *Isidorus Pelusiota* so ancient and fine; and yet I believe it was never made use of in the Editions of *Isidorus*.

Another ancient Vellum Manuscript of the Works of St. *Maximus*, with an Historical Note in *Greek*, relating to the Death of *Luke*, Superintendent of the Monastery of *Zacharias in Mercurio*; where this Monastery was is unknown: It is not in the Catalogue of those of St. *Basil*, or the Acts of their Visitation, *Ann.* 1551. by the Pope's Order; Copies of which I have by me.

A Vellum Manuscript, of the eleventh Century, in which are several Philosophical and Theological Pieces of St. *John Damascene*.

Another Vellum Manuscript of the tenth Century, with some Pieces of the same Saint.

Another of the eleventh Century, being a *Greek* Ritual.

Another more Modern, formerly belonging to Cardinal *Bessarion*, being some Pieces of Devotion; and at the End of it the Epistle of *Chrysoloras* to *Antony de Asculo*, and his Answer to *Chrysoloras*.

In another Vellum *Greek* Manuscript, of the fourteenth Century, a most accurate Exposition of the Divine Psalms, collected from several Fathers and Holy Masters, as the Title runs. This is a most curious Work, Part of which I transcrib'd, by the Leave of the Reverend *Basilian* Fathers, who always did us much Honour, not only in a Permission to write out, but likewise to take Home with us what we desir'd.

Whilst I was in these Parts, an Inscription of a Tomb was dug up in a Farm belonging to the Monastery, which the Reverend Fathers offer'd me. It runs thus.

PER. DEOS. SUPEROS
INFEROSQUE. TE. ROGO. NE
OSSUARIA. VELIS. VIOLARE
M. CALPURNIUS. * M. L. SULLA
CALPURNIA. * M. L. FAUSTA. LIBERTA.

* Marcus Libertus.

* Marci Libertus.

That is, *I intreat you by the Heavenly and Infernal Gods, that you will not disturb our Bones. Marcus Calpurnius, the Freed-Man of Marcus. Sulla Calpurnia, the Freed-Woman of Marcus; Fausta the Freed-Woman.*

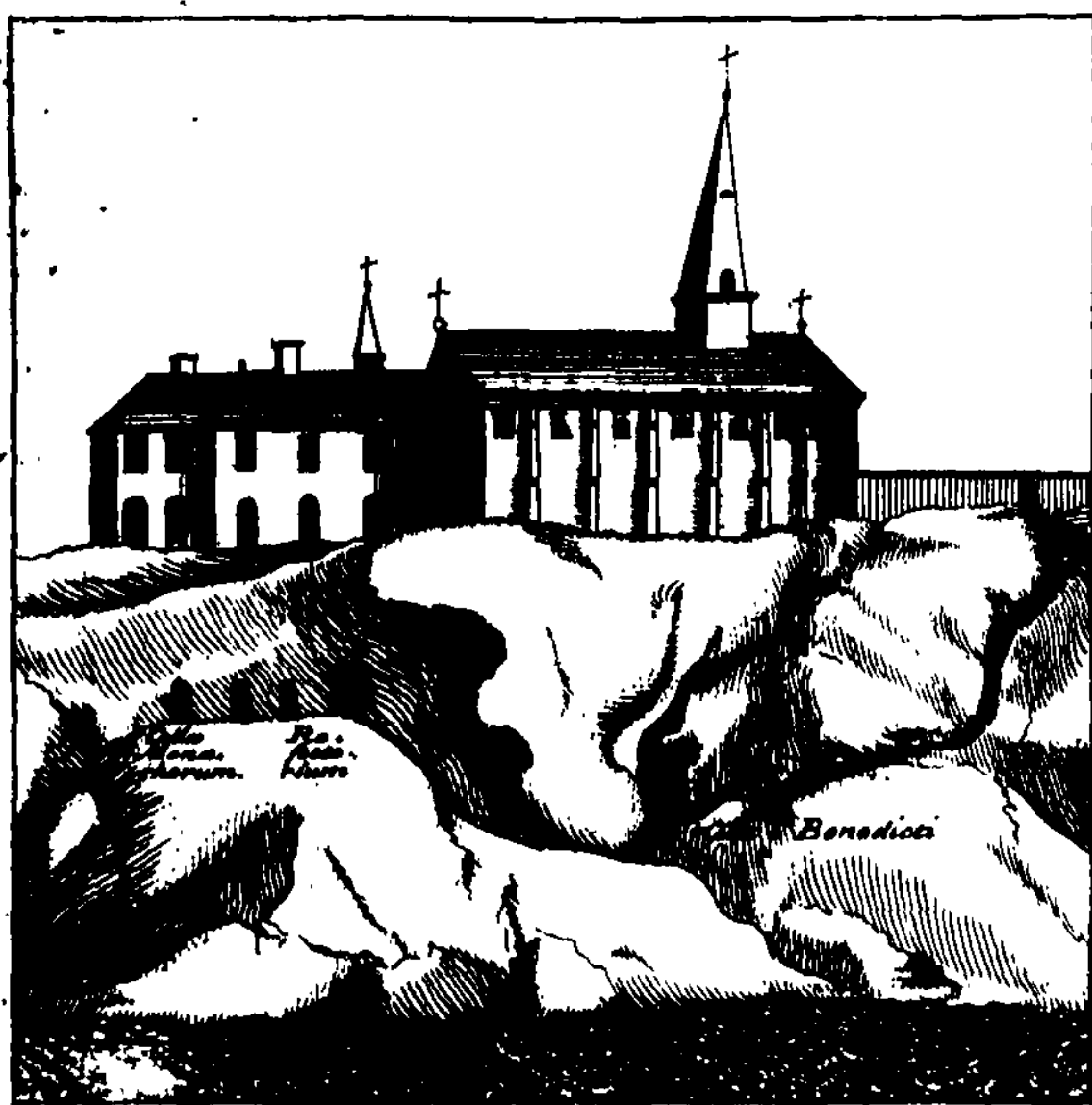
The Word *Ossuaria*, in the Inscription, signifies, Urns of Stone, or Marble, us'd to preserve the Ashes and Bones; some of which Sort may be found elsewhere inscrib'd with this Word.

I can say nothing of the Country-Houses about *Frascati*, but what is common, and has been observ'd by others. Only one Thing I will hint at cursorily, which is, that at the End of the *Ludovisian* Gardens, close by New *Tusculum*, now commonly call'd *Frescati*, from the Coolness and Delightfulness of the Place, there is a Row of eighteen Arches, like those describ'd above, *Chap.* 8. and the general Report and Tradition is, that they were formerly *Lucullus's* Aviary. I shall rather believe they were the Shops of the ancient *Tusculum*, whereof more has been said above. On the convex Superficies of the Arches, where there is no Moisture, naturally grow up Scarlet Oakes of a wonderful Height, taller than I have met with, and they have taken Root between the Joints of the Stones.

In *February* 1699. we travell'd to *Subiaco*, a Place famous for the first Retreat of our Holy Father St. *Benedict*. In our Way, at *Tivoli*, we saw those two *Egyptian* Colossal Statues of speckled Marble, standing at the Entrance into the little Town, which, tho' at first Sight they look somewhat forbidding, shew they were made by no unskilful Artist; this is also observ'd in many other *Egyptian* Images. The *Villa Atestina* is much resorted to by Strangers, having been formerly better look'd after, but now neglected. The most remarkable Thing is that extraordinary Cascade, or Cataract, contriv'd both by Art and Nature, where the Water has four several Falls from a vast Height. The House is adorn'd with very ancient and choice Statues; among them is a *Diana* of *Ephefus*, or with the large Breasts, worthy of Notice, because it is set about with all the Emblems of *Diana*; also the Fable of *Psyche* in Marble, and others of that Sort.

The next Day, passing through the little Town call'd *Subiaco*, we came to the Monastery of St. *Scholastica*; we were handsomly entertain'd by the Abbot, and other Monks, and view'd the Holy Cave, situated in a craggy Place, where our Holy Father first began the Exercise of a Religious Life; remote from all Humane Society. By the Cave is another Monastery, now almost forsaken. On the Rock is a Chapel, and an Inclosure of Stone, where, they say, the Monastery of *Theodatus* formerly stood. There liv'd the Monk *Romanus*, who supply'd the young *Benedict* with Bread, whilst he dwelt in the Cave. They still show the Brambles, by rolling himself on which, he quench'd the Ardour of Concupiscence; here, they say, St. *Francis* liv'd when he was beginning to regulate his Order; and they show his Picture on the Wall, which was set up soon after his Decease, and is not unlike that at the *Lateran*, spoken of above. Not far from the Monastery, on the other side of the River *Anien*, there are still some Ruins, which, they say, are the Remains of the House of *Floreus*, the Priest, who having sent naked Women to try the Chastity of St. *Benedict*'s Disciples, was punish'd by Heaven for his Wickedness. When I ask'd for the Pool of St. *Maurus*, renown'd for his miraculous walking dryshod on the Water, to deliver St. *Placidus* from the Danger of drowning; they answer'd me, that the River *Anien* running between the narrow Distance of two Hills, had been stop'd by the building of a Wall in a very streight Passage; the Remains of which Wall are still to be seen on both Sides; and this, they say, was purposely done by the *Romans*, to turn away the Stream from thence into their City, and that the Remains of that Channel were still to be seen at a small Distance from thence. Here another Question arises, and that is, Why the *Romans* should fetch Water full forty Miles, when the *Anio*, or *Tiverone*, rolls down violently at *Tivoli*, which is but eighteen Miles from *Rome*, and might easily supply the City with Water, so that it were needless to bring it so many Miles farther, for *Subiaco* is twenty Miles from *Tivoli*? There is but one way of solving this Difficulty, which is, by saying the *Romans*, who stuck at nothing, brought the Water from remoter Parts of the Hills, that it might be the purer to drink, as unmix'd with others of a worse Nature. On the inclining Part is a Chapel, where, they say, St. *Benedict*, by his Prayers, made whole a Sieve his Nurse had broken. We have already said, that *Lactantius*'s Institutions were first printed at *Subiaco*, in the Year of Christ 1461, whether this has been observ'd by any other hand, I cannot affirm.

From *Subiaco* we proceeded to *Vicovaro*, formerly *Vicus Varronis*, twenty four Miles from *Rome*. Not far from it a vast Rock hangs over the River *Anien*; and half way up the craggy Ascent there are little Cells dug out of the Hill, and in the same Row is one bigger than the rest, in the same Rock, which was formerly their Refectory, and is now adorn'd with Pictures representing the History of the poyson'd Cup that was offer'd to St. *Benedict*; for that was the Monastery where St. *Benedict*, with only making the Sign of the Cross over it, broke the poyson'd Cup offer'd him by the Monks. On the other side of the Precipice is to be seen the little Cell of St. *Benedict*, cut out of the Rock much like the others; now converted into a Chapel in Honour of him. It is reported that the Holy Man came to his Cell through a Passage of the ancient *Roman* Aqueduct, cut through the Rock above a Mile in length; an amazing Work, a great Part of which still remains entire and passable. That Passage, running quite across the Rock, is five Foot high, and four in Breadth; all cover'd over with a very smooth Plaister. The Plain on the Top of the Rock next the Precipice is taken up by the Monastery of the Barefooted *Franciscans*. I have thought fit to insert here the Draught of the old and the new Monastery.



C H A P. XXIV.

My Journey to Siena. A great Earthquake. The Cathedral Church of Siena, and its Ornaments. The ancient Library of Siena. Some Observations concerning that City. Of the Name of Siena. The Manuscript of St. John Chrysofome, thought to be an Original. The Archive of the Hospital. Learning and Painting retriev'd at Siena.



IN February, 1700. a few Days after the Decease of Father Paul, my Companion, I departed Rome, to return into my own Country. On the 23^d Day we came to *Radicozano*, seated on the Edge of a Hill; where a Garrison is kept by the Great Duke. But a few Days before the little Town had been shaken by a violent Earthquake; we saw many of the smaller Houses thrown down, and the Inn, to prevent its fall, was shor'd up. Many of the Country People, terrify'd by that Disaster, and apprehending farther Mischief, liv'd in Huts. The next Night they also felt two Shocks at *Siena*, but without any Damage. We came the Day after to *Siena*, which is a pretty large City, seated on the Brow of a Hill, and indifferently well built. The Cathedral invites all Strangers to see it, because it has many Things remarkable; for it is all of Marble, one Layer black, and another white; the Pavement is all curiously inlaid, lively representing the History of the Old Testament. The most exquisite Parts of it were made by *Beccafumo*. *Pandolfo Spanocchio*, a Nobleman, preserves the Original Design of it on Paper.

The following Inscription on the Front of the Church, by one of the Doors, is remarkable.

Annus centenus Romæ semper est jubilenus;
Crimina laxantur cui poenitet ista donantur:
Hæc declaravit Bonifacius & roboravit.

That is, *Each hundredth Year, the Jubilee's at Rome,
Their Sins are pardon'd, who with Sorrow come:
This Boniface declar'd to Christendom.*

This is meant of Pope *Boniface VIII.* and the Learning is like that Age; for it was he that instituted the hundred Years Jubilee. I pass by other Ornaments of the Frontispiece, made after the *Gothick* Manner, which would be tedious to describe.

At the Entrance of the Cathedral of *Siena* are these two Funeral Inscriptions.

Joannes Ugargerus decreto publico hic situs est. Decess. Montis Aperti clade An. Sal. MCCLX.

That is, *Here lies Joannes Ugargerus, by Publick Order; he dy'd in the Slaughter of Monte Aperto, Ann. 1260.*

The other is,

Andreas ex nobili Becharinorum Familia, quia Montis Aperti certamine cecidit, decreto publico hic Situs est primus.

That is, Andrew of the Noble Family of Becharini, was first laid here by a Publick Decree, because he fell in the Action of Monte Aperto. To which is added, VIII. Kal. Maias. MCCLX.

In a square Piece of Mosaick Work on the Pavement, are the Arms of *Siena*, and of her Confederate Cities, with a She-Wolf, which, they say, are the Arms of the City, and this Word, *SENA*. The Arms of *Arezzo* are a Horse; those of *Orvieto* a Goose; of *Rome* an Elephant with a Castle on his Back, as we see it on Coins; for *Perugia* a Cross; for *Viterbo* an Unicorn; for *Pisa* a Hare; for *Lucca* a Panther; for *Florence* a Lion, also a Lion with four Flower-de-Luces for *Massa*; for *Craffeto* a Griffin; for *Pistoria* a Dragon; for *Volterra* a Vulture. By every Coat, or Device, is the Name of the City it belongs to. The Arms of *Siena* are a She-Wolf giving Suck, the same as *Rome*.

Here is also the Statue of Pope *Paul V.* by a skilful Master; also the Tomb of *Thomas Piccolomini*; and in the same Place an Inscription, giving an Account of the Election of Pope *Paul II.* which was perform'd in this Church, and of the Council, where it was enacted, that for the future the Pope should be chosen by the Cardinals. There also were held some Sessions of the General Council, which was afterwards concluded at *Constance*.

On the same is the beautiful Chapel of the *Chiggi*, adorn'd with eight Columns of green Marble, and the Statues of *St. Jerome*, and *St. Mary Magdalen*, by *Bernini*, besides other curious Works. Under the Altar, in a silver Shrine, are the Bones of *St. Sergius*, a Martyr. On the Sides of the Chapel are two Pictures, the one of our Saviour flying into *Egypt*, the other of the Visitation, by *Carlo Maratte*. Near it are the Statues of the Popes *Alexander III.* and *Alexander VII.* who were originally of *Siena*.

The High Altar is adorn'd with a most beautiful Bra's Tabernacle, made by *Laurence Vecchietti*, Ann. 1472. There are also twelve brazen Angels of excellent Workmanship, by skilful Artists. The Statues of the twelve Apostles stand against the twelve Pillars that support the Church. The Desk, in which the Gospel is sung, is Octangular, standing on nine Columns, eight Cubits high and sixteen Cubits about.

Near *St. Peter's* Chapel is the Statue of Pope *Pius II.* and opposite to it is a Nich for that of Pope *Pius III.* which is made at *Rome*, and to be soon brought thither.

In the Chapel of *St. John* is a brazen Statue of that Saint; and there is kept an Arm of his, under three Keys, one of which is kept by the Archbishop, the other by the Prime Senator, and the third by the Surveyor of the Building. Just by this Chapel is the Mausoleum of Cardinal *Richard Petronius*, a Man renowned in his Time.

In the same Place is a long Inscription, declaring, that Pope *Pius II.* gave the Arm of *St. John Baptist* to this Church, on the Day before the Nones of May, Ann. 1464. in the Presence of eight Cardinals, having himself receiv'd it as a Present from *Thomas Paleologus*, King of the *Morca*. On the same Side is the Library, formerly full of Manuscripts, but now only

only those remain which belong to the Church-Musick, written out by a *Benedictine*, of the Congregation of Mount *Cassino*. On the Wall is painted the Life of Pope *Pius II.* or *Aeneas Sylvius*, by the most famous Masters *Pinturiccio*, *Pietro Perugino*, and the great *Raphael-Urbin*. The Faces were drawn by the Life. The Stories are all painted on the Wall, with an Inscription under every Piece to explain it.

In the midst of the Library are the three Graces, on a Marble, not a Brass Pedestal, as some have affirm'd. The Workmanship is curious; but one of them has no Head. Over the Door, in Marble, is the History of *Adam* and *Eve* driven out of Paradise by an Angel, with this Inscription,

I have offended Almighty God, and my Posterity; I am indebted to both, and neither to me.

On the outside of the Door is painted the Coronation of Pope *Pius III.* In the Church also are the Arms of Pope *Gregory XII.* and of twelve Cardinals. Close by is the Statue of Pope *Marcellus II.* of *Siena*, all which have their Inscriptions.

Nor ought we to omit mentioning the wooden Desk standing in the middle of the Church, where *St. Bernardin* us'd to preach the Word of God, whence it is become a Custom for others to preach in the same Place. There was formerly a subterraneous Structure in the midst of the Church, supported by Columns, which is now wall'd up.

On the Cornice, in a Row, are the Images of one hundred and seventy Popes, from the Shoulders upwards; for they are not whole Statues, as some pretend; they are all made of Clay. The first is *St. Peter*, the last *Adrian IV.* yet Order is not exactly observ'd, for some of them are double, and the Anti-popes are inserted, and the true omitted. Pope *Joan* was formerly there, but at the Request of Pope *Clement VI.* the Great Duke of *Tuscany*, on the 9th of *May*, 1600. chang'd the Name of *Joan* into *Zachary*, not the Prophet *Zachary*, as one has lately pretended, but the Pope of that Name. These Heads of Popes were made and plac'd there in the Year 1400.

Near the Cathedral is the Six-corner'd Baptizing Laver, or Font, in the Church of *St. John*, in the midst of which is a Tabernacle of white Marble, and the History of *St. John Baptist* in cast Figures of Brass, made by most skilful Artists, and particularly by *James de Quercia*.

Siena is thought to be one of the twenty eight Colonies planted in *Italy* by *Augustus*. The Latin Name was formerly express'd in the singular Number, as appears by the ancients sort of City Charters, and particularly by that of the Hospital, written in the Year 840. as may be seen by some Points in it; for there we read *Actum Sena feliciter*; but in the Year 1170. when the Suburb of *St. Augustin* and *Camullia* were taken into the City, they began to express it in the plural Number, *Senæ*. It is also express'd thus in the Book call'd *Of Bicchema*, and it is a Teutonick Word, in the Opinion of some, tho' others say it is *Longobardick*, signifying an Archive, or Place for keeping of Records. There, in the Year 1240. we find *Senæ*, in the plural Number. An Inscription in *Gruter*, pag. 372. found at *Senia*, does not belong to *Siena* in *Tuscany*, as the last Publisher of *Pliny* imagines, but *Senia* a little Town in *Croatia*; for there the People of *Siena* say it was found, and not in their City.

There are no Remains of ancient Monuments in that City, nor is there any Structure to be seen older than *Charlemaign*. From him *Siena* receiv'd the Privilege of being govern'd by its own Laws, and retain'd that Liberty very long, as is to be seen in a Manuscript of Cardinal *Petronius*, the Words in it are these. *The City of Siena, after it had been made free by Charlemaign, first erected itself into a Commonwealth, in the Year 802.* Cardinal *Petronius* flourish'd under Pope *Clement V.* and is believ'd to have written that Manuscript himself, at least it was certainly wrote in his Days.

The same Manuscript observes, that the Cathedral Church was of the Invocation of St. *Boniface*, before it was rebuilt from the Ground, and dedicated to the Blessed Virgin. Thus we read it, *Boniface V. was created Pope, born at Siena, but of what Family is uncertain, having enjoy'd that Dignity but Twenty five Days, and never been crown'd.* The People of *Siena*, in Memory of him, dedicated their Cathedral to St. *Boniface*. More modern Authors tell us, that Pope *Boniface* was of the Family of the *Rossi*.

The Hospital of *Siena* is enrich'd with many Relicks of Saints, which are preserv'd in a Shrine. There is a Manuscript of St. *John Chrysostome*, which, they say, was written with his own Hand, and is a Commentary on the New Testament. But tho' I was twice at *Siena*, I could not see this Manuscript, to examine its Antiquity. Such another Original Manuscript of St. *Chrysostome* is said to be in the Library of the *Escorial*, whose Antiquity no learned Man is permitted to enquire into. This last Year a Greek Bishop presented *Lewis the Great* with two Manuscripts of St. *Chrysostome*, which he said were Originals, but they appear'd to have been written in the tenth Century. The same Hospital at *Siena* has an Archive, furnish'd with a considerable Number of Charters. There is a Charter of the Emperor *Ludovicus Pius*, granted in Favour of the Monastery of St. *Antimus*, and printed by *Ughellus* in his *Italia Sacra*. Also another Charter granted by the same Emperor to the Abbot *Audoaldus*, wherein he forbids the Lay Judges to exercise any Jurisdiction in the Monastery of St. *Saviour*. Another of Pope *Clement III.* granted to *Roland*, Abbot of St. *Saviour*, in the Year 1187. allowing him to use a Miter, Pastoral-Ring, and Sandals; but forbidding him to confirm, to bless the Holy Oil, to consecrate Churches, or give Orders to Monks, for all those Functions are reserv'd to the Bishop. In the same, the Pope prohibits going to any Heretical Bishop to be ordain'd.

Siena was made an University in the Year 1321. Doctors being sent for from *Bologna*, to remove that Ignorance which had prevail'd there for want of Books, and other Helps. And it soon appear'd that those able Masters had not been sent for in vain; for they discover'd one *Bocinus Barocius*, who had for twenty Years past been sowing the Seed of a Pestilential Doctrine. He taught a sort of idolatrous Worship, nor could he be reclaim'd when call'd to Account, but obstinately maintain'd his Doctrine; for which Reason he was burnt as a Heretick. This we find in a Chronicon of *Siena*, written by an Anonymous Author: But another Manuscript, never publish'd, call'd *Bichema*, says, that Learning was brought in long before; for, as he says, in the Year 1248. the Rewards were given in Money to the Masters, who promoted Learning throughout Tuscany, inviting Scholars to come and study in the City of *Siena*. Learning thus flourishing in the City, the Emperor *Charles IV.* by his Edict set forth at *Prague*, in the Year 1457. granted to the City of *Siena* the same Privileges that other Universities in *Italy* enjoy'd. *We have resolv'd*, says he, *to restore to its full Lustre, the Study of*
Learn-

Learning, which is known to have flourish'd there till now, but is, by God's Permission, at this Time somewhat declin'd.

In the Church of St. Dominick is a small Picture of the Blessed Virgin, with the Infant JESUS in her Arms, well painted, and yet it appears to have been done in the Iron Age of Painting, and other Arts, by the following Verses wrote under it.

Me Guido de Senis diebus depixit amænis,
Quem Christus lenis, nullis nolit agere pœnis.
A. D. MCCXXI.

*Me Guido painted in his happy Days ;
And may his Theme for ever be his Praise.*

These *Leonine* Verses, as plainly appears by them, express a Sense contrary to the Intention of the Writer. On account of the masterly Painting of this Piece, the Natives of *Siena* pretend the reviving of that Art is owing to them, and not to the *Florentines* ; and urge, that *Cimabue* the *Florentine*, by whom the *Florentines* tell us Painting was retriev'd in *Italy*, flourish'd many Years after, being born in the Year 1240. and yet scarce ever painted any Thing so fine as this Piece. The *Florentines*, on the other hand, contend, that the Honour of having retriev'd this noble Art cannot be ascrib'd to *Guido* of *Siena* ; for that, tho' he had been equal to *Cimabue*, which yet they will not allow ; however, the Art of Painting, which seem'd to revive under *Guido*, dy'd again with him at *Siena*, since he is not said to have bred up any Scholars, and there remains only this little Piece of his, which is not sufficient to prove him a Master ; for we see many Painters of the lowest Rank, who sometimes, either by Chance, or upon exerting themselves more particularly, rise above their common way of Painting, whereas *Cimabue* made many Pieces, which testify his Skill, and left Scholars, who by Degrees, and proceeding under several Masters, at length rais'd the Art of Painting to Perfection.

Without the Gate call'd *Camullia* stands a Marble Pillar, on the Place where the Emperor *Frederick* III. first met his Empress *Ellenor*, as appears by the *Latin* Inscription, which in *English* runs thus,

This Marble Monument denotes to Posterity, that the Emperor Frederick III. and his Spouse Ellenor, Daughter to the King of Portugal, met first in this Place, and joyfully saluted one another.

A. D. MCCCCLI. Six Days before the Calends of March.

We are chiefly oblig'd to *Pyrrho Gabriele* and *Umberto Benevolenti*, a Person well skill'd on the Subject, for our Accounts of this City.

Opposite to the Statue of Pope *Paul* V. is this Inscription.

D. O. M.

Alexander III. Sen. ex Bandinella Familia P. M. restituta Christ. Rep. & Rom. Eccles. pacata Regibus Venetisque : de ea B. M. decoratis (*so it is written*) Hanc Virginis ædem Deo sacravit ; multisque Indulgentijs ditavit. A. D. MCLXXIX. mense Novem. Jugurta Tomasius ædituus repetita memoria, anno MDXCI.

The

The Sense of it is.

That Alexander III. of the Family of the Bandinelli, Pope, consecrated this Church of the Blessed Virgin, to God, on the Re-establishment of the Peace of Christendom, and the Roman Church, among the Potentates and the Venetians. In Honour of this, he enrich'd it with many Indulgencies. Novemb. 1179. Jugurta Tomafius, Supervisor of the Church, repeated the Memory of it, 1591.

Over against it is this Epitaph.

Nobilis ex claro majorum sanguine natus
 Nicolaus Rybeins hâc requiescit humo.
 Cui fortuna favens dederat, naturaq; dextra
 In magno quæ sunt cumque petenda Viro.
 Qui studij longi jamjam petiturus honores,
 Præripitur patrij spesq; decusq; soli.
 Sed mortalis erat, tumulus mortalia condit,
 Spiritus in Christi vivit agitq; finu.
 N. Reibesen, Germanus Bavarus, decessit anno D. MDLII. XXIV.
 Mens. April. Æt. suæ anno XXIII.

That is, Rybeins, descended of a Noble Race,
 Lies here, an Honour to the Sacred Place,
 Endow'd by Fortune, and by Nature's Hand,
 With all that in the Worthiest you demand.
 The studious Youth by sudden Fate is lost,
 Hope of the Learned, and his Country's Boast,
 Yet he was Mortal; and his last Remains
 Are here enclos'd; his Soul in Glory reigns.

N. Reibesen, a German, of Bavaria, dy'd in the Year of our Lord 1552.
 Apr. 24. In the 23d Year of his Age.

This Inscription is remarkable likewise at the Gate of the Bell-Steeple.

Pius II. Piccol. Pont. Max. Cathedralem hanc Ecclesiam divi Joannis Baptistæ brachio dextro a se ditatam Metropol. constituit. Hic purpuratos cum pluribus alijs, Nicol. Fortiguerram, & Franciscum Piccolomineum, nep. Archiepisc. Sen. Pium mox III. nuncupatum creavit. Hic à Conventu in Turcas Mantua reversus quotannis per tres Pentecostes Dies exactam Peccatorum expiationem ritè precantibus indulxit, (*so it is written.*) Quam diu sopitam Paulus ex Burghesiâ Gente PP. V. in perpetuum restituit.

The Sense of which is this:

Pius II. of the Piccolomini, Pope, made this Cathedral Church, (after having enrich'd it with a Relick of the Right Arm of St. John Baptist) Metropolitan. He promoted (among many others) to the Purple, Nicolas Fortiguerra, and Francis Piccolomini, his Nephew, Archbishop of Siena, afterwards Pope Pius III. He, on his Return from a Treaty made against the Turks at Mantua, gave Yearly Indulgencies to those that rightly pray for them, during three Days of Whitsontide: Which, after a long Interruption, was reviv'd by Paolo Borghese, to continue for ever.

Near

Near this is the Tomb of *Thomas Piccolomini*, with this Inscription:

D. Thomæ Piccolomineo Picentino, Pont. Cæsareo Confiliario comitique, Angelus Piccolomineus eques & Johannes fratres pijsſi. Patri benè merito poſuère. Vixit annos LII. deceſſit anno Sal. MCCCCLXXXIII.

That is, *Angelo Piccolimini, Knight, and John his Brother, in Duty to the Merit of their Brother Thomasio Piccolomini, Biſhop of Bicenſa, Counſellor and Count of the Roman Empire, erected this Monument to him. He liv'd 52 Years, and dy'd in the Year 1483.*

The Inſcription above hinted, relating to the Election of Pope *Nicholas II.* is thus,

Hic A. MLIX. Ildebrando Ildebrandeſco Sen. Archiep. purpur. Curante, qui poſtmodum Greg. VII. OEcumenicum Concilium celebratum, ubi Antipapa Benediſto abrogato, Gerardus Allobrogus, Epiſ. Florentinus adſumptus, Nicol. II. appellatus, qui ſtatim L. G. D. ne amplius à pop. vel à Clero, ſed à Cardinalibus Rom. Pont. eligeretur. Hic ruriſum Generale Concilium MCCCCXXIII. ſub Martino V. celebratur; ſed inter Concilij Proceres paucos poſt Menſes coortâ diſſenſione, ut multis jam Conſtitutis Canonibus, ægrè ferentes Senenſe diſſolvitur.

That is, *Here, in the Year 1059. under the Preſidency of Ildebrand Ildebrandeſco, Cardinal, Archbiſhop of Siena, afterwards Gregory VII. an OEcumenical Council was held, where Benediſt, the Antipope, was depos'd, and Gerard of Savoy, Biſhop of Florence, was elected, and call'd Nicholas II. who preſently decreed that the Pope ſhould no longer be choſen by the People, or Clergy, but by the Cardinals. Here again a General Council was held under Martin V. Ann. 1423. but a Diſpute ariſing among the Heads of it a few Months after, on a diſlike of ſeveral Canons, this of Siena was diſſolv'd.*

We find a Paſſage in a Manuſcript of Cardinal Petroni, about the Council of *Siena*, to this effect,

“ Not long after, in the Year 1060. a General Council of the Chriſtians
“ was held at *Siena*, ſince they could not be ſecure, by Reaſon of the Tu-
“ mults, at *Rome*.

The Inſcription on the *Mauſoleum* of Cardinal *Petroni*, is to this effect,

“ To Cardinal *Riccardi Petroni*, Vice-Chancellor of the Holy Roman
“ Empire, Arch-deacon of *Siena*, Cardinal; Ornament of the Law, who
“ added a ſixth Decretal to the Collection of *Gratian*; defended the Cauſe
“ of Pope *Boniſace VIII.* to the Council of *Vienna*; built an Hoſpital to
“ *St. Catherine*, an Houſe for the *Ciſtercians* and *Carthuſians*; and erected
“ and endow'd ſeveral Monaſteries for the Orders of *St. Jacint* and *St. Clare*.
“ He dy'd at *Genoa* the Legate of Pope *Clement V.* in the Year 1313. The
“ Republick of *Siena* has receiv'd the Body of this Excellent Man with
“ Honour, and deposited it in this Tomb; which has been rais'd higher
“ by *Ludovicus de Vecchijs*, a Knight of *St. Stephen*, Supervisor of the Ca-
“ thedral; by the Approbation of Pope *Alexander VII.* in the Year
“ 1664.

Therefore it is a Miſtake of *Ciaconius*, that he dy'd at *Avignon*.

We will here report the Inscriptions on the Life of *Aeneas Sylvius*, or Pope *Pius II.* We are inform'd in the

First, That he was a *Piccolimini*, that the Name of his Father was *Sylvius*, his Mother *Victoria*; he was born *October 18*, in the Year *1405*. at *Corfiano*, where was an Estate belonging to his Family: As he went to the Council of *Basil*, he was driven by Strefs of Weather on the Coast of *Africk*.

Second, He was sent from that Council in Quality of Ambassador to King *Calexius* of *Scotland*; but was forc'd by a Storm to the Coast of *Normandy*; and escaping the King's Watch, return'd through *Britain* to *Basil*.

Third, He was Legate from *Felix V*, Antipope, to the Emperor *Frederick III*, was presented by him with a Crown of Lawrel, and a Leading Place among his Favourites and Secretaries.

Fourth, In his Embassy from that Emperor to *Eugenius IV*, he did not only bring about a Reconcilement with him, but was made his Sub-deacon and Secretary, then Bishop of *Trieste*, and lastly of *Siena*.

Fifth, He proposes a Match between *Frederick* and *Leonora*; and enlarges in her Praise, and that of the Kings of *Portugal*.

Sixth, Employ'd as Ambassador from him to Pope *Calistus III*. he perswades him to a War in *Asia*, and at the Desire of the Fathers and Princes is made a Cardinal.

Seventh, On the Death of *Calistus* he is chosen Pope, with the Approbation and open Suffrages of the Conclave, and nam'd *Pius II*.

Eighth, He was entertain'd by *Lewis*, Duke of *Mantua*, on Board a Vessel, with the Representation of a Sea-Fight; and enters *Mantua* on the *6th* of the Calends of *June*, in order to a Treaty appointed to adjust the Expedition against the *Turks*.

Ninth, He Canonizes *Catbarine* of *Siena*, for her numberless Miracles.

Tenth, As he was hastening the Expedition at *Ancona* against the *Turks*, he dy'd of a Fever; an Hermit of *Camaldoli* saw his Soul convey'd to Heaven; and his Body, by an Order of the Conclave, was carry'd into the City.

The Inscription on the Coronation of Pope *Pius III*, is to this Purpose.

Pius III, of *Siena*, Nephew of *Pius II*, was elected by open Suffrages, September 21st, in the Year 1503, and Crown'd on the 8th of October.

That on the Arms of *Gregory XII*, is thus,

Our Lord Pope *Gregory XII*, enter'd *Siena* September 6th, with twelve Cardinals, to end the Schism; where he stay'd till the 23^d of January, and gave many Indulgences in that Church. In Memory of it their Arms are here plac'd in the Time of the famous Signor *Caterini*, Surveyor of the Works of that Church, in the Year 1407.

That

That of the Statue of *Marcellus II*, only mentions the Year 1555.

Near the Gate is this Inscription in *Latin*.

The Senate and People of Siena has plac'd this Inscription to the Memory of their excellent Citizen and Pastor Antonio Cassini, Brother of Francis, and Nephew of Bartholomew, Clerk of the Treasury of the Apostolical Chamber, Priest of the Church of Rome, Cardinal of the Title of St. Marcellus; intimate in the Councils and Favour of the Popes Martin V, and Eugenius IV, for his Conduct and Management; whose Ashes wait for the Day of Resurrection, at Rome in the Church of Sancta Maria Maggiore, from the Year 1439.

It was proper to give you these Inscriptions (mention'd above) as most of them are unpublish'd; and those that are printed, are extant only in Books of remote Use and Learning.

CHAP. XXV.

The Library in the Great Duke's Palace. The House of Bonarota, and Inscriptions there. The Monastery and Library of the Camaldulenses. The famous Library of St. Laurence. The Treasury of the Medicis. Medals, Carv'd Stones, &c. there. The Collection of Gaddi. The Monastery and Library of the Annunciata. The Villa of Strozzi, and Inscriptions there. The Library of St. Mary at Florence, and a Catalogue of the Manuscripts.

ON the 25th of February we came to Florence, and were very agreeably receiv'd by the Reverend Father *Angelo Nincio*, Abbot of the Monastery of St. Mary; and by the Monks of that Convent, who entertain'd us with their Conversation during almost the Space of two Months.

On the first Days after our Arrival, we went to take a View of the City, with Signor *Anselmo Bandurio* of Ragusa, a Monk of the Order of St. Benedict, a Master of the Greek Tongue, who was my constant Companion, and assisted my Studies to the best of his Power.

First we proceeded to the Library of the most Serene the Great Duke of Tuscany, compleatly furnish'd with Books in the Oriental Languages, Hebrew, Syriac, and Arabic; famous for the Number and Choice of printed Volumes. The Keeper of it is *Antony Magliabecchi*, a Man renown'd for Depth of Erudition, throughout the World. He was of great Service to us with his Council, Industry, and his own Books (for he is Master of a very plentiful Library) during our Stay at Florence, whenever Occasion demanded his good Offices.

In the Afternoon we convers'd with *Bonarota*, a Man of Quality, Learning, and Skill in Antiquity. He is descended of the great *Michael Angelo Bonarota*, and resides in the same House. There we observ'd with Delight the youthful Experiments of *Michael Angelo*, delineated upon the Walls; by which, from the naked Force of Genius, he presag'd his future Skill in those Matters. There are many Sketches by the same Hand.

In

In that House, at the Direction of this obliging Gentleman, I took the following Inscription, in which the Consuls are express'd.

ΣΙΜΠΛΙΚΙΑ Η ΚΑΙ
ΚΑΛΩΝΥΜΟΣ ΕΖΗ
ΣΕΝ ΕΤΗ ΙΑ ΗΜΕΡΑΣ
ΚΓ ΕΤΕΛΕΥΤΗΣΕΝ
ΠΡΟ ΙΓ ΚΑΛ ΝΟΒΕΜΒΡ
ΦΑΥΣΤΟ ΚΑΙ ΓΑΛΛΟ
ΥΠΑΤΟΙΣ.

That is, *Simplicia*, by Right entitled to that Name, liv'd eleven Years and Twenty three Days. She died on the thirteenth of the Calends of November, in the Consulship of Faustus and Gallus.

We think *καλόνυμ* implies the same with *φερόνυμ*, for it is not a proper Name; but it imports, that *Simplicia* was justly and appositely so call'd, from the Simplicity of her Manners.

In the Hands of this worthy Gentleman are very fair Dyptychs, bound with Plates of Ivory; and Tables adorn'd with Embossments, with an Inscription done by an awkward Hand; I fetch'd it out to the best of my Capacity, and offer it as it is, with all its Faults and Blemishes.

CONFESSORIS DNI SCIS GREGORIUS SILVESTRO FLAVIANI CENOBIORUM BONA GELTRUDA CONSTRUX. QUOD EGO ODELRICUS ABBAS INFIMUS DNI SERBUS ET ABBAS SCULPIRE MINISIT IN DOMINO. AMEN.

It is not very easy to find who is this *Odelricus* the Abbot, who this *Geltruda*, and the others mention'd in the Inscription; so that we can hardly raise an apt Meaning from it.

He shew'd us likewise a singular Coin of the biggest Size. The Head is a Woman veil'd, the Reverse a Man standing, with a piqued Cap, laying his Hand on his Breast, carrying a Palm in his Left Hand; and wrapp'd in Swathing Bands from the Waste downwards. On each side of him are Images of *Isis*, sitting, and adorn'd with the Lote Flower, according to Custom, bearing likewise a Palm in their Hands. And what is more Particular, three Hebrew Letters are written over the Man standing, in this Manner *אדא*. I suspect, that it belongs to the old Trifles of the *Basilidians*, often express'd in Stone, and sometimes in Brass.

The 17th we met with the worthy *Antony Salvini*, one of the ablest Grecians in Italy, and excellently read in other Literature, who from that Time was always ready to serve us, and spent whole Days in transcribing of Manuscripts for us. Next we went to the *Franciscan* Church of the Holy Cross, on the Front of which stands, on high, a Brass Statue of St. *Lewis*, Bishop of *Toulouse*. Within the Enclosure of this Monastery lies bury'd the greatest Italian Writer of this Age, *Galileus*, who incurr'd an Odium by a Doctrine he was oblig'd to abjure, and dy'd after a long Persecution for it. There are many Manuscripts in the Library; but most of them are Modern, and of the Scholastick Divinity. They there shew a Manuscript of the Works of St. *Bonaventura*, written, as some say, with his own Hand.

On the first of *March* we went, with *Magliabecchi*, to the Monastery of the *Camaldulenses*, of the Invocation of *St. Mary de Angelis*, and being courteously received by the Abbot and Monks, view'd all Things there. In the Chapter are several Paintings done by the *Camaldulensian* Monks, who were Scholars to *Giotto*, the *Florentine*, Reviver of that Art, about the Year 1300, which show it was then recovering itself from its former Barbarity. In the Library we took Notice of the following Manuscripts.

Origen on *Genesis*, Ancient.

St. Ambrose.

The Epistle of *St. Macarius*, the *Egyptian* Abbot.

The Works of *St. Bernard*, of the thirteenth Century.

Remigius (as is thought, of *Auxerre*) his Commentary on the Rule of *St. Benedict*.

Another Commentary on the same Rule, wants the Beginning.

The Works of *Hincmar*, written in the Year 1280; and in the same Volume, a Martyrology, written at the same time.

Hugo, the Master, of the Government of Novices.

Some Pieces of *Cicero*.

Horace.

On the 4th of *March*, by the Means of the Courteous *Magliabecchi*, I receiv'd an Order from the Great Duke of *Tuscany* for Leave to transcribe what I thought fit out of the Library of *St. Laurence*; so that I spent almost all the following Days in that Library, and whatsoever else I did was at spare Hours. All the time of my Employment there, I was assisted by my great Friend *Salvini*, and *Anselmus Bandurius*, my particular Acquaintance. I brought away with me several Transcripts in *Greek* and *Latin*.

On the 5th of *March* we went to that rich Collection of the House of *Medicis*; celebrated throughout the World; and I shall here at once give an Account of what we saw remarkable at several Times, passing by those Things which have been already made Publick. The greater Gallery, adorn'd with the Effigies of the Emperors, Empreßes, and other Persons, contains almost a compleat Series of the Emperors, which is not to be seen elsewhere. There is the Head of *Alexander the Great* expiring, and those of *Otho* and *Vespasian*. In the next Room is that celebrated *Venus* of the *Medicis*, which is not to be match'd in Sculpture. There is also a large Series of Coins, or Medals, and particularly above three hundred of the greater Size of the *Greek*, many of which are extraordinary rare. To take an Account of them all would have been an immense Labour. I shall here mention these few.

A Medal of King *Demetrius*, with his Head on the Front, and on the Reverse the Prow of a Ship, over which are these Words, ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ, Of King *Demetrius*; and under the Prow, ΣΙΔΩΝΙΩΝ, the same Word is repeated in *Phenician* Letters thus, 𐤌𐤓𐤕𐤍𐤕, which I think expresses *Sidon*.

A Medal of *Tiberius*, of the large Size, on the Front of it *Tiberius's* Head with this Inscription, TI. CAESARI AUGUSTO. D. D. COL. On the Reverse a Temple, and this, PACE AUGUSTI PERP.

A Greek Coin of the large Size; on the Front of it *Caligula's* Head, with the Inscription Γ. ΓΕΡΜΑΝΙΚΟΣ, (i. e.) *Germanicus*, or Conqueror of *Germany*; and on the Reverse, in the Midst of the Area,

Β.
ΤΗΣΜΗ
ΤΡΟΠΟΛΕΩΣ
ΜΝΟ

Which Character stands for Νικομηδείας, Of *Nicomedia*; about it, ΕΠΙΦΙΡΜΟΥ ΑΝΘΥΠΑΤΟΥ ΠΑΤΡΩΝΟΣ.

A Grecian Coin of *Commodus*, on the Reverse of which, ΚΟΜΟΔΟΥ ΒΑΣΙΛΕΥΟΝΤΟ ΣΟΚΟΣΜΟΣ ΕΥΤΥΧΕ ΝΙΚΑΙΕΩΝ; that is, *Commodus reigning the World is happy*. Of the People of *Nice*, viz. their Coin; which has also been observ'd by *Spon* in his Journey to the *Levant*.

In another Room are the Precious Stones, and the Intaglios; all Things in this Place are singular, nothing common; these are the most remarkable.

On a *Chalcedony*, or *Onyx*, the Heads of *Tiberius* and *Livia*, of very curious Workmanship, two Inches long. Also the Head of *Livia* alone on a *Chalcedony*, by a most skilful Hand. Also *Vespasian* on a *Chalcedony*, the whole Face, and rising above the Stone, so Masterly cut, that it looks as if alive and breathing. *Marcus Aurelius* and *Faustina*, cut in a Stone, are very little, or not at all inferior to those above-mention'd. There are few Emperors or Empresses wanting in this Series; insomuch, that here is a *Marciana*, Sister to *Trajan*, whose Medals are extraordinary scarce. There are other Precious Stones with Inscriptions, some of which I will here mention.

One Stone, on the one side, has a Man holding a Whip in his Right Hand, and a Bundle of Rods in the other; under the Whip is some Animal, which I take for a Bear, and above it ΕΙΡΗΝΗ, about the Figure ΕΥΤΥΧΙ ΜΑΡΚΕΛΛΕ, instead of *ωτίνα*; that is, *Prosperity attend you Marcellus*. On the Reverse the Head of *Antiochia* with Towers on it, the Cornucopia, and the Beam of a Chariot, with this Inscription, ΑΥΞΕΙ ΤΥΧΗ ΑΝΤΙΟΧΕΩΝ; that is, *The Fortune of the Antiochians increases*.

On a Cornelian the Head of *Jupiter Serapis*, with the Sun, the Moon, and this Inscription, ΔΑΜΟΝΟΣ.

On a Cornelian, *Paris* sitting, playing on his Lute, with this Inscription thus revers'd, ΑΙΤΙΤ .VΑ .Ι .ΙΤΔΙVNI ΛΙΟΖ; that is, *Soli invicti Lucius Aurelius Titianus*. In the Exergue, ΕCΤΙ.

On an Heliotrope, on one side is engrav'd an Entertainment, on the other this Inscription,

UNI
VENENUM
AMBROSIA
CAETERIS

There

There is also an Ivory Tablet, with the two following Inscriptions.

C. SIL. L. MUN. COS.
ATHAMANS
MAECENATIS
SP. K. JAN.

The other.

L. AFR. Q. MET.
APOLLONIUS
PETICI
SP. K. APRILIS.

In another Room adjoyning is amass'd a vast Quantity of ancient Vessels, the like Number I never saw, but in no Order, because a proper Place is providing to range them in. I cursorily took Notice of two most ancient Tripods, Basons for sacrificing, and Ladles, a Measure call'd *Sextans*, and Vessels for Liquids, Clasps, or Buckles, Curry-Combs, a Kettle-Drum, and much more of that Sort.

Close by this is another Room full of Bas-relieves and Inscriptions, most of which are not publish'd. There is the Head of *Nero*, that of *Domitian*, and *Titus's* *Julia*, of *Trajan*, and many more unknown; *Bacchus* two Years old, a Bas-relieve of *Cupid* and *Psyche*. Another, on which is a Boat, *Ulysses* bound, and *Syrens* playing on Musical Instruments. Five *Hetrurian* Vessels, of which Sort there are many in Collections of Rarities.

On another Stone is carv'd a Man sitting, with one Dog at his Feet, and another behind him, and this Inscription,

L. SAFINIUS L. L.
ROMANUS
SAFINIA L. L.
JUCUNDA.

In the same Place is an imperfect Inscription relating to Horse-racing, with only the Names of the Horses remaining, and which of them won the Race; where it appears how highly the *Romans* valu'd the *African* Horses, for most of those nam'd there are *Africans*.

On another Stone is carv'd a naked Boy, sitting on a Rock, and a Woman clad, standing by, with this Inscription,

ΩΦΕΛΙΩΝ ΑΝΤΙΟΧΕΥ ΧΡΗΣΤΕ ΧΑΙΡΕ.

That is, Hail Excellent Ophelion of Antioch.

I there took down many more Inscriptions, which I may perhaps publish in another Place. Among them are many *Hetruscan* found both at *Florence* and *Arezzo*. Many have in vain attempted to expound the *Hetruscan*, because but few have hitherto been publish'd; perhaps as their Number increases we may gather some more light to read them all. These few Particulars we have thought fit here to insert concerning the Collection of the Family of *Medici*, which has not its Fellow in *Italy*;
it

it would be a great Labour to publish them all, since the whole would extend itself to several Volumes.

March the 7th, in the Afternoon, we went with the worthy *Bonarota* to see the Collection of *D. Gaddi*, of the noble Family of the *Gaddi* at *Florence*, where there are many ancient sacrificing Vessels, Statues, Seals, and other Things of that Sort. There is also a Series of Medals or Coins, but in no Order, so that we could not examine them. In the lower Gallery there are many Statues and Images; and among them the Head and Shoulders of the Emperor *Maximin*, remarkable for Rarity and Workmanship. The like is not thought to be extant; at least I have not met with any in my Search of *Italian* Monuments. They there show another Marble Effigies of *Julia Aquilia Severa*, Wife to *Heliogabalus*, not much Inferiour in Rarity to the last mention'd.

On the 10th we attended the Great Prince of *Tuscany*, being conducted by the Abbot of the Monastery, and were admitted to discourse with him according to his usual Courtesy. He order'd all that was in his Palace to be show'd us, *viz.* the Pictures, and costly Furniture, which he had carefully gather'd, and daily increases. There is a vast Number of Pieces by the ablest Painters, and particularly a curious Picture by *Raphael Angelo*, the Prince of Painters, in which the Blessed Virgin sits with the Infant JESUS on her Lap, and four Saints stand by. At the Virgin's Feet are two Angels, like little Boys, reading in a Book, so masterly painted, that by their very Looks the one immediately appears to be more improv'd than the other.

March the 28th we went, with our faithful Friends *Anselm Bandurius* and *Antony Salvini*, to the *Villa* of the *Strozzi*, at Mount *Hugo*, and there transcrib'd above three hundred Inscriptions not yet publish'd. We also took a great Number of Inscriptions in the Country House of *Ricardi*, close by the City. There is a Fragment of Antiquity like a little Tower, which, when entire, was about four Foot Diameter. The Inside of it was inscrib'd with Names of *Athenians*, so much decay'd, that I could make very little of them.

At my leisure Hours, during my Stay at *Florence*, I took the following Account of the *Greek* and *Latin* Manuscripts, which are there very Numerous.

The Acts of the Apostles, and Epistles of *St. Paul*, with Commentaries, on Vellum; and in it this Memorandum in *Greek*. *This Book was writ in the twelfth Indiction, in the Year of the World 6492, that is of Christ 984. by the Hand of Theophilaët, Priest and Doctor in the Law.*

The whole New Testament on Silk, with the Liturgy, and a short Martyrology. At the end of it, in *Greek*, *By the Hand of the Sinner, and most unworthy Mark, in the Year of the World 6840, that is of Christ 1332. Monday, December the 22d.* On the next Page are several *Greek* Alphabets, which I shall insert in their Place.

The Gospels, of the tenth Century, on Vellum. Before the Gospel of *St. John* is the Picture of that Evangelist dictating his Gospel to his Disciple *Prochorus*, with the Name to each Figure, *Ιωάννης, Πρόχορος*.

The Epistles and Gospels, of the eleventh Century, Vellum.

A Book of the eleventh Century, curiously written on Vellum, being a *Catena* on *St. Matthew*, out of several Expositors.

One of the same Sort on *St. Luke*, of the thirteenth Century.

An Exposition of the Epistles of St. *Paul*, by an Anonymous Author of the fifteenth Century, Vellum.

Some Pieces of *Philo Judæus*, on Silk, of the fifteenth Century.

Some imperfect Books of *Eusebius's* Ecclesiastical History, on Silk, of the fifteenth Century.

The Life of St. *Antony*, written by St. *Anastasi*, on Silk, Modern.

A modern Silk Volume of St. *Basil* in *Hexaemeron*, with two Homilies of St. *Gregory Nyssene*, ascrib'd to St. *Basil*.

Some Pieces of St. *Gregory Nazianzen*, on Vellum, of the eleventh Century.

Some Homilies of St. *Chrysostome*, and St. *Basil's* Epistle to St. *Gregory Nazianzen*, curiously written on Vellum, of the tenth Century.

St. *Chrysostome's* Homilies on *Genesis*, and that on the forty Martyrs, on Vellum, of the eleventh Century.

Again, his Homilies on *Genesis*, and some other Pieces, on Vellum, of the tenth Century. The same again, with thirty of his Homilies, on Vellum, of the tenth Century.

Some Sermons of St. *Ephrem*, Vellum, of the thirteenth Century.

Theodoret on the Psalms, written by one *Luke*, in the Year of the World 6613. which is of *Christ* 1105. with *Hadrian's* Introduction to the Holy Scriptures, curiously written on Vellum.

St. *Cyril* of *Alexandria* on *Isaiab*, Vellum, of the fourteenth Century.

St. *John Climacus's* *Scala*, Vellum, of the eleventh Century; the same in Silk of the fourteenth Century; another of the same.

The Works of St. *Dionysius Areopagita*, Vellum, of the eighth Century.

Idem de Divinis Nominibus, Vellum, of the fifteenth Century.

The Abbot *Cassian* to *Leontius*, concerning the discerning of Spirits, translated into *Greek* from the *Latin*, silk, Modern.

St. *Gregory the Great's* Dialogues, translated into *Greek*, silk, dated the Year of the World 6876. that is of *Christ* 1368.

St. *Thomas* against the *Gentils*, translated into *Greek*; and the Epistle of *Agapetus* the Deacon, to *Justinian* the Emperor, silk, Modern.

Lives of Saints for *October*, and some other Pieces, Vellum, of the twelfth Century.

The Lives of St. *Barlaam* and *Josaphat*, Vellum, of the eleventh Century.

Works of Piety, on Vellum, of the eleventh Century.

Of the Holy Synods, Schisms, and Heresies, with other Pieces, silk.

The Acts of the Council of *Florence*, Vellum.

Some other Things relating to the same Council.

The Epistle of *Ammonius* to *Carpianus*, a short Ritual, and Martyrology, curiously written on Vellum, of the eleventh Century.

Several Pieces of *Nectarius*, St. *Basil* the Younger, St. *Chrysostome*, and *George* of *Nicomedia*, silk, of the fourteenth Century.

Some Pieces of Devotion; the Epistle of *Agapetus* to the Emperor *Justinian*. *Maximus Tyrius*, and *Orpheus's* *Argonautica*, silk, of several Ages.

The History of *Herodotus*, Vellum, of the tenth Century.

The History of *Thucydides*, with the Commentaries of *Marcellinus*, Vellum, extraordinary curious, of the tenth Century.

Eight Books of *Thucydides*, Vellum, of the fifteenth Century.

Xenophon, Vellum, of the fifteenth Century.

Part of *Xenophon*, *Dionysius Halycarnassens*, and *Theophrastus*, Vellum, of the fifteenth Century.

Several Pieces put together of *Manasses*, *Xenophon*, *Langus*, *Achilles*, *Tatius*, and *Chariton*, silk, of the thirteenth Century.

Æsop's Life and Fables, by *Maximus Planudes*.

Æsop's Fables, and *Aristophanes*, silk, of the fourteenth Century.

Five Books of the History of *Polybius*, written on Vellum, Ann. 1417.

Part of *Plutarch's* Lives, most curiously written, about the End of the ninth, or beginning of the tenth Century.

Some of his Lives, Vellum, Modern.

His Morals, Silk, of the fourteenth Century; two other Parts of them.

Two Manuscripts, being Part of *Plutarch's* Works, Modern.

Six several Volumes of *Plato's* Works.

Aristotle's Rhetorick, Vellum, Modern.

Simplicius on *Aristotle*, Modern, Silk,

Porphyrus of the thirteenth Century.

Six Orations of *Isocrates*, a Fragment of *Aristophanes*. *Basil ad adolescentes*, Silk, Modern.

The Orations of *Isocrates* and *Æschines*, Silk, of the fourteenth Century.

Three several Volumes of the Works of *Demosthenes*.

Eighty Orations of *Dion Chrysostomus*, Silk, 1328.

Two several Copies of *Aristides*, of the fourteenth Century.

Some Pieces of *Philostratus*, Silk, of the fourteenth Century.

Two several Manuscripts of *Lucian*.

Ptolomey's Geography, of the fifteenth Century.

A Greek Lexicon, Vellum, of the thirteenth Century.

Suidas's Lexicon, in two Volumes, Vellum, 1402.

A Greek and Latin Glossary, Silk, of the fifteenth Century.

Several Grammars, Silk, 1360.

Constantius Lascaris's Greek Grammar, printed at Milan, 1476.

Grammatical Exercises, Silk, of the fourteenth Century.

Planudes of Grammar, Silk, 1341.

Hermogenes's Fragments, Silk, of the fourteenth Century.

Aphthonius and *Hermogenes*, Silk, of the fourteenth Century.

Erotemata Grammaticalia, Vellum, of the fifteenth Century.

Nicomachus's Arithmetick, and *Euclid's* Geometry, Silk, of the fourteenth Century.

Homer's *Iliads*, Silk, of the fourteenth Century. The same of the twelfth. The same printed in 1488.

Hesiod's Works; *Theocritus* with *Scholia*; *Dionysius Alexandrinus*; some Collections out of Scripture; and a *Prosodia*, Silk, of the fourteenth Century.

Pindar with *Scholia*, Silk, of the thirteenth Century.

Æschylus's Tragedies with *Scholia*, and *Dionysius Periegetes*, Silk, 1344.

Sophocles and *Euripides*, Silk, of the thirteenth Century.

Six Tragedies, of each of them, Vellum, of the fourteenth Century.

Some Tragedies of the same, and *Æschylus*, of the fifteenth Century.

Eight other Volumes of *Sophocles*, *Dionysius Periegetes*, *Porphyrus*, *Æschylus*, *Aristophanes*, *Theocritus*, *Oppian* and *Ovid*.

The Catalogue of the Greek Manuscripts above, I took my self; that which follows I had from my Friend *Anselm Bandurius*. It is of the Latin.

Some Epistles of *St. Cyprian*, on Vellum.

Lactantius's Institutions, Vellum, 1414.

Another of the same, Vellum.

Several

Several Pieces of St. *Hilary*, *Didymus*, *Gennadius*, *Ticonius*, &c. Vellum, of the thirteenth Century.

The Life of St. *Anthony* the Monk, by St. *Athanasius*, translated by *Francis Zephirus*.

The Death of St. *Jerome*; the Life of St. *Paul* the Hermit, Vellum.

Eusebius's Ecclesiastical History, translated by *Rufinus*, with the Continuation, Vellum, of the tenth Century.

The Rules of St. *Basil*, *Pachomius*, and St. *Augustin*, Vellum, of the thirteenth Century.

Some Pieces of St. *Basil* and *Macarius*.

Other Pieces of St. *Basil*, Vellum.

St. *Ephrem's* Sermons, 1458.

Pieces of *Casarius of Arles*, St. *Ephrem*, St. *Augustin*, and St. *Ambrose*, with Homilies by others, Vellum.

Pieces of St. *Gregory Nazianzen*, St. *Basil*, St. *Chrysostome*, and St. *Dionysius Areopagita*, Vellum.

St. *Chrysostome* of the Priestly Dignity, Vellum.

Epistles of St. *Leo*, Modern.

Twelve Books of the Tripartite History, of the tenth Century.

Sedulius's sacred Poem, Vellum.

Prudentius of the Old and New Testament, Modern.

Dionysius Areopagita, Vellum.

Twenty two Homilies of St. *Gregory the Great*. His Epistles. His Pastoral Rule; with *Hugo de clauistro Corporis & Animæ*.

Nilus the Monk, of Christian Philosophy, 1534.

Bede's History of *England*.

Remigius, *Jerome* and *Bede* on the Epistles, well written.

The Life of St. *Gregory the Great*, by *John* the Deacon; with several other Lives of Saints, Vellum, of the eleventh Century.

The Life of St. *Francis*, and of St. *Paula*.

Four other Volumes of the Lives of St. *John* the Alms-giver, St. *Bernard*, St. *Zenobius*, and St. *Chrysostome*.

Bernard the Abbot, of Contemplation.

Sermons on the Lives of Saints, for every Month, Vellum.

St. *Bernard* and *Gilbertus* on the Canticles.

Andrew the Notary of *Florence*, on the Life of *Hugo*, a *Florentine* Marquis, 1345 as also *Martinus Polonus's* Chronicon, with a Chronicon of the Kings of *Italy*, and *Roman* Emperors, to *Augustulus*, Vellum.

The Life of *Hugo*, Earl of *Magdeburg*, by *Laurence Ciato*, 1491.

A Martyrology.

The Works of *Ricardus de S. Victore*, Vellum.

Teuzo the Monk's Exposition on the Rule of St. *Benedict*.

The Works of *John Gerson*.

John Gerson's Following of *Christ*, 1466.

Synodal Constitutions of D. *Angelo*, Bishop of *Florence*, and two Bulls of Pope *Eugenius*.

Aretin's four Books of the Wars in *Italy* with the *Goths*.

The Epistles of *Aretin* and *Poggius*.

Some Manuscripts of *Petrarch's* Works.

Four Books of the History of the Monastery of *Mount Cassino*, Vellum.

Matthew de Palmerijs, de Temporibus, most of it is said not to be yet printed, 1448.

A little

A little Book of the Holy Land, by Brother *Bochard*; also *Orosius* of the building of *Rome*; and at the latter end a Letter to Pope *Eugenius IV.*

A Scholastical History.

Blondus's History.

The History of the *Britons*, translated out of the *British* Language into *Latin*, curiously written on Vellum, of the twelfth Century.

Many other Manuscripts relating to Philosophy, Geometry, Divinity, Decretals, and Cases of Conscience.

Salust; and *Justin*, by the Name of *Trogus Pompeius*, written in 1405.

Seven of *Cicero's* Orations.

His four Books to *Herennius*, which others ascribe to other Authors.

His Books *de Amicitia*, *de Senectute*, & *Paradoxa*, Vellum.

Another of the same.

Ten Books of his Epistles to his Brother *Quintus*, and to *Atticus*.

Several small Pieces of the same.

Two other Manuscripts of some Epistles of the same.

His five Books *De fin. bon. & mal.* to *Brutus*.

Another, written in 1406.

His three Books *de Natura Deorum*.

His Rhetorick.

His Offices.

Some of his Orations, and those of *Salust* against him; and at the End several Miscellanies.

His three Books to his Brother *Quintus*.

Cæsar's Commentaries, corrected by *Celsus*, Vellum.

Quintilian's Institutions, Vellum.

Two Manuscripts of *Justin*.

Suetonius, with other Writers of the Imperial History.

Lucius Florus, Vellum, 1398.

Pliny's Natural History, Vellum.

Two Manuscripts of *Solinus*.

Macrobius, Vellum, 1461.

Diogenes Laertius, translated by *Ambrosius Camaldulensis*.

A. Gellius.

Vegetius de Re Militari, and *Frontinus's Strategematicon*, Vellum.

Plutarch's Lives, translated by *Aretin*.

Aristotle's Works, translated by *Argyropylus*.

Other Works of his, translated by *Aretin*.

Six Comedies of *Terence*, Vellum.

Lucan's Pharsalia.

Virgil's Works, Vellum.

His Pastorals by themselves.

Ovid's Metamorphoses.

Juvenal's Satyrs.

Seneca's Tragedies.

This is the Inscription relating to the Horse-Races.

.....	N.	TR.						
.....	MENIPPO	CINIS	X	HILARO	.....		
.....	AEGYPT.	PE	I	MACUL	.....		
.....	PEGASO	AF.	I	AQUILIN	.....		
.....	EVTONSO	AF.	I	PEGASO	A	.....	
.....	I. ADVOLA	AF.	I	COTYNC.	AF	.....	
.....	I. DROMO	HISP.	I	SICA	AF	.....	
..... AF.	I. PASSER	AF.	I	CIRRATO	AF	.....	
..... AF.	I. LUPO	AF.	I	MELISS.	AF	.....	
.... GAL.	I. LVCIN.	AF.	I	DELICATO	MAV	.....	
..... AF.	I. SILVAN.	AF.	I	PARATO	AF ...	.....	
..... AF.	III. EVTONIO	AF.	V	BALLIST	AF ...	.....	
..... AF.	III. PYRALL.	AF.	IV.	ANDREM	AF ...	.....	
..... AF.	III. PARDO	AC.	IV.	SPICULO	GAL	..... V.		
..... AF.	III. ROMULOI.	AF.	V.	ROMVLO	AF.	..... VI.		
.....	IV. RAPACE	AF.	V.	LVPQ	AF.	..... VI.		
.....	IV. BAETIC.	AF.	VI.	PALVMBO	AF.	..... VIII.		
.....	IV. CAMM.	AF.	VI.	ROMVLO	AF.	..... VIII.		
.....	IV. DAEDAL	AF.	VI.	GLAPHUS	SPH	..... X.		
.....	IV. GAETUL.	AF.	VI.	BALLIST.	AF.	..... XIII.		
.....	IV. ALCIMOI.	AF.	VI.	MEMNO	LAC.	..... XIII.		
..... LM.	S. SIBI	COMPLEVIT			QVOSI	.....	
..... C....D	AF. ∞	HILARO	AF.					
.....	AF.							

The other on a Cornet of the Horse, call'd the *Equites Singulares*, mention'd in this Chapter, and explain'd before.

.....AVG. N. EQVITI
.....LARIBUS SIGNIFER
.....VIXIT ANN. LXXX.
.....BVSIL. DIEBVS X
.....Q...CATINUS C. F
.....EQVES ROMAN...
L. L. PATRI PIIS....

In the Garden of *Gaddi*, spoken of above, we have this Inscription, among others,

AGATHOPVS AVG. LIB. INVITATOR
QVE AD MODVM IN INTROITVM PORTIVNCVLAE
AD MONVMENTVM AVRELIAE IRENES SVPERPOSITO
TITULO SVPER OSTIVM SCRIPTVRA CONTINETVR QVI
TITVLVS ATTENDIT IN HORTO EA OMNIA DE SVO
FECIT
QVAE PERTINENT AD MONVMENTVM SEPVLCRVM
ISDEM
AGATHOPI QVOD VIVVS ET IVNIA EPICTESIS
FECERVNT
AB IIS OMNIBVS DOLVS MALVS ABESTO ET IVS CIVILE

There is another Inscription of the same *Agathopus* in Gruter, p. 518. where he is likewise call'd Invitator.

The Sense of the former appears to be this.

Agathopus, the Freed-man, and Gentleman Waiter, or Inviter, to Augustus: There is a Writing over the Gate, with a Title plac'd above it, by the Monument of Aurelia Irene (to entertain you, like a Morsel, at your Entrance) The Title is, He attends in the Garden, all that belongs to the Monument he furnish'd at his proper Expence; as likewise the Tomb of the same Agathopus, which he rais'd in his Life-time, and Junia Epistefis.

Let no Man commit a Robbery on the Premises, or pretend to invade them by Law.

We visited likewise the Church and Library of the *Annunciata*; and took from thence the Epistles of *Andrea Contrario* (reckon'd among the best Criticks of his Time) to *Pius II.* written out by *Salvini*; the first begins thus:

To the most blessed and holy Pope *Pius II.* *Andrea Contrario.*

“ **W**HEN I made a Return, most holy Father, the last Year from
“ *Naples to Rome*, and paid my Duty at your Palace, to have the
“ Honour of viewing you advanc'd to that Height of Dignity, having long
“ since devoted my self to you, as my Master, Father, and Patron, after
“ some Discourse, your Holiness desired me to collect all my Epistles and
“ Orations into one Body, &c.

In the Cloyster is a Tomb of a Man on Horseback; the Horse cover'd to his Feet with Trappings, with this Inscription.

In the Year MCLXXXIX. Here lies Guillelmus Balius, formerly of Sig. Amerighi, of Nerbona, (so it is written.)

Here is one Inscription which we took in the *Villa* of the *Strozzi*, imperfect in *Greek* and *Latin*.

..... D..... NOT A
..... S.....
..... MEDAE NILO
..... VDICA
..... XANDRIA CUI FLOS
..... VM IVVENTAE
..... ARCURUM NOTA SVSTV
..... NVIDA DITI
..... C ΑΛΕΞΑΝΔΡΙΑ ΚΟΡΗ ΠΡΟΠΟ
ΛΟΣ ΔΙΟΝΥΣΟΥ
..... ΑΣΤΟΦΟΡΟΣ ΤΕ ΘΕΑΣ ΝΕΙΛΩΤΙΔΟΣ
ΕΙΣΙΔΟΣ ΑΓΝΗΣ
ΕΙΚΟΣΙΔΙΣ ΠΛΗΡΩΣΑ ΧΡΟΝΟ (sic.)
ΚΕΙΤΑΙ ΑΥΚΑΒΑΝΤΩΝ.

In the third *Greek* Verse, I read it πατρός. The Meaning of the *Greek* is this:

A Maid of Alexandria, Priestess of Bacchus, and Attendant of the Egyptian Goddess, the chaste Isis, after a Life of Forty Years, is here interr'd.

We took up likewise a great Number of Inscriptions in the *Villa* of *Riccardi*, at the utmost Boundary of the City; there is a Ruin of a Marble Tower, which, when entire, was about four Foot in Diameter. The inner Part was inscrib'd with the Names of *Athenians*, so defac'd, that I could make out but a very few of them. The Inscription begins thus :

ΘΕΟΙΣ ΤΥΧΗ

ΕΡΕΧΘΕΙΔΟΣ

ΤΟΚΡΑΤΟΡΟΣ ΚΑΙΣΑΡΟΣ

ΕΠΙΚΤΕΤΟΣ

ΣΥΒ....ΔΗΣ

ΙΛΙΟΥ ΑΔΡΙΑΝΟΥ ΑΝΤΩΝΕΙΝΟΥ

ΘΕΜΙΣΩΝ

ΚΗΦΕΙΣΙΗ

ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΕΙΚΟΣΤΟΥ ΕΒΔΟΜΟΥ

ΕΥΠΟΡΟΣ

ΠΕΡΓΑΣΗ Θ

ΠΑΡΑΜΟΝΟΣ ΔΙΟΝΥΣΙΟΥ

Some other Things occur here and there, that afford no Information. You must not think the τῷ εἰκοστῷ ἐβδόμῳ, the 27th, refers to the Years of *Antoninus Pius*, who did not reign so long; but these Words were illustrated by the following, which are now remov'd.

The Epigram in the Front of the Works of *Dionysius* the *Areopagite*, is this,

Επίγραμμα εἰς τὸν μακάριον Διονύσιον ἐπὶ τῆς οὐρανίας ἱεραρχίας.

Ἀγγελικῆς σοφίης ἀμαρύγματα πολλὰ κηρύσας

Ἀνθρώποις ἀνέφρωνας ἰδεῖν προσέθετο ἄστρον.

Ἄλλο.

Οὐρανίων θιασῶν ἱεράρχα (sic) πάγματα μέλψας

μορφοφαῶν τε τυπῶν κρύφιοι νοδὸν εἰς φάος ἔλχων

Ζωοσόφῳ λόγιον θειοτερπία πύρρον ἀνέπλεε.

Epigramma in beatum Dionysium, de Cælesti Hierarchia.

Angelica sapientiæ radios permultos affecutus

Hominibus intelligibile astrum conspiciendum præbuiti.

Aliud.

Cælestium chorearum cum sacros principesque ordines demulseris,
Typorumque illorum qui certis formis conspiciuntur absconditam
mentem in lucem produxeris.

Eloquiorum quæ vivâ sapientiâ prædita sunt facem vel ipsum Deum
delectantem accendis.

That is,

An Epigram on St. Dionysius, of the Celestial Hierarchy.

*In thee, with Rays of Heav'nly Wisdom bright,
We view the Wonders of Seraphick Light.*

Another.

Another.

*When the Superior Beings you display,
And plant their Secrets in the fullest Day ;
The Great Creator looks with Pleasure down,
Assists thy Pen, and makes thy Work his own.*

In the Front of the *Greek-Latin* Glossary aforesaid, is this Epistle.

Φράγκισκ' Φιλέλφ' Ανδρέα τῷ φιλτάτῳ χάριν.

Βυλόμην' ἐγὼ γὰρ ταῖ σοι δοκούσιν καὶ φιλίας νόμον ποιῶν, ἔγραψα μὲν οἷα ἐζήτεις, ἐποίησα δὲ
μυθεῖν θαυμαστὸν, ἀλλὰ τὸ ἡμῖν διωσπὸν εἰ καὶ σὺ δὲ νικήσας ἡμᾶς εὐνοία τῇ προσφιλεῖ, εἴς δὲ ἔ
τῳ μαθεῖν τῇ σπουδῇ, ἔρρωτο φιλτάτῃ μοι κεφαλῇ.

That is,

Francis Philelphus, to his beloved Andreas, Greeting.

*As I have your Pleasure and Friendship at Heart, I have written, ac-
cording to your desire. Indeed I have perform'd nothing that deserves your
Esteem, but have exerted my utmost Capacity in the Bounds of my Time.*

*You, my Friend, who surpasss me in the Offices of Kindness, as well as the Study
of Letters, Farewell.*

CHAP. XXVI.

*The City Veij. Some Inscriptions at Terni. The Aqueduct at Spoleto. The
Hill Monteluco. Monuments at Spello. The Portiuncula. Some Ob-
servations at Perugia. The Lake Trasymenus. The speaking Stones at
Arezzo. My second coming to Florence. A most noble Inscription rela-
ting to the Birth of Augustus, Tiberius, and Livia. Other curious Inscrip-
tions. Tools of Ancient Smiths and Carpenters. The Library of the Canons-
Regular at Fiesoli. Notable Statues in the House of the Nicolini.*

THE same Year, 1700. about the End of March, I return'd to
Rome upon pressing Business, by Order of the Superiours of our
Congregation ; and after having executed the Office of Procura-
tor-General there, during one Year, and at length obtain'd leave
to return, I set out for Perugia, in Company with D. Courfier, Doctor of
Sorbonne. On the 10th of March we came to the City they call Castellana,
suppos'd by the Learned of our Days to be the ancient Veij ; it was before
thought to have been Fescennium. Before we come to the City, we must
cross the River Cremera, over a Bridge, on which is the following In-
scription.

S. D. N. PAULI PAPAE V. AUCTE
VEIENTES

PLATEAS PONTIS CREMERAE INUNDATIONIBUS
PENE CONSUMPT. PISTRINAQUE PUBLICA PROPE
COLLABENT. GRAVI SUMPTU AERE PUBLIC.
REPAR. MDCVII.

NICOLAO CLEMENTINO GUB. AC PRAEF.

On the Day following we advanc'd to *Terni*, where the following In-
scriptions appear in three Urns, in the House of the Marquis *de Castellis* ;
the former of which is indeed produc'd by *Gruter*, but full of Mistakes ;
the entire one is here presented.

D. M.
MEMORIS (*so cut.*)
FILI AURELI
CA. NAR. THAE
PRINCIPIS GE
NTIUM BAQUA
TIUM QUI VIXIT
AN. XVI.

Another.

C. STABIUS
PUDENS
VIXIT ANN. XII.

Another.

DIIS
MANIBUS
PECULIARI
C. ROSCIUS
HALIUS
VERNAE SUO

These Inscriptions, transcrib'd by the Hand of *Philip de la Tour*, Bishop
of *Hudria*, were presented to me by him.

On the 12th we came to *Spoletto* ; there are two Inscriptions on two
Gates of the City, that mention the Flight of *Hannibal*. In one it is thus
read.

Hannibal caesis ad Trasymenum Romanis urbem Romam infenso ag-
mine petens Spoletto magna suorum Clade repulsus insigni fuga portæ
nomen fecit.

That is, Hannibal, after a Defeat of the Romans at the Lake Tras-
ymenus, advancing to Rome with his Victorious Army, was repuls'd at Spoletto,
with a great Slaughter of his Forces, and gave a Name to this Gate by that
memorable Flight.

X x x

On

On the other thus.

Hannibal, devictis Romanis ad Trasymenum lacum, obfesso incaſſum Spoletum, porta hac ariete percuſſa, à Civibus repulſus & laceſſitus, hic primum victus, hoſtibus viſus eſt fugere.

That is, Hannibal, after his Victory over the Romans at the Lake Traſymenus, unſucceſſfully beſieg'd Spoletum, made a Battery on this Gate with his Ram; but repulſ'd and brav'd by the Citizens, was here firſt Conquer'd, and view'd in Flight by his Adverſaries.

The Abbot *Courſier*, fond to ſee the Houſe of *Loretto*, directed his Journey thither. In the mean time I went towards *Monteluco*, in the Neighbourhood, and croſs'd a Valley and a rapid Stream, over a Bridge of a wonderful Height, which is alſo furniſh'd with a large Aqueduct.

The Bridge conſiſts of ten Arches, and but nine Piles; but the Piles in the Middle are ſo high, as would amaze a Spectator. I have aſcertain'd the Number both of the Piles, and Arches, becauſe there is a general Miſtake in the Account of them. But ſince the Bridge, on one ſide, is not guarded by a Breſtwork, Palifade, or a Wall, it has lately given Occaſion to ſome fatal Diſaſters.

A Man of *Spoletum*, taken with an Indifference to his Wife, and an Inclination to another's, form'd a Deſign to caſt his own Wife, and the other's Husband into this Stream, and then to marry the Widow. On this Plot, he deceitfully brings him, with both the Women, to this Bridge: They ſuſpected nothing; at a ſecond Puſh the Man fell. Then he makes the Attempt on his Wife, but ſhe was reſcu'd by the Aſſiſtance of the other, and the Murderer eſcap'd by an immediate Flight.

They tell you likewise, that two Perſons of this City deſponding on ſome ill Turn of Fortune, caſt themſelves lately into the Eddy; and that a Peaſant falling from his Aſs on the Precipice, firſt ſeiz'd the Buſhes that met him, and then (as the Danger added to his Strength) graſp'd the Head of his Aſs; and by this Means was ſav'd.

Monteluco hangs over the City, cover'd with Oaks that are ever green. It is thought to derive the Name of *Monteluco* from a Grove that was formerly there, during the Worſhip of the Pagan Deities; and at this Day, on the Declivity of the Mountain, is obſerv'd an Antique Temple of *Jove*, as they inform you, to whom, perhaps, the Grove was conſecrated, after the Manner of the Ancients.

Where the Mountain faces the City, it is inhabited by twelve Hermits, who have each their Houſes, ſomething diſtant from one another, but not built amiſs. They retain ſomething of the Monaſtical Life; for they have a Superior, a Church, and a common Infirmary. When any are admitted into their Congregation, they paſs through a Noviceſhip, and, as in Monaſteries, are admitted or rejected by Votes. Theſe Anchorites have continu'd here ever ſince the Days of *St. Gregory the Great*; and he, in his Dialogues, mentions one *Iſaac*, who liv'd on the Mountain of *Spoletum*. They there ſhow the Ruins of the ancient Cells, where thoſe Primitive Anchorites liv'd; for they believe there have been ſuch there ever ſince the Time of that *Iſaac*, whom they look upon as the Founder of their Order.

This

This is remarkable in the Cathedral of *Spoletto*, that there are two Pulpits on the Sides of the Door facing the Street, that the Gospel and Epistle might be there read to the People assembled in the Street. They say, there are Pulpits so plac'd in other Places, not for present, but for former Use. On the Frontispiece of the Church, over the Door, is a Piece of *Mosaick* Work, made in the Year 1207. as appears by the following Lines.

Hæc est pictura quam fecit fat placitura,
Doct̃or Solfernus hac summus in arte modernus,
Annis inventis cum septem mille ducentis.
Operarij Palmerius, &c.

That is, *This Picture, which will please well, was made by Doctor Solfernus, the ablest of the Moderns in this Art, in the Year 1207. The Workmen were Palmerius, &c.*

Ciampellus publish'd the History of *Spoletto*, but dying before the second Volume was printed, he left it in a Manuscript, which is now in his House.

On the 15th I arrived at *Foligno*, and the next Day, with the Abbot *Coursier*, pass'd through *Spello*, which little Town has many Ruins of ancient Monuments, and among them the Remains of a very large Amphitheatre. This Place is commended by *Pliny*, lib. 8. Ep. 8. where he elegantly speaks of the Pleasantness of the Town, and the delightful River *Clitumnus* running near it. I must here correct a Place in *Juvenal's* twelfth Satyr; for it is both false printed, and ill explain'd by the Expositors.

Si res ampla Domi similisque affectibus esset,
Pinguior Hispulla traheretur taurus, & ipsa
Mole piger, nec finitima nutritus in herba,
Læta sed ostendens Clitumni pascua sanguis
Iret.

Thus *Englisb'd* by Mr. *Power*, in the last Translation, commonly call'd *Dryden's Juvenal*.

*Were but my Fortunes equal to my Mind,
My bounteous Love more nobly had design'd.
A Bull, high fed, should fall the Sacrifice;
One of Hispulla's huge prodigious Size:
Not one of those our neighb'ring Pastures feed,
But of Clitumnus whitest sacred Breed;
The lively Tincture of whose gushing Blood,
Should clearly prove the Richness of his Food.*

It is plain we should here read *Hispella*, instead of *Hispulla*; for the Poet speaks of a Bull bred in the Meadows of *Clitumnus* and *Hispella*. Yet most of the Expositors here make *Hispulla* a fat Woman. *Cluverius* formerly read *Hispella*, which, I presume, any tolerable Judge may perceive is the true *Lectio*.

Having

Having gone a few Miles farther, we came to the Church of *St. Mary de Angelis*, built by the Model of *St. Peter* at *Rome*, adorn'd with a Cupola, and very large. Under the Cupola, in the Midst of the Church, stands an ancient Chapel, of rude Workmanship, which they call the *Portiuncula*. A *Franciscan* told us, that Part of the Chapel had been formerly built by Anchorites, who came thither from the *Levant*; and that on their Return into their own Country, *St. Benedict*, by Divine Inspiration, enlarg'd the Chapel as far as certain Bounds they still show. Let him answer for the Truth of it. To conclude, he said, *St. Francis* had finish'd the whole Work as it now stands, with his own Hand; that the Place had formerly belong'd to the *Benedictine* Monastery of *Affisium*, but was made over to the *Franciscans* at a certain Yearly Rent, which was afterwards remitted. A plentiful Spring joyns to the Church Wall, continually running at twenty six Pipes.

That Night we came to *Perugia*, a pretty large City seated on a Hill, but not Populous. They say, it is as big as *Siena*. The Cathedral is ancient, and a rude Structure, in which, they tell us, the Wedding-Ring *St. Joseph* gave the blessed Virgin is still preserv'd. On both Sides of the Door are Pulpits to the Street, as at *Spoletto*. We went thence to the *Benedictine* Monastery of Monks of Mount *Cassino*, a Pile of very elegant Structure. The Church, which abounds in all sorts of Ornaments, is supported by two Rows of Marble Columns. The Altar, a wonderful curious Piece, is all below of several sorts of Marble, and set off with Columns on the Sides; above it rises like a Cupola, crufted with Precious Stones, as Agat, Cornelian, and *Lapis Lazuli*. The Seats in the Choir were contriv'd by *Raphael Urbin*, the lower Rank of them being all chequer'd, the upper adorn'd with most beautiful Bas-relieves. All the Monastery is Curious, magnificently built, and adorn'd with three Cloysters.

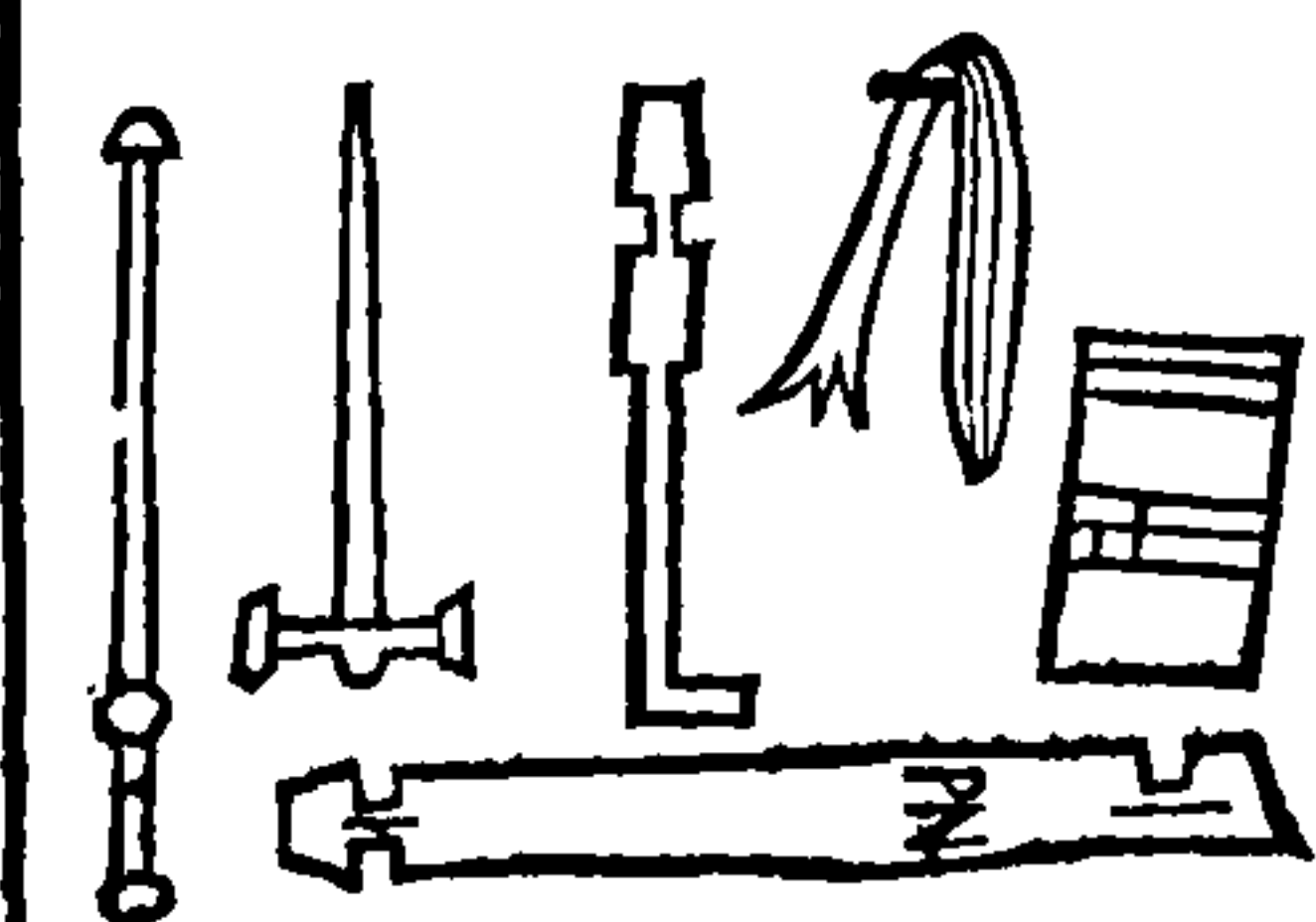
The next Day we travell'd for some considerable time along the Bank of the Lake *Trasymenus*, now call'd *Lago di Perugia*, renown'd for *Hannibal's* Victory, and the Slaughter of the *Romans*; it is somewhat less in Compass than that call'd *Lago di Bolsena*; but as it is almost round, it takes as much Space. There are three Islands in the Lake; the biggest is called *Isola grande*, the great Island, it has a Hill in it, at the Foot of which is a little Town, with a Monastery of *Franciscans*; the second is call'd *Isola pulvесе*, and the least *Isolella*. About the Lake is a large cultivated, and very fruitful Plain; none in *Italy* would exceed it for Fertility, did not the River *Clanis* overflow, and drown the adjacent Fields. On the 18th of March we came to *Arezzo*, a City famous on many Accounts, preserving the Remains of venerable Antiquity, and such a Multitude of Inscriptions, that there still continues the ancient Story, that there were *Saffi parlanti*, Talking Stones, in the City; which the rude Multitude interprets to have been Stones that spoke; but the wiser Sort suppose it to have been meant of the Inscriptions cut on those Stones. Very many of those Inscriptions have been destroy'd; the Marble Stones have been broken, us'd in Buildings, and burnt for Lime; however, there still remains a considerable Number of them. Those which regard *Æmilius Paulus*, *L. Lucullus*, and *Val. Maximus*, are, in my Judgment, to be question'd, and seem to have been erected in later Times.

The 19th we return'd back to *Florence*, and were entertain'd with usual Courtesy and Affection, by the Abbot and Monks of *St. Mary*,
some

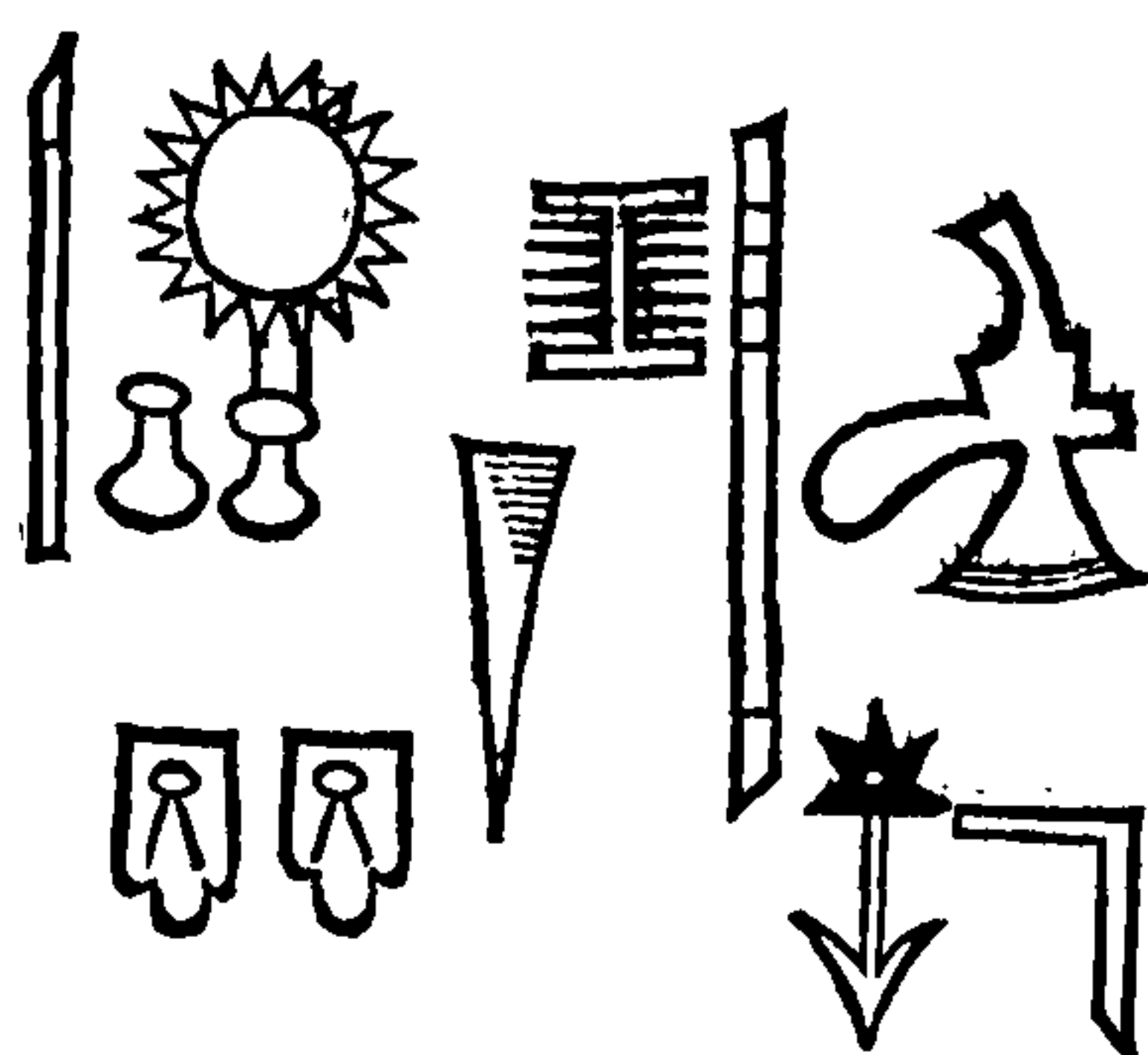
some Days after I apply'd my self again to transcribe the Manuscripts in the *Laurentian* Library, assisted, as before, by *Antony Salvini* and *Anselm Bandurius*.

The 21st, at the Request of D. *Blanco*, the Keeper of that Treasure of the *Medicis*, we went to the Palace of the Marquis *Nicolini*. He has in his House many Marble Images, and among the rest the Head and Shoulders of a King of *Syria*; I suppose it to be one of the *Antiochi*; also the Head of an unknown Philosopher. Next to *Rome*, no City in *Italy* has so much of this Sort of Antiquity. For there is an infinite Number of Statues, Marble Images, Inscriptions, and Bas-Relieves, not only in the Great Duke's Gallery, which, for those Monuments, exceeds all the Collections in the World, but in the Houses of the Prime Men in the City. Passing by many long Inscriptions, which are all imperfect, and would require much Commenting to explain them, I will here give two, one of which I took my self in the Palace of *Nicolini*; the other was taken by D. *Anselmus Bandurius*, at *Pisa*, in the House of *Roncioni*. The first of them is remarkable for Wooden, the other for Iron Tools.

V. F.
VERSINIA > L
TYCHE
P. ALFIO ERASTO
NEGOTIANTI
MATERIARIO
COIVGI BENE
MERITO



P. FERRARIUS
HERMES
CAECINIAE = DIGNAE
CONJUGI = KARISSIMAE
NUMERIAE = MAXIMILLAE
CONJUGI = BENE
MERENTI
ET = P = FERRARIO PRO
CULO = FILIO ET POSTE
RISQUE SUIS



On the 22^d of *March* we went to *Fiesoli*, with S. *Magliabecchi*, who seldom walks out of the City; we were well receiv'd in the Monastery of the Canons Regular, on the Side of the Hill, and turn'd over the Library collected by *Cosmo*, call'd the Father of his Country, well stor'd with Manuscripts of that Age, which was the fifteenth Century, before Printing. The Catalogue of them follows.

Josephus's Antiquities of the *Jews*, in two Volumes.

Hegeippus of the Wars of the *Jews*.

Origen on the Scripture, two Volumes.

Tertullian's Works.

St. Cyprian's Works.

Lactantius's Institutions.

Eusebius's Church History, translated by *Rufinus*.

Idem, De Preparatione Evangelica, translated by *George Trapezuntius*.
Ejusdem Chronicon.

The Works of *St. Athanasius*, translated by *Ambrosius Camaldulensis*.

St. Hilary's Works.

St. Basil's Works in Latin.

Several Volumes of *St. Ambrose*.

St. Jerome.

St. Chrysostome, translated by *Anienus*.

St. Chrysostome on St. John, translated by *Arretinus*, eighty Homilies.

St. Chrysostome's Sermons, translated by *Lylius of Tifernum*.

The same, against the Contemners of a Monastical Life, translated by *Ambrose*, a *Camaldulensian Monk*.

St. Cyril's Thesaurus, translated by *George Trapezuntius*, with *St. Chrysostome Contra Anomæos*; and the Lives of *St. Chrysostome*, *Naxianzen*, and *Athanasius*, by *John Tortelius*.

Many Manuscripts of *St. Augustin's Works*.

The Works of *Orosius*.

The Tripartite History.

Some Works of *V. Bede*, and with them the Life of the holy *Agnello*, the *Neapolitan*.

Some Pieces of *St. John Damascene*, in *Latin*.

Several Manuscripts of *St. Bernard*, *St. Thomas Aquinas*, and *St. Bonaventura*.

Vincentius's Speculum Historiæ.

Sozomen's History.

Varro, de Origine Lingux Latinæ.

Julius Cæsar, corrected by *Julius Celsus*.

All *Cicero's Works*, in two Volumes.

Other Pieces of the same.

Livy's Decads, written in 1431.

Other Manuscripts of him.

Quintilian.

Salust, *Florus*, *Sextus Rufus*, *Pliny de Viris illustribus*, *Æmilius Probus*, *Suetonius*, an Epitome of *Pliny's Natural History*, by *Lewis de Guasto*; all these in one Manuscript.

Justin.

Q. Curtius.

Pliny's History.

Seneca.

Columella.

Priscian's Grammar.

Donatus on Terence.

Virgil.

Servius on Virgil.

Diogenes Laertius in Latin, translated by *Ambrosius Camaldulensis*.

On the 23^d we visited the Prince of *Tuscany*, Son to the Great Duke, then sick in Bed, and discours'd with him a long time. He is a Prince of excellent natural Parts, and of great Politeness, Wit and Affability. He is making a Library for his own Use, being much addicted to Literature, and a most worthy Son of so renowned a Father.

On

On the 28th, at the Request of D. *Blanco*, we met at the Palace of his Brother the Marquis *Nicolini*, to see his Statues and Marble Figures. There are particularly remarkable the Heads of *Julius Cæsar*, *Tiberius*, *Trajan*, *Antoninus Pius*, and *Lucius Verus*. There is also a Bass-Relieve curiously carv'd, representing *Sabina*, the Wife of the Emperor *Adrian*; another of *Faustina* the Younger; also the Images of *Crispina*, Wife to *Commodus*; *Antonia*, Wife to *Nero*; *Drusus*; *Didia Clara*, Daughter to *Julian*; *Julia*, Daughter to *Titus*; *Julia Aquilia Severa*, Wife to *Heliogabalus*. But the finest of them all, is an Oriental Queen, wearing a Laurel, which I guess to be *Zenobia*.

We went to the Church of the *Dominicans*, call'd *St. Mary Nova*, or the New, where is the Tomb of *Joseph*, Patriarch of *Constantinople*, who coming to the General Council held at *Florence*, under Pope *Eugenius IV.* dy'd there in the Year 1439.

We often visited the *Dominican's* Library of *St. Mark*, which exceeds all the others in *Florence*, except the *Laurentian*, in Number and Goodness of Manuscripts, *Hebrew*, *Greek*, and *Latin*. Those Religious Men were extraordinary Civil to us, and freely gave us leave to take a Catalogue. I took a Note of the *Greek*, and *Anselm Bandurius* of the *Latin*, which shall be in my other Volume, as it is too large for this Diary. I continu'd almost two Months at *Florence*, and made many curious Observations, with the Assistance of F. *Anselm Bandurius*, a Monk of *St. Benedict*, and *Antony Salvinius*; the first of them is now improving his Learning at *Paris*, the other has translated *Homer*, *Hesiod*, *Anacreon*, and other *Greek* Poets into elegant *Italian* Verse. The Monastery of *St. Mary*, under the Direction of F. *Angelo Nincio*, who has been very obliging to me, flourishes, by his Care, in Religion and Letters. The Monks are Men of good Morals and Civility; they us'd me not as a Stranger, but a Brother, with all possible good Offices and Humanity.



Some

Some Inscriptions at *Florence*.

In the House of the *Rodulphi*, in the Way call'd *Maggio*.

I.

TI. CAESARE. TERT. GERMANICO. CAESARE. ITER. COS.
CN. ACCEIO. CN. F. ARVN. RVFO. LVTATIO. T. PETILLIO
P. F. QVI IIVIR

D E C R E T A.

AEDICVLAM STATVAS HAS HOSTIAM DEDICATIONI VICTIMAE
NATALI AVG. VIII. K. OCTOBR. DVAE QVAE P. P. IMMOLARI
ADSVETAE SVNT. AD ARAM QVAE NVMINI AVGVSTO DEDIC.
EST. VIII. & VIII. K. OCTOBR. IMMOLENTVR.

ITEM NATALI TI. CAESARIS PERPETVE ACTVRI DECVRIONES.
ET POPVLVS CENARENT. QVAM INPENSAM Q. CASCELIO LA-
BEONE IN PERPETVO POLLICENTI. VT GRATIAE AGERENTVR
MVNIFICENTIAE EIVS. EOQVE NATALI VT QVOTANNIS
VITVLVS IMMOLARETVR.

ET VT NATALIBVS AVGVSTI ET TIBERII CAESARVM PRIVSQVAM
AD VESCENDVM DECVRIONES IRENT. THVRE ET VINO GENII
EORVM AD EPVLANDVM ARA NVMINIS AVGVSTI INVITARENTVR.
ARA NVMINI AVGVSTO PECVNIA NOSTRA FACIENDAM CVRA.
VIMVS. LVDOS EX IDIBVS AVGVSTIS DIEBVS SEX INFACIENDOS
CVRAVIMVS.

NATALI AVGVSTAE MVLSVM ET CRVSTLVM MVLIERIBVS VICANIS
AD BONAM DEAM PECVNIA NOSTRA DEDIMVS.

ITEM DEDICATIONES STATVARVM CAESARVM ET AVGVSTAE
MVLSVM ET CRVSTLA PECVNIA NOSTRA DECVRIONIBVS ET
POPULO DEDIMVS. PERPETVOQVE EIVS DIE DEDICATIONIS
DATVROS NOS TESTATI SVMVS. QVEM DIEM QVO FREQUEN-
TIOR QVODANNIS SIT. SERVABIMVS. VI. IDVS MARTIAS. QVA
DIE.

TI. CAESAR. PONTIF. MAXIMVS.
FELICISSIME EST CREATVS.

The Sense of the Inscription above (being entire) is this.

D E C R E E S.

“ That this Temple, Images, and Altar, be given for the Dedication
“ of a Victim to the Birth-day of *Augustus*, VIII. Kal. Oct. Let the two,
“ which were accustom'd to be always sacrific'd, be now sacrific'd at the
“ Altar sacred to the Deity of *Augustus*, on the 8th and 9th of the Calends
“ of *October*.

“ The *Decurions* shall always attend on the Birth-Day of *T. Cæsar*, and
“ the People be treated with a Supper. Let Thanks be given to *Q. C.*
“ *Labeo* for his Promise to defray that Expence for ever, and his Muni-
“ ficence in it; and on the Birth-day aforesaid, let a Calf be sacrific'd.

“ The Genij of *Augusti* and *T. Cæsar* shall be invited, with Incense and
“ Wine, to feast at the Altar of the Deity of *Augustus*, on their Birth-days,
“ before the *Decurions* go to the Entertainment.

“ We

"We have order'd an Altar to the same Deity, at our own Charge, and
 "Sports during six Days, from the Ides of *August*.

"We have given, for the Birth-day of the Empress (*Augusta*) Bisket
 "and Metheglin, at our own Charge, to the Women of the Country, in
 "Honour of *Cybele*.

"The same to the *Decurions*, and People, for the Dedications of the
 "Statues of the *Cæsars* and *Augusta*, which we will always give on the
 "Day of the Dedication. Which Day, that it may be attended with a
 "more numerous Concourse every Year, we will keep on the 6th of the
 "Ides of *March*.

"On which Day *T. Cæsar* was happily created Chief-Pontiff.

Another of the seven Cohorts of Guards, or Watch.

..... H. I. VIG.	COH. III. VIG.	AONI CRATERE
..... 7 SEROTINI	1 CAES	1 MARCELLINI
..... 111 HELIODOR.	VINDICI FELIX	MINVCI SECVNDI
GEMELLE FELICISSIM.	7 PROVINCIALIS	IVLIANI
..... ACCI MONTANI.	IVLI DONATE	TVRI IANVARI
..... 7 QVADRATI	MESSI MESSIANE	STATILI SATYR.
FVLVI SOCRATES. TES	7 DECEMBRIANA	VENATORIS
..... 7 IVVENTINI	AMET FELIX	
CAACINA VALERIANE	SVELLI SECVNDIN.	AEMILI FELIX
ARRVNTI VALERIAN.	7. ASCLEPI	COH. VII. VIG.
..... 7 COLDVCONIS	IVLI FELIX	7 VICTORIS
.. LVVI GLABER ARC.		LICINI MAXIM.
.. BENI EVCARPE ARC.	DATIBE BAIANE	
..... XENONIS	FLAV. SATVRNIN	7. RESTVTI
..... IANVARI	PEREGRINI	VOLVSSI INVENTE.
..... H. II. VIG.	CORNELI SOLVTOR	ITEM CLASSI....
..... ETIS.	COH. V. VIG.	7. QVADRI ER..
..... VVAAL.	7. VERINI	NAEVIE.....
..... ER.	STATII SEVERE	FLAV.....
..... CE.	RVFI	
..... ANI.	A... CLAVDIAN.	
..... NE.	..... VIG.	
	..... NI..	

Another Fragment of the same Inscription.

.....VS GVM SVIS ACROAMATIBVS NOMINIBVS
LABER ARC. DEMETRI AMMONI ARC. GRECVS.
CVS. LVCILIVS MARCIANVS STVP. GRECVS AVRELI
RELI SERENE SCEN. GRECVS VARENI FORTVNA
LIVS IOVINVS SCRIPSIT.

.....7 VICTORIS	COH. VI. VIG.
.....ONI MAGNIAN	E. 7 APRI
.....SENTI IVCUND	E CLAVDE GNORIME
.....AELI IANVAR	I 7 MINDIANI
.....E 7 PAVLI	AEMILI IMPETRATE SC.
.....VAR I AVREL i ALEXANDE R	MINVCI SECVNDIANE
.....ONIS 7 FELICIS	7 IVLIANI
.....C. LABER CAELI SATVRNINE	FLAVI IOVINE
.....SERVANDE SEC.	COH. III. VIG.
CEIEIEN i EVCARPE SC.	7 CAESI
7 CANDIDI	ARRVNTI FILVMENE SC.
LAELI SABINIANE	IVLI DONATE
ASINI INGENVE EXO	7 PROVINCIALIS
7 VICTORINI	IVLI DONATE
IAEGI VERE	7 PEREGRINI
7 EVSCEMI	SCRIBONI MARIANE
CORETI VERISIME ARC.	CORNELI SOLVTOR
COH. II. VIG.	7 DECEMBRIS
7 METRETIS	COSSIDENI IVSTINE
ANNI IANVARI SC.	VARENI FORTVNATE
FLAVI REBVRE	ANNI FELIX S
MAXIMI	7 IVLLI
DOMITI OCTAVIANI	SALVI VALERIANE
CANDIDIANI	7 ASCLEPI
LVCILI MARCIANE	DEMETRI AMMONI
COH. III. VIG.	COH. V. VIG.
	IVLI DOMNI
	7 VALENTIS
	OR FELICION

Two more.

IVL . . . . .	.....71
COH . . . . .	.....MARI
MITR	COH. VI. VIG.
ANNI IAN	7 SEVERIAN
VIBI CEL	E CLAVDI GNORIM
FLAVI MAR . . . . .	.....ATA. III.
7 CANDIDI . . . . .	.....SPRO
LVCILI MARCIA	
JVLI MAXIME	
..COH. III. V.	
..7 VICTORI	
AVRELI EXXOT	
DEDIC	
ET	

Another

Another relating to the Navy at *Misenum*, or *Ravenna*.

III.

PR. M.
FIDE
EVTICHIAN
TRIERIS SPEI
ANTIOCE
IVLI DOMNION
7 LIBVRNA FIDEI
AELI ALEXAN
ME

ID. 7. APR. 7 A.

One alledg'd by *Fabretti*, but defective and mutilated.

IV.

S	FLOR.	
S	FLOREN.	
	VALEN	
ITIV S	GENIALI.	
IV S	APRONIANV	S
ARPIV S	SALVIV	S
ARPALIV S	PROCVLV	S CA
ATILIV S	PAVLLV	S ME
TVRANNIV S	R V F V	S EXIL
CALPVRNIV S	MAXIMV	S IVLIANO..
LARCIV S	VENVSTV	S FORO POP..
VERO		COS
C. VIBIV S	VERV	S PISTOIO...
C. VERANIV S	SEVERV	S EMONO...
M. TERENTIV S	LEO	BONAN
C. ATINIV S	CLEMEN	S LARINO
C. SATRIV S	MAXIMV	S VENVSIA
A C. PETRONIV S	CERTV	S VERONA
XIA Q. CIRCENIV S	CANDIDV	S FERENT
CA T. ALFIV S	PRISCV	S TREBVL..
OS C. CASSIV S	PRIMV	S TRIDENT..

M.		
P. M.		
C. PEDAN	S	
L. TAMPIV	S	
C. MARCIV	S CERT	
C. ANNIV	S PRISCV	
C. IYLIV	S CRESCEN	S
C. ANNAEV	S NEPO	S
Q. SALONIV	S BASSV	S

This Infcription is terminated in the following Page.

...CREMON

IMP.	N. III.	COS	7.	GRANI.
L.	MAGIV	S	STATVTV	S FELTRIS
L.	VALERIV	S	RVFINV	S ROMA
SEX	PISONIV	S	SATVRNINV	S CAPVA
C.	POMPONIV	S	FIRMV	S VETVLO
C.	VARIV	S	FELI	X AMERIA
C.	SALLVSTIV	S	DEXTE	R RAVENNA
C.	SATVLIV	S	SABINV	S TRVENT.

IMP.	C. VI	7	II	SABINI
C.	SASSONIV	III		PAT
C.	LAELIV	TAVRY		PAT
L.	STABERIV	ATRO		TVD
M.	LVCILIV	PVDEN		VER
	SEVERO	NAEDLANV		

EQ.M	TVLLIVS		TERTIV	S	EMO
C.	GRAMPHICIVS		FIRMV	S	ATES
M.	BLASSIV	\$	SEVERV	S	CON
C.	VARIV	\$	CLEMEN	S	ATE
SI.Q.	FARSEV	\$	FIRMV	S	AR
L.	RABVLEIV	\$	PRISCV	S	AR
L.	ASICIVS		RESTITVTV	S	SO

L. DEDIENV S. SENECA SA

IMP. N. III. COS 7 PRO

C.	SERVILIV	S.	VITALI	S.	BO
C.	TITVRIV	S.	VALEN	S.	PAT
Q.	HERMINIV	S.	MAGNV	S.	FOR
C.	POSTVMIV	S.	SECVNDV	S.	VER
M.	SEMPRONIV	S.	HOMVNCI	O	VER

This has lain a long time neglected in the Gallery of the Great Duke of Tuscany. On one Side of the Marble are only the Extremities of Lines.

V.

.....TES
PATRE VIDISSE
LACERTIS
TIPSE
DALAS AMICI
E MIRA
TO
VOS
XX. M. III. D. V.
OCTOB.

Opposite are two Birds with Olive Branches in their Beaks,

On the other Side.

.....TORQVATO	ET	ATTICO		COS
.....FC. L. VIBIV		S	SECVNDV	S
.....A. CATINN		A	SVPIV	S
.....T. LARTIV		S	SEVERV	S
.....Q. MVLVIV		S	PLACIDIANVS	S
.....Q. MODIV		S	CELSV	S
AVITO	ET		MAXIMO	COS
.....C. IVLIV		S	PRIMITIVV	S
.....OS L. CANINIV		S	SILENV	S
.....L. CN. TERENTIV		S	CAECITATV	S
.....R...A. Q. SALVSTIV		S	VLTIANV	S
.....ICIN				
.....NONIA L. FLAVIV		S	HONORATV	S
.....SIO T. RAECIV		S	SALVIANV	S
.....OMA L. VALERIV		S	CARV	S
.....DERTONA L. AM..		S	MARITIMV	S
			MAXIMINI	
.....DETORNA	TORQVATO	ET	ATTICO	COS
.....COS	SEX. BAL. IVS		SECVNDVS	TICINO
.....S CREMONA I. SS. S. VAISENV			PROCVLVS	VRVINO
.....S CREMONA	L. INNIV	S	SEDATV	S
.....S OSTIA	MO SEX. PATVLCIVS		IVLIANV	S
.....OVS MEDIOL	T. CATINIVS		MARCELLVS	FANO FORT
.....OVS MARSIS	TVP. C. ARMINIV	S	PROBV	S
.....RSVS ANCONA.	C. VALERIVS		SECVNDVS	VERON
.....MAXIMVS FANO FORT	AVITO	ET	MAXIMO	COS
LONCINVS C. ROMA	SP. L. ATILIVS		TERENTIANVS	BONON
MORCI	IVOCITE. C. CIANIVS		PROCVLVS	LVCA
ATTICO	COS		C. TROCTINVS	SECVNDVS
VERINV	S	TAVRI	N	SEX RVMMIVS
MAXIMV	S	TARVIS	O	Q. CAMINIANV
CLEMEN	S	.. ICINO	M	AELIV
FELI	X	RVSTII		7
MAXIMO	COS			
MAXIMV	S	NIRAC	I	TORQVATO
TACITV	S	LVN	A	C. SEPTICIV
SECVNDV	S	TARVISI	O	M. Q. CAELIVS
SOSSIV	S	BONONI	A	
PRISCI	PVOR	L. SALVIV	S	ADIVTO
ATTICO	COS	SI L. LAELIV	S	NEPO
				R
				VERCELL
				S
				VERCELL

B b b b

PATER.

PATERNV S	ALBIN O				
VERV S	VRVIN O	AVIT O	ET MAXIMO	COS	
MENODOTVS	TVSC. A SP.	T.CAESERNIVS	FESTINV S	..EMONA	
MARCELLVS	NO. . . . VO	C. VALERIV S	IVSTV S	MANTVA	
PROCVLV S	BVTRIO	BVC. C. MATTIVS	SECVNDV S	TICINO	
MAGNV S	SPOL. T. S.				
MAXIM O	COS	OPT. M. SELICIVS	VERV S	VRVINO	
SEVERV S	ARIMIN.	C. GEMINIV S	VITALI S	DRIPSINO	
FRONT O	POPVL.	LATINIV S	MARCELINVS	MANTVA	
... ONIANVS	AQVILEI A	FIRM. PIS			
SEVERV S		SP. M SATTIVS	RVEINV S	VOLCEIS	
		C. VERNASIVS	DEXTER	FORO SEMPRON	
7 FEROCIS		T. GELIV S	VERV S	FORO SEMPRON	
ATTICO	COS				

The Singularity and Elegance of these Inscriptions engag'd me to publish them : They were written out by my Friend *Antonio Salvini*. The first points at the Ceremonies that were to be us'd on the Birth-day of *Augustus*, and the Altar that was consecrated to his Divinity ; of the Publick Supper on the Birth-day of *Tiberius*, founded by *Q. C. Labeo*, for ever ; of the *Genij* of the two Emperors invited to the Entertainment ; of the Games of six Days, &c. all of which would demand an ample Comment, but a Traveller cannot stay for it. The second relates to the seven Companies of Watchmen, appointed, as *Suetonius* tells us, by *Augustus*, for the extinguishing of Fires, and attending the Duty of Watching in the Night. At first they were seven, but in the following Age were enlarg'd, and plac'd in most Parts of the City. Here their Names are describ'd, and at the beginning the Sports appointed for them (as it is probable) are mention'd. For the Breach of the Lines does not afford a compleat Meaning. The Figure 7. which often occurs in this and the following Inscriptions, is only us'd by way of Point and Distinction. The third belongs to the Marine Forces at *Misenum* and *Ravenna*, as appears by the Words, *Trieris Spei, Liburna Fidei*, for these were Names of Vessels us'd at that Time. So in a certain Inscription at *Ravenna*, *Liburna Diana* is read, which is the Name of a swifter Kind of Vessel, call'd by us a Frigate. The Title of the fourth is absent, so that we are in the Dark about it. The Consulates are mention'd in it, and the Country of each Person there spoken of: It was made in the Reign of *Severus*. The fifth has many Names of Consulates, Men, and Cities, but is mutilated, like the former. It was produc'd by *Gruter*, but maim'd and faulty.

The Epitaph on the Patriarch *Joseph*, above-mention'd, is this,

Ecclesiæ antistes fueram qui magnus Eoæ
 Hic jaceo magnus relligione Joseph.
 Hoc unum optabam miro inflammatus amore
 Unus ut Europæ cultus, ut una fides.
 Italiam petij, foedus percussimus unum
 Junctaque Romanæ est, me duce, Graia fides.
 Nec mora, decubui : nunc me Florentia servat,
 Qua tunc concilium floruit urbe sacrum.
 Felix qui tanto donarer munere vivens,
 Qui morerer voti compos & ipse mei.

That

That is, *I, who presided in the Eastern Chair,
Joseph, first Pastor of the Greeks, lie here.
My darling Wish, and Object of my Zeal,
Was, that one Faith in Europe might prevail.
Studious of that, to Italy I come,
And form an Union between Greece and Rome.
But soon expir'd, my Urn in Florence stands,
Whence the Great Synod spreads its just Commands.
Happy, that I alive that Blessing knew;
Happy, that dying, I attain'd my View.*

C H A P. XXVII.

Of Pisa. The Great Duke of Tuscany. The Greek Church at Leghorn. The Baths at Pisa. My Journey to Bologna. The suppos'd Original Manuscript of Esdras, in the Church of the Dominicans. The Image of St. Thomas Aquinas there, with the Inscription. A famous Manuscript of Avicen. The stooping Towers. The Monasteries at Bologna. The Collection of R. F. Minio. The Library of St. Saviour at Bologna. Manuscript Hebrew Bibles. The most famous Manuscript of Lactantius.

ON the 30th of March, we went by Boat to Pisa. The next Day we met D. Peter Benedict, in Syriack call'd *Ambarac*. He was born on Mount *Libanus*, is Professor of Syriack and Arabick at Pisa, and is composing a very useful Work, which is, to publish in *Latin* the Rites of the Syrian Church, for the Use of the Learned. With him we went to the *Campo Santo*, or Holy Field, the open Place full of ancient Graves, the Font, or Christening Laver, the Cathedral, the Steeple, or Tower for Bells, which stoops to one side, as if it were falling; but these Things are generally known.

Next we visited the Great Duke of *Tuscany*; we were most courteously entertain'd by him, and admir'd his Piety and Application to Religious Affairs. He encourages Learning to the utmost; invites all learned Men from every Part of the World, assigning them considerable Pensions, which is the Reason that no Part of *Italy* is furnish'd with so many Men excelling in all Sorts of Literature. He has the Works of the Holy Fathers in his own Closet, and by frequent reading of them, frames himself a Rule of Life and Government. No Prince outdoes him in Generosity and Affability; he is the Refuge of Good Men, a Patron of Learning, and of a truly Royal Disposition. He honour'd us with some Presents, and all other Tokens of Favour and Affection.

On the 1st of April we travell'd to Leghorn, most of the Way through a Wood, where there are many Cork Trees, as in the Way to *Naples*. The Town is very strong, and they are daily adding to it. They are now building a new Part of the City, which they call *New Venice*, because there are Cuts of Water along the middle of the Streets. The City is beautiful; the Streets in a Line. Just without the City, on the Way to the Harbour, stands a curious Marble Statue of *Ferdinand I.* Great Duke of

of *Tuscany*, on the Pedestal whereof are four Captives in Brass, loaden with Chains, made by a skilful Hand.

We went thence to the *Greek Church*, at the Entrance of which the Year of its Foundation is mention'd in two *Greek Verses*.

Σηκόν τ' Ἀ' ἰδοῦσαν ἀγάχλυοι ὑπὲρ Ἀχρίαν
Θεοτόκω δαπάνης ἐξ ἰδίας Μαρίη. ΔΧΚΗ.

That is, *This Pile was built by Greeks, the Sons of Fame,
In Honour of the heavenly Virgin's Name. 1628.*

The Church has nothing of Ornament ; but in the midst of the Isle is a Tomb-Stone for the Priests, with this Inscription,

Τοῖς θνήσκουσιν ἱερεῦσιν οἱ τῆς ἐκκλησίας παῖδες ἀπέθηκαν.

That is, *The Greeks have set apart this Burial-Place for their Priests.*

Next we proceeded to the *Jews Synagogue*, which is better adorn'd than in other Cities, because here the *Jews* enjoy much Liberty. The very Youths of them that were there, understood more *Hebrew* than they usually do in other Places.

On the 2d of *April* we return'd to *Pisa* ; and as we came in, a Procession of Knights was going from the Church of *St. Benedict* to *St. Stephen's*, all of them in white Cloaks, and the Great Duke last.

We spent the Afternoon in seeing the Baths of *Pisa*, of which there are still very considerable Remains ; and since those who travel for their Pleasure do not usually go to them, perhaps, because they are not well known, I will here give the Inscriptions, which have been set up of late Years. They are in *Latin*, but here render'd into *English*.

On the Wall without, on the Right Hand.

D. O. M.

“ Passenger, These Walls you behold, are the Remains of the Baths,
“ formerly made use of by the Citizens of *Pisa*. Time having consum'd
“ the other Parts of them, only spar'd the Sweating-Place, which not be-
“ ing thrown down either by so many Years as are past, or the Fury of
“ Barbarians, attracts the Eyes of the Lovers of Antiquity. Go in and
“ view it attentively, if you delight in Antiquity ; you will see the whole
“ Form of the Structure ; you will observe the Order of the Lights, and
“ how the Heat was communicated by Pipes ; you will have no Cause to
“ complain that any Thing is wanting towards your Information, and will
“ own, that scarce any Thing of this Sort is to be found elsewhere so en-
“ tire ; and at the same Time you will be thankful to the Providence of
“ the most Serene *Cosmo III.* Great Duke of *Tuscany*, who, lest this nota-
“ ble Monument of Antiquity should utterly perish, gave Order that it
“ should be look'd after, and carefully preserv'd, *Ann. 1693.*

On the Left Hand.

D. O. M.

“ The six Governors of the Monastery, commonly call'd the Charity-
“ House, where Orphan Maidens are maintain'd and educated, being the
“ Owners

“ Owners of this Place, where the Sweating-House of the Baths of *Pisa*
 “ has stood unshaken so many Ages, and amidst so many Accidents, they
 “ being mindful of their Duty, obedient to the Great Duke’s Commands,
 “ and mov’d by their Respect for Antiquity, thought fit to have these Re-
 “ mains of so ancient and renown’d a Structure most carefully preserv’d
 “ and look’d after, in the Year of Grace 1693.

The Magistrates were,

<i>Gaspar Ledus</i> , Knight,	|	<i>Julius Gaetanus</i> ,
<i>John Baptist Nervius</i> , Kt.		<i>Tiberius Gualandius</i> ,
<i>Onuphrius Mosca</i> , Kt.		<i>J. Lafranchius Chiccolius</i> .

On the 8th of *April* we went from *Pisa* to *Florence*, and came the same Night to *Bologna*, very late. The next Day we repair’d to the Monastery of St. *Proculus* of the *Benedictine* Monks, which is curiously built. In the Portico of it, next the Garden, at one End of the Gallery, stands the Statue of that *Gratian*, formerly a Monk in the Monastery, who made himself famous by compiling of the Decretals; at the other End is the Statue of *Panormitan*, who formerly study’d at *Bologna*.

We had the good Fortune to meet with S. *Marfigli*, of the noblest Family in *Bologna*, who has been lately, for his Piety and Learning, elected Bishop of *Perugia*. His House was frequented by many learned Men, resorting thither upon set Days to discourse upon Points of Divinity. He conducted us to the Library of St. *Saviour*, whither we afterwards repair’d at our leisure Hours, to view the Manuscripts, of which there is a considerable Number, remarkable for Antiquity and Beauty, under the Care of S. *Frederick Passini*, Canon-Regular of that Monastery, which belongs to that Order. *Marfigli* told us, that *Arias Montanus* having formerly been employ’d to buy any Manuscripts he could find in *Italy*, carry’d away many, which now lye conceal’d, or, as we may say, bury’d in the *Escurial*.

Being invited by the Vice-Legate to a noble Fish-Dinner, we took a View of that City Palace, where he lives. There we saw the History of *Hentius*, King of *Sardinia*, who having made War on the *Bolognians*, was taken by them Prisoner, painted on the Wall.

On the 11th we went to the Monastery of St. *Dominick*, the Head of that Order, where the Body of St. *Dominick* is preserv’d. In the Street before the Church there are many Pyramidal Tombs, but all of the latter Ages; and not only in the Street, but in the Cloisters and other Parts of the Monastery, there are frequently Monuments of that Sort.

I had long been desirous to turn over the Manuscript, which I was told, had been many Years preserv’d among the Relicks of St. *Dominick*. My Request was courteously granted by the *Dominican* Fathers; and as this Jewel is lock’d up under two Keys, one of which is kept by the Magistrates, and the other by the Fryars, they took Care to have them both brought, and produc’d a vast Volume, or Roll, for it is in that Sort. It is a Calf’s-skin dress’d, and pliable, containing, not the Book of *Esdras*, as many give out, but the *Pentateuch*, in the Nature of the Books still preserv’d in the Synagogues of the *Jews*; I took Notice of some few Marginal Notes, by a more modern Hand. The Letters have scarce lost any Thing of their Blackness, which is attributed to the Skin, a mighty Pre-

server of Ink. The Manuscript was presented to the Monastery by the *Jews*, when *Aymericus* was General of the Order, that is, about the Beginning of the fourteenth Century, four hundred Years since; an Inscription sew'd in about the middle of the Roll, declares it to this Effect.

“ This is the Roll of the Law written by *Esdra*s the Scribe, with his
 “ own Hand, when the Children of the Captivity under King *Cyrus* re-
 “ turn'd to *Jerusalem*, and built the second Temple, which was finish'd in
 “ forty two Years, and stood four hundred and twenty, that is, till forty
 “ two after the Passion of CHRIST. That this is the very same, has been
 “ receiv'd by the constant Report of ancient *Jews*, who were examin'd in
 “ several Synagogues, where it was also preserv'd. From ancient Times it
 “ was look'd upon as such among the *Jews*, from Generation to Generati-
 “ on; and as such it was receiv'd by the Reverend General of the Order,
 “ *Aymericus*, whose it is. Such some learned *Jews* prov'd it to be, having
 “ made certain literal Experiments in the Presence of me Brother
 “ *Marfilius*, and of the Reader *Perpynian*, and of Brother *Peter Labius*.
 “ Which Tokens either are not the same, or not so perfect in older Rolls,
 “ as I have found by Experience in many very ancient and modern Rolls.
 “ This Roll therefore is to be look'd upon as Genuine, and to be handled
 “ with Reverence, because written by so great an Author, and order'd by
 “ the Holy Ghost, after the burning of the Law, given as an Original for
 “ other Transcripts, and preserv'd so many Ages. And, what is no less
 “ that we and the *Jews* believe, it was shown in the Temples on the
 “ greatest Solemnities in the Presence of the Fulfiller of the Law, GOD
 “ himself, and our Lord JESUS CHRIST.

This, as appears by the Character, was written in the Days of *Aymericus*, General of the Order, who enjoy'd that Dignity in the Year 1308. This makes it plain, that they are much mistaken who think there are no *Hebrew* Bibles written above four hundred Years ago; for it is four hundred Years since this Manuscript was presented to *Aymericus*, which was then look'd upon as so very ancient; and though what they say of its being written by *Esdra*s's own Hand, looks like a Fable, yet it cannot be deny'd to have been of some Antiquity when presented to *Aymericus*.

Besides the *Latin* Inscription above inserted, there is one in *Hebrew* written by a skilful Hand, now almost eras'd, which in *English* is thus,

This is the Book of the Law of Moses, which was written by Esdras the Scribe, and he read it in the Sight of the Multitude, Men and Women, and he stood in a wooden Tower; that is, a Pulpit.

This Inscription is suppos'd to have been written at the same time with the *Latin* one above-mention'd; for the *Jews*, when they made *Aymericus* that Present, produc'd with it such a Testimony of its pretended Antiquity.

In the same Place is an ancient Image of *St. Thomas of Aquin*, with a *Greek* Inscription, denoting that to be an Original from the Life. Among their Relicks they show the Head of *St. Dominick*, and the Thumb of *St. Thomas of Aquin*. Next we were conducted to the Library, the Porch of which is beautiful and spacious, supported by a double Row of Columns. It is well furnish'd with printed Books, and some Manuscripts. The Li-
 brary

brary-Keeper being abroad, we could see but two of the latter. One of them is a very ancient *Hebrew* Bible, and before it are these Lines.

This Hebrew Bible was given by Brother William of Paris, of the Order of Brother Preachers, Confessor to the most illustrious King of France, to the Monastery of Bologna, for the common Library of the Brethren, in Honour of St. Dominick, Ann. 1310. the Day before the Ides of February. Whosoever reads in it is desir'd to pray for him. Amen.

Here is also a Manuscript of *Avicen*, adorn'd with beautiful Pictures in Miniature ; and among them is represented the Port of *Alexandria*, as it was in those Days. In the Front of the Book is a *Hebrew* Inscription, the *Englisk* of which is thus.

Aben-Sena, or Avicenna.

From the Translation of our Master Moyse, Son of Maiemon ; May a Blessing attend his Memory ; done in Egypt from the Book of Aben-Sena, which he receiv'd from the Great Sultan, the King of Egypt, in the Tear of the Creation 4946 ; that is of Christ 1194.

What the three last Letters of the *Hebrew* mean א"ם is not altogether so clear. The Learned *Samuel Werenfeli*, an *Hebrew* Master of *Basil*, whose Opinion I consulted about it, thinks it ought to be read, אמן אמר לבו יאמר *therefore let Amen be said to it.* Allow me to put in my Conjecture. I imagine the Reading should be, יהוה אלהים *To the Lord God.* In the End of the Book we find an *Italian* Epistle, that informs us of a Desire of *Ferdinand* I. to obtain it, for the Price of two Hundred Ducats, but was refus'd.

On the same Day the Marquis *Sampiero* presented us with a Chronicle of *Louis le Grand*, in the common *Italian* Language, printed at *Bologna*. Indeed the Present of that Nobleman was truly Royal, and receiv'd by himself from a Prince not long before.

We took a frequent Observation of the Neighbouring Towers, *Afinella*, and *Garisenda*. The latter hangs forward to that Degree, that if you let fall a perpendicular Line from above, it would touch the Distance of seven Feet beyond the Bottom of the Tower ; and, as appears, if we examine the Matter, when the Tower inclin'd, a great Part of it came to Ruin ; for where it bow'd, it stood upon a more yielding Ground, which seems to be the Case of other Towers that lean in the same manner. For besides this of *Pisa* and *Garisenda*, the Steeple of *St. Mary Zobenica* at *Venice* is bent very much awry, because the Ground was Precarious, and gave way to the Pressure of the Fabric. In the Road from *Ferrara* to *Venice*, where the Soil is Marshy, you meet a very ancient Edifice, that stoops on one side. It would be easy to alledge a Number of other Instances ; but that of *Garisenda*, by a Declension of the entire Building, in a great Measure fell to the Ground, as is readily observ'd on the Top of it.

In the Monastery of *St. John in Monte* at *Bologna*, is read an Epitaph that mentions the Fall of a certain Tower. This is the Inscription,

Antonio Bologneto. I. C. quem Turris super ædes repente lapsa, Mi-
sera quondam morte Oppressit, & Jacobo Mar. Filio Integerrimo, Jaco-
bus Mar. Eques & Hier. Camilli Filij, Patri Avo & Proavo BB. PP. Anno
MDLXXII. Die Mens. (*so cut.*)

On

On the Twelfth Day, accompanied by the Reverend F. *Passini*, we went to St. *Bartolomeo's*, a Church of the *Theatines*, which is New, and handsomely built. Thence to St. *Mary of the Servites*, built, as they speak, after the *Gotick* Model, and plentifully adorn'd with Statues. The Porticos and Dormitories are remarkable for their Beauty and Magnificence; and as the Monasteries of *Bologna* excel those of other Cities in Neatness and Figure, so this outshines all the rest of *Bologna*, except that of St. *Michael in Sylva*.

They shew you a Water-Pot, of the Number of those in which Our Saviour wrought his Miracle of turning Water into Wine. It is entirely like the Funeral Urns discover'd lately by Cardinal *Bouillon*, Dean of the Sacred College, at the Port of *Ostia*. It is of Marble, a Foot high, grac'd on the Outside with Foliage.

In the Convent of the *Franciscans*, we saw the Tomb of *Accursius*, plac'd at the Entrance of the Church; and behind the Choir the Tomb of Pope *Alexander V.* who died in the Year of *Christ* 1410. His Original Name was *Peter Philaretus*, reported in the greatest Part of the Pontifical Histories to have been a *Greek*, but at *Bologna* they affirm'd him to be an *Italian*, and that his Name was chang'd to *Philaretus*.

We took a Walk in the Afternoon to St. *Michael in Sylva*, which is scarce to be parallel'd in Situation or Magnificence. A small Cloister is beautify'd with the Paintings of those Great Masters *Carache* and *Guido Reni*.

There you view the Histories of St. *Cecilia*, St. *Benedict*, &c. The Dormitory and Infirmary are proudly built. The Strangers Apartment is fit for the Reception of a Monarch. The Church is likewise full of Paintings, and other Embellishments.

Then we were conducted to the Library, which is indifferently furnish'd with Books, and has very few Manuscripts. I lighted on one, containing *Macrobius's Scipio's Dream*, and his *Saturnalia*, written by *Rodolphus Falconensis*, Cardinal of *Arragon*. Here is a wonderful fine Prospect, for it every where extends over the most spacious Plain of *Lombardy*.

The 13th we went to *Modena*, twenty Miles distant from *Bologna*. There we were very civilly entertain'd in the Monastery of St. *Peter* by the Abbot, who is of the noble Family of the *Malaspini*, together with Abbot *Coursier*, who went along with us. In this Monastery lives at present the Great *Benedetto Bacchini*, a learned Man of my Acquaintance, who then was putting the last Hand to his *Agnello of Ravenna*, a Work long since ready for the Press. Immediately *Antonio Muratori* was call'd out Librarian to the most Serene Duke of *Modena*, who was so useful to us during our stay at *Milan*. He is now preparing a Volume of *Anecdotes*, in which are some small Works in *Greek*, as some Epistles of *Gregory Nazianzen*, some of his Poems, and the Epistles of *Firmus*, Bishop of *Cæsarea*, and of *Julian the Apostate*, which last, I think, very well merit a Publication. We return'd on the 15th to *Bologna*, when we saw the Collection of the Reverend *Francis Minio*, of the Congregation of the Regular Clergy, in whose Silver Series of Medals, there are several very rare Pieces; among the most singular these are taken Notice of.

A Coin of *Tiberius*; on the Reverse of it is a Shield, and in the Midst of that a Head with this Inscription, MODERATIONI S. C.

A Medal of *Pescennius Niger*, on the Reverse of which is the Figure of Fortune, the Inscription, FORTUNAE REDUCI.

One of *Geta*, on the Reverse is a Head with a Helmet, and these Words, PONTIFEX COS.

A Medal of *Diadumenianus*, on the Reverse of which is the Moon in a Chariot, inscrib'd LUNA LUCIFERA.

There are other very rare Medals, and ancient Brass Figures, and among them one of *Julia Pia*, Wife to *Severus*, as he thought, because I think it was not certain. It is a Half-Length.

The 16th we went to St. Stephen's Church of the *Celestines*, of which the Bishop of *Osnabrug* is Abbot in *Commendam*. Here are seven Churches joyning to one another, which they say were formerly so many Temples of Gods; but the very manner of the Structure is against this Opinion.

I would have seen the Collection of *Aldobrandini*, which is famous throughout all the World; but the Keeper of it being absent, I could not obtain my Wish. We went next to the Church of St. *John de Monte*, of the Canons-Regular. In our Way thither we were shewn in a certain House a Pulpit fenc'd about with an Iron Grate, and breaking through the Wall, from which *Azo*, a most celebrated Professor of the Civil Law, who flourish'd in the twelfth Century, us'd to discourse his Scholars standing in the High-way. In the Church of St. *John de Monte* they show a Capital of the *Corinthian* Order, neatly carv'd, which, they say, was brought thither from *Solomon's Temple*. Here is also a wooden Chalice coarsely made, which, they say, St. *John the Evangelist* us'd at Mass; also an Arm, as they suppose, of St. *Mary of Egypt*. In the same Church is a small beautiful Picture representing the History of St. *Cæcilia*, done by the Great *Raphael Urbin*. There is also an Epitaph, wherein is related a strange and wonderful Story of one *Helen*, who has the Title of Blessed given her. This *Helen*, as the Inscription informs us, was brought to *Bologna* from the Court of *Mahomet II.* and bred in the House of the *Doglioli*, having been miraculously transform'd into the Shape of *Doglioli's* Daughter, being afterwards marry'd, she liv'd a Virgin in Wedlock, and her Body is said to be still entire. Yet the Inscription does not clear the Difficulty, which presently occurs upon this Metamorphosis; that is, what became of *Doglioli's* Daughter, whose Shape this *Helen* assum'd; unless, perhaps, they will tell us they were both moulded into one, which will be an Addition to the Miracle.

Before we left *Bologna*, I thought fit to take a Note of the Manuscripts of the Canons-Regular of St. *Saviour*.

Megillat Eslber, a Manuscript Roll of dress'd Calf's-skin, very ancient, and worn with using, like that Roll of the *Pentateuch* above-mention'd, thought to have been written by *Esdra*s himself; and this seems to be antienter than that Roll of the *Pentateuch*.

A *Hebrew Bible* in three Volumes, at the End of the last is a *Hebrew* Inscription, the Sense of which I take to be thus. *I Isaac the Son of Jacob, wrote for Rabbi Manahem the Son of Jehosedec, the Pentateuch, with its Exposition, and the Prophets, and the Hagiographa, with their Notes and Paragraphs, on the third Day after the Sabbath, or of the Week, the 26th of the Month Adar, in the Year 953, (that is of Christ 1187.) And God purify him, that he and his Seed, and his Seed's Seed for ever may be taught by it. Amen.* Here the Years are reckon'd according to the short Computation, omitting the Thousands; therefore you are to understand the Year 4953. from the Creation, according to the *Jewish* Computation. Thus it appears that this Manuscript has been written above four hundred Years,

D d d d

which

which disproves those who hold there are no *Hebrew* Manuscripts of the Bible so ancient. It is a common Attribute of God among the Rabbins, to call him *etern*, *Infinite*, or *without Place*.

A *Hebrew* Bible with Commentaries, Ancient, Vellum.

Another *Hebrew* Bible, with the *Massoretic* Notes.

An ancient *Hebrew* Manuscript, containing *Isaiab* and *Feremiab*.

Rabbi David Kimchi's Exposition of the Prophets, Vellum.

Rabbi Samuel, a Manuscript translated out of *Arabick* into *Hebrew*.

A *Rabbinical* Book of *Esau*.

A Manuscript Book of *Hebrew* Prayers.

A *Hebrew* Manuscript relating to *Physick*.

A Manuscript, being an Epistle of one *Rabbi Samuel*, of the City of the King of the *Manicheans*, sent to *R. Isaac*, Master of the Synagogue, written in the Year of our Lord 1000. translated out of *Hebrew* into *Latin*, by *F. Alphonso Baen-Hombre*, a *Spaniard*, Ann. 1339. in the fifth Year of Pope *Benedict XII*. In the same Volume the same is in *Italian*.

A Volume of considerable Antiquity, containing the *Psalms*, in the *Sclavonian* Character.

The *Psalms* in *Greek*, Vellum, of the eleventh Century.

A Manuscript on Vellum, containing the lesser Prophets, and *Daniel*, written, as appears in it, Ann. 1406. This Book was written by *Sabas* the Priest; finish'd in *March*, Ann. 1406. Indiæ. 14. under the Emperor *Constantine Monomachus*.

The New Testament in *Greek*, Vellum, of the eleventh Century.

A Manuscript, containing the Embassy of *Athenagoras*; his Treatise of the Resurrection of Bodies; three Orations of *Justin Martyr's*; *Origen's* Epistle to *Africanus*; *Cleomedes* of *Meteors*; *Heron* of *Warlike Engines*. *Valerianus Albinus* was the *Amantensis*, a Regular Canon of *St. Saviour*.

Eusebius's Demonstratio Evangelica, in *Greek*, imperfect at first; and *Tatian contra Gentes*, 1533. in two Volumes.

St. Basil on the *Psalms*; and his Homilies upon Fasting, Vellum of the tenth Century.

Some Pieces of *St. John Chrysostome*, Vellum of the tenth Century.

A Silk Manuscript of the thirteenth Century, containing *Metrophanes* of the Holy Ghost. Some of *St. Chrysostome's* Homilies. *Luke*, the Monk, on the Gospel. An Archbishop of *Milan* on the Holy Ghost.

A Fragment of the *Byzantine* History, by an Anonymous Author.

Theodoret on the Prophets, Vellum of the tenth Century.

A Silk Manuscript of the fourteenth Century, being the Histories of the Emperors of *Constantinople*, by *Chrysodulus*, with the Epistle of *Nilus* to him, and his Answer.

A modern Silk Volume. The Grammatical Questions of *Theodorus Prodromus*. *Heliodorus* the Philosopher, of the Mystical Art of Philosophers. *St. John Damascene* of God. *Proclus* of the Sphere; and *Plutarch* of Musick.

Simplicius on *Epictetus*, Silk, modern, 1490. finish'd in *Crete* by *Antony* of *Milan*, Ann. 1490.

Galen of *Simples*, modern.

Euclid's Elements, modern.

Proclus on *Euclid*; and *Theon's* Mathematicks, Silk, modern.

Alcinous on *Plato*, modern.

Nicomachus's Arithmetick, modern.

Dexippus,

Dexippus, the Philosopher, on *Plato*. *Hermes* the Philosopher. *Alexander Aphrodisiensis*, written by *Valerianus Albinus*.

Aphthonius's Progymasmata, Silk, modern.

Nicomachus's Arithmetick; and *Manuel Moschopulius's Grammar*, Silk, modern.

Another of the same.

Ptolomey's Geography, modern.

An Anonymous Writer, *de Modo Scribendi*.

Æsop's Fables, Silk, modern.

A Greek and Latin Lexicon, Vellum.

Æschylus, Silk, Vellum.

Orpheus's Poems; and *Euripides's Hecuba*.

Troas, a Poem, Silk, modern.

These above are Greek Manuscripts; those that follow are Latin.

St. *Cyprian's Epistles*, modern.

Lactantius on Vellum, of great Antiquity, well written in the uncial Character. This Manuscript is of the sixth or seventh Century. I could wish *Lactantius* were corrected by this Manuscript; for I believe no Use has been hitherto made of it. In it many Greek Passages are fairly written; tho' usually in Latin Manuscripts the Greek is very ill transcrib'd. I here insert the Latin and Greek Alphabets, as they are here.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ο Π Ρ Σ
Τ Υ Χ Ψ Ω

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν
Ξ Ο Π Ρ Σ Τ Υ Χ Ψ Ω

The Delta is represented three several ways, as may be seen in the Greek Alphabet.

Nineteen Books of *Burchardus*, Bishop of *Worms*, of the twelfth Century. Of the Power and Primacy of the Apostolick See. Of the Sacraments and Rites, with his Epistle to *Brunichs*.

The Constitutions of the Canons-Regular, of the twelfth Century.

F. *Nicholas Eymericus* of the Inquisition, of the fifteenth Century.

The Rule of St. *Augustin*, with the Exposition of *Humbertus* the Order of *Predicants*.

The Works of *Macrobius*, modern, Vellum.

Ovid's Metamorphoses, Vellum, of the fourteenth Century.

Idem de Tristibus.

There are very ancient printed Books. The Bible printed at *Mentz* by *John Fust* and *Peter Schoeffer*, Ann. 1462. The first Greek and Latin Edition of the Psalms, at *Milan*, 1481. The first Edition of *Aristotle* on Vellum. The Anthology first printed; the Printer and Place un-mention'd.

The Story of the King of Sardinia, in the Vice-Legate's Palace at Bologna above-mention'd, is there describ'd in these Verses,

Felfina Sardinia regem fibi vincla minantem
 Victrix captivum consule ovante trahit
 Nec patris imperio cedit, nec capitur auro.
 Sic cane non magno sæpe tenetur aper.

That is, *When Proud Sardinia's King denounc'd the War,*
Bologna's Fetters he was forc'd to bear.
By Gold not soften'd, nor reduc'd by Power,
Thus a small Hound will seize the mighty Boar.

I took one Inscription in the Monastery of St. Dominick. It is this.

Mariano Sozino juniori
 Senensis, vixit. ann. LXXIII.
 M. III. & D. XXV. Obijt an.
 MDLVI. die XIX. Augusti
 Filij mestissim. Patri opt. p.

That is, *To Mariano Sozini, the Younger, of Siena; his Sons, oppress'd with Sorrow for his Death, have erected this Monument to their Excellent Father. He liv'd Eighty four Year, four Months, and five Days; he dy'd in the Year 1556, on the 19th of August.*

The Hebrew Inscription, mention'd above, on the Book of the Law, is this,

זה ספר תורת משה
 אשר כתב עזרא הכהן
 וקרא לפני הקהל
 מאיש ועד אישה
 ויעמד על מגדל עץ

The Inscription at the Image of Thomas Aquinas, is this:

DIVO THOMÆ AQUINATI.

Hoc vera est Thomæ facies expressaque divi
 Qui scriptis toto lumen in orbe dedit;
 Hoc meritu sibi nomen erat; nam gratus & altus,
 Incomprehensibilis magnus, abyssus erat.
 Splendida Dominici fuit iste Lucerna Parentis
 Ordine sub sacro claraque semper erit.
 Discite vos omnes Leges, & sacra Colentes,
 Sectari tanti dogmata sancta Viri.

Σημειώσει ὅτι τῆς ἀγίας τοῦ Θεοῦ ἀρχιτροπικοῦ εἰκόνα.

Restaur. A. D. MDCLXXXIII.

That is,

That is, To St. THOMAS of AQUIN.

*This is the Form of that Celestial Man,
Whose Works an universal Light remain :
To solid Merit his Renown was due ;
Abyss of Wisdom, and of Letters too :
Dominick's sacred Order he embrac'd,
Still he'll adorn it, as he ever grac'd.
You, who the Depths of Law Divine explore,
Pursue his Steps, and you can learn no more.*

Observe, this is an Original Figure of St. Thomas. These Verses were very much defac'd, but restor'd in the Year 1683.

In one Piece of *Avicen*, this Hebrew Inscription, explain'd above, is in the Front.:

אבן סנה
מהענקת רבינו משה בן מיימון "ול
נעשתה במצרים מספר אבן סנה
שקבל מה סלטן הנדול סלך
מצרים בשנת ערבעת
אלפים תשע מאות
וארבעים וששה
ליצירה
א"ל

The Sense of the Inscription above, to *Antony of Bologna*, is this :

To Antony of Bologna, a Professor of the Law ; who met a sudden Fate, oppress'd by the Fall of a Tower ; and to Giacomo Mar. his Virtuous Son. Giacomo Mar. Knight, and Jeronymo, Sons of Camillo, have erected this Monument to their Father, Grandfather, and Great Grandfather, of ever blessed Memory, in the Year 1572. in the Day of the Month

The *Hebrew* Lines at the End of the Vellum Bible in three Tome, interpreted by *Isaac the Son of Jacob*, are these.

אני יצחק בר
יעקב כתבתי
לך מנחם בר
יהוצקן הונש
תרגום ונבאים
וכתבים וסיימתי
בשלישי בשבת
קעשרים וששה
לחדש אדר שנת
.....
תתקנן והמקום
יזכהו ללמד בהם
הוא חרעו חרע
חרע מעתה ועד
עולם אמן

C H A P. XXVIII.

My Return to Venice. The Greek Library of Justiniani at Venice. My Return to Padua. Of Comnenus Pappadopoli, Professor of the Greek Tongue. Verona. The Ancient Monuments there. An Inscription of Pliny suspected. The Collection of Moscardi. A Greek Inscription. Of the Stone Axes of the Barbarians. A memorable Story of the Tomb of a Barbarian discover'd. The Church of St. Zeno, of the Benedictines. The Collection of the Reverend Father Cataneo. The Theatre at Parma. The Collection of the Dukes of Parma. The Treasury of Vergelli. Of the Manuscript of the Gospels, reported by some to have been written and translated by Eusebius. The Garment of the blessed Virgin, made by St. Helens's own Hands. My Return to France.

ON the 16th we departed *Bologna*, and passing through *Ferrara* and *Chiozza*, reach'd *Venice* on the 19th. The next Day we waited on the Cardinal d'Estrees, who entertain'd us, and got us Access to several Libraries. We went with him once to the Library of St. Mark, where we observ'd him to be Master of a surprising Skill in the Greek, for he is as learned, as capable of State Affairs.

Before we depart *Venice*, we will give a Catalogue of the Manuscripts in the Library of the late *Justiniani*, Procurator of St. Mark, which we hop'd to make more complete; but as the Library, upon the Owner's Death, fell into the Hands of Strangers, we give it as it is.

The Psalms and Office of the Greeks, a Manuscript of the eleventh Century.
A Catena on the Pentateuch, Joshua, Judges and Ruth, from Diodorus, Theodoros, Theodoret, Acacius of Cæsarea, Hyppolitus Romanus, Didymus, Philo the Bishop, Serapion Thmuitanus, Basil, J. Chrysostom, Gregory Nyssen, Cyril, Ephrem, Epiphanius, Gennadius of Constantinople, Origen.

Exposition on Hosea and Habakkuk, modern.

Nicetes's Catena on Job, of the thirteenth Century.

An Anonymous Author's Commentaries on the Prophets, modern.

An Anonymous Author on Jonas, Nabum and Micah, modern.

Commentaries on the Hexaemeron, and other Works of the Fathers, modern.

The first Volumes of the Works of St. Athanasius, of the fourteenth Century. I did not see one Manuscript of the second Volume, containing his Apologies and Historical Works, throughout all Italy, for those are very rare.

A Silk Manuscript, written in the Year of Christ 1346. containing Michael Psellus's Synopsis of the Psalter. Athanasius's Exposition of the Psalms, like that in the Ambrosian Library at Milan, which is not of the Great Athanasius. The same Author on the Canticles. Cyril's Lexicon, and Exposition of Hebrew Words.

A modern Volume, containing Athanasius to Antiochus. The Enchyridion of Maximus Morgunius of Cythera, and other Pieces.

St. Basil's Homilies on Isaiah, of the tenth Century.

Some Orations of Nazianzen, of the eleventh Century.

The

The Questions of *Gregory* the Divine, which are publish'd by me in the Name of *Atbanasius*, in the third Volume, as spurious.

St. Chrysoftome's Homilies on *Genesis*, imperfect, of the tenth Century.

Another of the same Age.

St. Chrysoftome on the Acts of the Apostles, and other Pieces, of the tenth Century.

The same on *St. Matthew*, of the eleventh Century.

Another of the same, more modern.

The same of *St. John*, of the eleventh Century.

Another of the same Age.

His Homilies, modern.

Some of his Homilies of the fourteenth Century.

Gregory Nyssen de Anima; and the Questions of *Demetrius* the Philosopher, modern.

Gregory Nyssen on the Lord's Prayer, and other Pieces by several Hands, modern.

St. Cyril of Jerusalem's Works modern; the Sermons of *Nilus Rhodius*, and other Pieces.

Two other Manuscripts of *St. Cyril of Alexandria*; his *Festal Epistles*, and *Thesaurus*, modern.

Theodoret on *Daniel*; some Pieces of *Psellus*, and others, modern.

The Ascetical Sermons of *John Sinaita*, of the fourteenth Century.

Macarius the Egyptian's Homilies, modern.

The Questions of *Anastasius Sinaita*, and Pieces of other Fathers, of the fourteenth Century.

St. John Damascene's Canon, and some Astronomical Pieces, of the fifteenth Century.

Some Pieces of the same, of the fourteenth Century.

Many Volumes of *Metaphrastes's* Lives of Saints, of the eleventh Century, each Volume contains a Month, viz. *February, May, September, October, November, December*. The Months *October* and *November* are in more modern Books, of the fourteenth Age.

Another modern Volume of some Lives of Saints.

Another Volume of the Lives of Saints, and Homilies of several Fathers.

Questions and Answers of *Atbanasius*, and many other Fathers, of the fourteenth Century.

A Collection from the Apostles and Fathers, and *Nicephorus's* Chronicon, of the fourteenth Century.

Collections out of *Nicephorus*, and other Holy Fathers, modern.

St. Augustin of Grace and Free-Will, translated into *Greek*, of the fifteenth Century.

The Life of *St. Basil* the Younger, and some Canons of Councils, of the fourteenth Century.

Modern Homilies of *Theophanes Cerameus* in two Tomes.

Joseph Bryenius's Homilies, modern.

The Dialogue between *Pyrrhus* of *Constantinople* and the Abbot *Maximus*, of the fourteenth Century.

The Dialogues of *Lazarus* and *Dives*; also a Dialogue between a Just Man, a Hypocrite, and a Sincere Person, modern.

Justinian's Code, Vellum, of the twelfth Century.

The Commentaries of *Theophylact* on the Gospels, written in the Year 1229.

Two Volumes of the *Greek Offices*, of the fourteenth Century.

Johannes Xiphilinus's Exposition of the Gospels throughout the Year, modern.

Matthew Blastaris's Collection of Canons, modern.

The Histories of *George Occumanicus*, and *Simeon Magister*, from the Beginning of the World, written in 1118. The latter of them is now in the Press, translated by *Combesis*, under the Care of the learned *Michael Lequien*, of the Order of *Predicants*.

Simeon Magister's History, from *Adam* to the Reign of *Michael Ducas*, the Son of *Constantine*. The History of the Emperors of *Trabesond*, by an Anonymous Author. *Athanasius's Exposition* of Dreams, in Iambick Verse, Silk, of the fifteenth Century.

Pachymerus's Philosophical Works, modern.

The History of *George the Monk*, from *Adam* to *Romanus Diogenes*, modern.

Several Works of *Marcus Ephefinus*.

Pachomius of the *Saracens*, and against the *Latins*.

Matthæus Questor's Dialogues against the *Latins*, modern.

Several Ascetical Chapters of the *Xanthopuli*, modern.

Cardinal *Bessarion's Work* concerning the Union of the *Latin* and *Greek Churches*.

The Works of *Leo the Emperor*; and *Theodorus Studita's Didascalia*, modern.

Some Ascetical Pieces of the *Xanthopuli*, and a History. *John the Monk*, of the *Ethiopian Boy*.

Many Volumes of Homilies and Treatises of several Ages.

Xenophon's Anabasis, modern.

The Life of *Alexander the Great*, by an Anonymous Author. I believe it to be the same that is in several Libraries under the Name of *Callisthenes*. It is inelegantly written, and full of Fables.

Ptolomey's Astronomy, of the fourteenth Century. We have spoke above of two other Books of the same Library, *Timotheus* of Heresies, and the Commentaries of *Pseud-Athanasius* upon the Psalms.

All these Manuscripts are *Greek*; and there are great Numbers besides about *Venice*, which lying so near *Greece*, when that Country was overrun by the Infidels, was plentifully supply'd from thence. I will here add an Account of what Manuscripts, never publish'd, my learned Friend *Justus Fontaninus* has gather'd out of several Libraries, most of them relating to the History of *Aquileia*, in the *Venetian Dominions*.

Nicolaus Canusius de restitutione Patriæ, adversus M. Antonium Sabellicum.

Marius Franchischinius de Conjuratione Baiamontis, Theupoli.

Antony Bellonius of the Lives of the Patriarchs of *Aquileia*.

Peter Blesensis de Testimoniis fidei.

The Epistles of *Antony* Patriarch of *Aquileia*, on Vellum.

Some Pieces of Pope's, and the College of Cardinals, about the Schism of *Peter de Lana*.

Some of Emperors and Kings of *France*, on the same Subject.

The Intimation and Proceedings of the Council of *Pisa*, against *Peter de Luna*, and *Angelus Corrarius*, who contended for the Papacy.

Of the Princes of *Friuli*, and others, concerning the Patriarchship, 1415. At the End is a Poem of *John* Bishop of *Ostuna*, in Praise of the Patriarch *Antony*, and some remarkable Things out of the Epistles of *Petrarch*, written in 1415.

The Poems of *Quinctius Æmilianus Cimbriacus*.

The Provincial Synod held by *Raymond de la Tour*, Patriarch of *Aquileia*, Ann. 1282.

Daniello Fabrizio da Udine, of the Original of the Investitures and Fiefs of his Country of *Friuli*, in *Italian*.

J. Valvasone's Description of *Friuli*.

Valvasone's Transactions in his Country of *Friuli*, under the fourteen Patriarchs of *Aquileia*.

The Synod of Holy *Bertrand*, Patriarch of *Aquileia*.

The Synod of *Nicholas*, Patriarch of *Aquileia*, Ann. 1357. This *Nicholas* was Successor to *Bertrand* above-mention'd.

The History of the Wars of *Friuli*, in the Time of *Philip* of *Alençon*, by *John Alinus*, Notary.

The entire Chronicon of *Matthew Palmerius*.

Several Epistles and Charters of Patriarchs of *Aquileia*.

On the 9th of *May* we went by Water to *Padua*, and were receiv'd with usual Civility by our Monks of *St. Justina*, and especially by *Joseph Sandius*, Doctor of Divinity. We then visited *F. Nicholas Comnenus Pappadoli*, a learned Man, Professor of the *Greek* Tongue; he presented us with several Pieces of Learning, and with his Book printed at *Padua*, with this Title, *Prænotiones Mystagogicæ, ex Jure Canonico, five Responsa sex, in quibus una proponitur Commune Ecclesiæ utriusque, Græcæ & Latinæ Suffragium, de ijs quæ omnino præmittenda sunt Ordinibus Sacris, atque obiter & Græcia adversus Calumniatores defenditur, & præcipuæ Photianorum Ineptiæ refelluntur.* That is, *Preliminary Notions of Ordination from the Canon Law, in which the common Principles both of the Greek and Latin Churches are at once propos'd, of the Steps which are necessary to be taken before the Reception of Holy Orders; and by the way, the Greek Church is defended from the Calumnies of its Adversaries, and the Principal Follies of the Photians are confuted.*

In this, innumerable *Greek* Authors are alleg'd, especially of the later Ages; the greatest Part of which are unknown to us.

Besides, he gave us a Breviary, printed by the *Greeks*, Ann. 1697. entitled, *Ἀνθολόγιον τῆ ὅλης, &c.* i. e. an Anthology of the whole Year, printed in *Walachia* in the Reign of the most Pious, Glorious and Magnificent Duke and Governor of *Hungarian Walachia*, the Lord *John Constantine Basaraba*, Weywode. And, as it is there recorded, when *Theodosius* was Metropolitan, at the Care and Charge of *Galaction Bidala*, of the Island *Tenos*, formerly Abbot of the great Monastery of *Laura* on Mount *Athos*, corrected and amended by *Panagiotes*, a Monk of *Sinope*, in the Venerable Monastery of the Establish'd Monks of *Synagobus*, in the Apartment of *Antimus*, a Monk of *Iberia*.

He very obligingly shew'd us also another Book, printed in *Greek* in *Moldavia*; and it is the Work of *Dositheus* in Folio, against the Church of *Rome*. Some *Franciscans* are severely lash'd in it. But he is equally displeas'd with the *Calvinists*, whom he charges with Innovation and corrupt Doctrine, as with the *Roman Catholics*.

On the 10th Day we came to *Vicenza*, where nothing but what is common and well known occurs.

On the Day following we enter'd *Verona*, then arm'd with a numerous Garrison, in Apprehension of an imminent War, as a Security, under a dubious State of Affairs. Soon after we hasten'd to the Amphitheatre; there are few Remains of the first Round of it, and they point out the Architect to be no great Master of his Profession. The inner Steps, or Benches, where the Crowd occasionally sat, have been lately restor'd.

Then we view'd the Arch of *Titus Flavius*, of the *Corinthian* Order, built by a skilful Hand. The Inscription is thus,

TI. FLAVIUS P. F. NORICUS. III. VIR. I. D.

That is, Titus Flavius Noricus Quartumvir juri dicundo. Titus Flavius Noricus, a Quartumvir in Court.

After this we are led to the House and Gardens of Count *Fusto*, adorn'd with a great Variety of Inscriptions, which are now made Publick.

There is an Inscription of *C. Pliny*, mostly eras'd, and obscur'd. What is left appears thus.

C. PLINII..... VERONENSIS..... HISTORiarUM
OMNIUM MEMORIAM DEDIT..... NECNON.....
T. C..... XXXV..... CONS..... MACER.

But I suspect it on several Accounts, and think it has the Air of Falshood. For the absent Letters do not seem to have been destroy'd by Length of Time, but defac'd with a Tool. Besides, the Form of the Letters is an Addition to that Jealousy; for it is apparent, that they are of the Cast of the lowest Age. There are very many Spurious Inscriptions in *Italy*, in the singling out of which a great Caution is requir'd.

On the 12th of *May*, accompany'd by D. *Remena*, we paid a Visit to the Closet of Count *Moscardi*, famous for a Store of Ancient Monuments.

Among them are three Tablets of Brass inscrib'd; a fourth of Marble, bears a *Greek* Inscription, in an uncommon Character, thus,

ΚΟΣΜΙΑ ΖΗΤΑΧΗ ΕΤΗΣ
ΗΜΕΡΑΣ ΙΘΩΡΑΣ Β.
ΚΟΣ ΜΟΣΚΑΙΘΕΟΔΟ
ΤΗΤΕΚΝΩ ΓΛΥΚΥΤΑ
ΤΩ ΜΝΕΙΑΣ ΧΑΡΙΝΕ
ΠΟΙΗΣΑΝ.

The *Greek* is read thus,

Κοσμία ζήτηση ἔτη 5. ἡμέραι 10. ὥραι β. Κόσμος ἔ. Θεοδοτή τήν γλυκύτατη μνήαν χάρι
ἐποίησαν.

That

That is, *Cosmia*, who liv'd six Years, nineteen Days, and two Hours. *Cosmus* and *Theodate* erected this to the Memory of their dearest Daughter.

There is also a *Canopas* in Marble, above a Foot high, with Hieroglyphicks carv'd on him after the *Egyptian* manner. *Nero's* Image standing out from a Piece of Marble, like a Bass-Relieve; the Head of *C. Caligula*, also *Plato's*, and other Things of the kind. There are very many ancient Hasps, or Buckles, Urns to gather Tears, of Glass and Earth, in several Shapes, ancient Rings and Seals, Stones engrav'd, Intaglios, or Relievos, Precious Stones, &c. A vast Number of Lamps for Tombs, both Earthen and of Brass, Axes, and Bundles of Rods, ancient Weapons, ancient Stirrups, the Armour of one *Scaliger*, Prince of *Verona*. Implements for Sacrifice, that is, two Cups, Braces, a Watering-Stick, a Sprinkling-Pot, a Knife and Ax; I did not observe the Augural Staff there. The Earl, whose Name is *Bonucci Moscardi*, deduces his Pedigree by the Females from the *Scaligers*, and there is the Picture of a Matron, with this Inscription, *Viridis Scaligera*, Wife to *Moscardus Bonuccius*, Ann. 1361. At *Venice*, in the Church of *St. Mary* of the *Servites*, there is a Tomb-Stone on the Floor, with this Name on it, *Viridis Scalana*, who is reported to be the last of the *Scaligers*, Princes of *Verona*. There is also a Series of Brass Coins of the greater and middle Sizes, among which are *Otho* and *Pescennius Niger*, the Genuineness of which I did not examine. There is besides a Series of *Roman* Families, and of *Greek*, *Neapolitan*, *Sicilian*, and *Egyptian* Cities, &c. which would have requir'd much Time to examine them. They there shew excessive hard Stones, which they feign to be Thunderbolts; but they are in reality Battle-Axes of Barbarous Nations, as appears by their Shape and Contrivance, the like of which not many Years since were found in the Tomb of a Barbarian; which Story, in regard it is not fairly deliver'd, but every Particular preposterously related in the *Journal des Scavans*, publish'd at that Time, will here find a proper Place. I deliver the whole Matter exactly, as I had it from *M. Cocherel*, in whose Ground, by his Order, in his own Presence, and Observation of every Particular, the Tomb was dug up.

In *July*, 1685. this Nobleman, Lord of the Castle of *Normandy*, of his Name, in the Diocess of *Evreux*, order'd two Stones standing on a Hill like Land-Marks, to be remov'd, guessing they denoted something lay hid under them. The Labourers lighted upon a Tomb made of five rough Stones of a vast Bulk, and in it two Heads, on two Stones cut in the Shape of Axes. There was another flinty Stone excessive hard, six or seven Inches long, and an Inch and a half broad, with an extraordinary fine Edge, and the Points very sharp, another greenish, with Silver Spots on it, cut also into the Shape of an Ax, bor'd through at the End, three Inches long, and two in Breadth, and it is an Oriental Stone, which cures the Stone and Falling-Sickness, as has been experienc'd.

Under these first Bodies lay a Stone, on removing which, they found two other Bodies with Stone Axes, according to their Custom, lying by them, which were alike in Shape, but of different Sorts of Stone and Colours. In this Place also lay three Urns full of Stones.

As the Workmen were every way enlarging the Pit, they found sixteen or eighteen other Bodies lying orderly in the same Line and Position, looking towards the South, the Arms of them all stretch'd down by their Bodies; under

under their Heads were Stones, and Axes like those above-mention'd. The Bodies were of an indifferent common Stature, contrary to what some have reported ; but the Skulls were thicker than usual. Among them was a Head that had been formerly broken in two Places, but the Wounds having been heal'd, the Parts appear'd grown up, or knit again. The Axes were all of the same Shape, but of several Sorts of Stone, some of a bright Yellow, some Blackish, &c.

They also found three Bones pointed like Javelins, and, as appear'd by them, formerly fasten'd to a long Staff, in the Shape of a Spear, and for that Use. One of them was known to have been made of a Horse's Leg, after the Flesh was off. There were likewise Heads of Arrows, or Darts, some of Ivory, and others of Stone, which is a Demonstration that these Barbarous People had no Use of Iron, Brass, or other Metal, but fought with this Sort of Weapons. A Stag's Horn was found made fit to fix the Axes into, and in it was also a Hole to fasten a wooden Handle.

On one side of these Bodies, where the Ground was eight Inches higher, they found Bones half burnt, among a great Quantity of Ashes. In the same Place was a Heap of Stones, and in the midst of them a broken Urn full of Coals and Ashes. A Foot and a half above there was, as it were, a Bed, or Layer of Ashes, which touch'd the aforesaid half burnt Bones ; and, what is remarkable, among these Bones were found two Pieces of Skulls of the common Thickness. In the left Corner, or Angle, lay a vast roundish Stone, and on it three smaller Stones.

Upon this Discovery several Persons made various Guesses, and many Fictions were spread Abroad, as is usual, when any extraordinary hidden Things are found.

There is no Question but that the Bodies of two several Nations were bury'd in this Place ; and those which are whole, and their Skulls extraordinary hard, are suppos'd to have been of some Barbarous and Foreign Nation, whom the *Gauls*, if we may be allow'd to guess, had sacrific'd to the Ghosts of their own Men slain in Battle. For the Bones which are burnt, seem to have been of the *Gauls*, because it was their Custom to burn the Bodies of the Dead. That the former Bodies were of some Barbarous, Foreign, and Remote Nation, seems to appear by the manner of their Weapons, and the Hardness of their Skulls, which was occasion'd by their being shav'd, and going bare-headed ; which *Herodotus* reports of the *Egyptians*, in his *Thalia* ; for speaking of the Battle fought by the *Persians*, under *Cambyfes*, with the *Egyptians*, he has these Words. " Enquiring of
" the Natives, I saw a wonderful Thing. The Bones of those that fell in
" the Fight lay about, but separated and apart ; for those of the *Persians*
" lay by themselves, and so did those of the *Egyptians*, as they had been
" separated at first. The Skulls of the *Persians* are so brittle, that
" they will break if you drop but a Pebble on them ; whereas those
" of the *Egyptians* are so hard, that they will scarce break if you
" batter them with a Stone. For which they give this Reason, and I
" readily embrac'd it : That the *Egyptians* use from their Infancy to shave
" their Heads, and so the Skull, being expos'd to the Sun, hardens ;
" which is also the Reason why they do not grow bald ; for of all Nations
" you will see the fewest *Egyptians* bald, and therefore they have such hard
" Skulls. But the Heads of the *Persians* are brittle, because they always
" use to cover them with Hats, or Diadems, or Turbants. " Here you
see another Instance in *Gaul*, of that which *Herodotus* looks upon as wonderful.

derful. I have thought fit to commit this to Writing, both to confute the Notion of the Thunderbolts in *Moscardi's* Collection, for they are very like those of *Cocherel*, which I saw my self, and true Axes of Barbarous Nations; as also to preserve the Memory of so singular an Accident, and the Discovery of that Tomb, *Cocherel* being lately dead, who had those Barbarous Monuments. The whole Length of the Grave, or Tomb, above describ'd, was about thirty Foot. In *Moscardi's* Court is to be seen the horned Head of *Jupiter Ammon*. I pass by many other Things there, because generally known and talk'd of. We went thence to the Church of St. Zeno, of the *Benedictines*, where, under the Choir, is a subterraneous Church, ennobled by the Body of St. Zeno. The Relicks of the Saint are within an Enclosure, secur'd by an Iron Lattice, but, as they said, it is not known in what Part of the Enclosure they lye. In one of the Chapels of that Church we observ'd the Invention of an Architect, who erected four Marble Columns in the Midst of it, knotted like Ropes. The Church Gates, which are of Brass, are full of Figures and Histories unskilfully wrought. The outward Front is adorn'd with Bas-Relieves, among which this is remarkable, that two Cocks carry a Fox, whose four Feet are bound, and a Staff run across them. Which cannot be suppos'd to be Emblematical, for the like Fancy is to be seen at *Venice*, in the Church of St. Mark; and I have been told the same is represented at *Bourdeaux*. Most other Things there have been made publick.

On the 12th of May we went to *Mantua*, and the next Day to *Reggio*, and there visited the Collection of the R. F. *Cataneo*, a very obliging Person. In his Series of Brass Medals I took Notice of these singular Rarities.

A Medal of *Tiberius*, of the middle Size, inscrib'd, MUNICIPIUM AUG. BILBILIS TI. CAESARE VL. AELIO SEJANO; and in the Midst of an Oaken Garland COS.

In another of the same Sort, the Name of *Sejanus* had been defac'd with a Chissel, which is very remarkable; for after he was put to Death by *Tiberius's* Order, his Name was so odious, that they did not only remove and cast down his Statues, but also struck his Name out of some Coins, for it had been hard to take it out of them all.

Caligula's Head, of the middle Size, the Inscription, G. CAESAR. AUG. GERMANICUS IMP. On the Reverse Ensigns of War, and on both Sides the Eagle C. C. A. and about it LICINIANO ET GERMANO II. VIR. The Letters C. C. A. I take to import *Colonia Caesar Augusta*.

Domitian, Greek, on the Reverse the Frontispiece of a Temple standing on four Columns, with the Deity in the Middle, the Inscription, ΑΡΤΕΜΙΣ ΕΦΕΣΙΑ, *Artemis Ephesia*, that is, *Diana of Ephesus*.

Adrian, of the first Size, on the Front HADRIANUS AUG. COS. III. PP. On the Reverse the Emperor, and *Serapis* with a Bushel on his Head, joyning their Right Hands over a flaming Altar. Behind *Serapis* stands *Isis* with a Lote Tree on her Head, and a Timbrel in her Hand; and behind the Emperor is *Sabina* holding up her Hand towards *Isis*, the Inscription, ADVENTUS AUG. ALEXANDRIAE. I thought fit here to mention this Medal, because it has not been hitherto so exactly describ'd.

Antoninus Pius; on the Reverse the Head of *Serapis*, with the Body of a Snake twining often about an Ear of Corn.

A Piece of *Commodus*, of the middle Size, on the Reverse of which the Emperor is crown'd by Victory, and holds out his Right Hand over a burning Altar to *Jove*, who has a Timbrel in his Hand.

The 14th of *May* we arrived at *Parma*, and were entertain'd at our Monks of St. *John the Evangelist*, of Mount *Cassino*, where the Cardinal *d'Estrees* then resided. We went to the Duke's Palace, and saw all his Furniture, which is generally magnificent and costly among the *Italian* Princes. Nothing is more remarkable in this Palace than the Theatre, which far exceeds all others of this Age in Beauty and Spaciousness, and may vye with the Ancient. This is Peculiar there, that if a Man stands at the very End of the Theatre, facing the Door, if he speaks never so low, he will be perfectly heard at the greatest Distance; of which we made Tryal, speaking such Things as could not be expected, and calling upon such as knew nothing of it. Having view'd all Particulars, we proceeded to observe a most plentiful Series of Coins in all sorts of Metals. There is a remarkable *Greek* large Medal of *Pescennius Niger*, and two others of the middle Size. Also two *Greek* Otbo's, of the middle Size. The ancientest among the *Greeks* are those of *Pyxodarus*, and his Brother *Mausolus*, on the Reverse of which is the Figure of *Jupiter Alabandius* holding an Ax. In the Series of the *Roman* Families, is *Horatia*, the rarest of them all. The R. F. *Pedroxzi*, a Jesuit, will publish the whole Collection, in six Volumes in Folio; but perhaps it were better to spare the Leisure and Pockets of the Learned, than to fill up so many Volumes with Repetition of Things that are already common. There are also many *Latin* and *Greek* Inscriptions; among the *Latin* it is observable, that when the Letter *u* is naturally long, it is express'd double *uu*; and the Letter *i*, when long is spelt *ei*. In an Entry there are two Places boarded up on all Sides, where many Manuscripts have for some Years lain bury'd, and 'tis believ'd may long continue so, to the great Detriment of Literature.

The 16th we proceeded to *Placentia*, and in the *Benedictine* Church of St. *Sixtus* saw the Tombs of Queen *Angelberga*, and of *Margaret*, Mother to *Alexander Farnese*.

The 17th we went to *Milan*, and thence, on the 21st, to *Vercelli*. In the Hospital of this City is plac'd on high the Body of *Andrew Vallac* of *Anjou*, who went in Pilgrimage to *Rome*, and dy'd in the Year 1685. worn out with Leanness and Disease. The Body, in its Pilgrim's Habit, is entire and uncorrupt, and something of a fresh Colour still remains in his Cheeks. In the Church of St. *Victor*, of the Canons-Regular, the Altar-Stone, eight Foot long, is of Marble, the Colour of it resembling Porphyry, which is the Reason that our Country-man *Villamont*, travelling through those Parts in the sixteenth Century, took it for Porphyry. Next we went to the Cathedral, where there are notable Relicks; and among them the Leg of the Prophet *Daniel*, an Arm of St. *James* the Apostle, and other such like Things. There also we view'd a very ancient Manuscript, on a thin Vellum, and they said it was written by St. *Eusebius* himself, who flourish'd in the fourth Century, and that he had translated it out of *Greek* into *Latin*. I read a little here and there, and found it was a Translation utterly different from our Vulgate. The Manuscript in several Places is decay'd and rotten, which they said was rather accidental, than occasion'd by Age, alledging, it had been long sunk

sunk in the River, and taken out from thence. We here give the Alphabet of it.

abcdefghijklmnopqrstuvwxyz
stux

They also said, that another Book, which is also laid up in the said Repository, had belong'd to St. *Eusebius* of *Vercelli*; but I take it to be only of the eleventh Century.

After this, we went to the Church of St. *Mary Major*, or the Greater, the Floor of which is laid with ancient Mosaick Work, representing the History of *Judith*. The Figures betray much Barbarity and Unskilfulness. There, in a Chapel, they show the Image of our Blessed Lady, with the Infant JESUS in her Arms, which, they say, was made by the Empress *Helen*, Mother to *Constantine the Great*. On the Garments of the Infant JESUS are to be seen these Characters scatter'd up and down.

VHS IHS

The 23^d we reach'd *Turin*, where we met the Abbot *Mezzabarba*, Son to the most Noble Count *Mezzabarba*. He was about publishing and illustrating a Posthumous Work of his Father's, about *Greek Coins*; for he is extremely knowing in Antiquity, and particularly Medals, and equally Affable and Courteous. By his good Will I should have had a full View of the Duke of *Savoy's* Rarities and Manuscripts, which are very numerous, the worthy Abbot said about three Thousand, but lye one upon another, pil'd like a Wall, taking up the side of a Room. We had the same Fortune with the Books of *Pyrrhus Ligorius*, who flourish'd in the Days of Pope *Paul III.* and in the sixteenth Century, not in the seventeenth, as some give out; which Manuscripts contain an infinite Number of Incriptions, Monuments drawn on Paper, the Description of *Rome*, Coins, and many such Curiosities.

Leaving *Turin*, we got to *Lions* about the Beginning of *June*, and visited our Friends, who congratulated our Return. Among them was D. *Duga*, one of the Prime Men of the City, a good *Grecian*, whose House is resorted to by all learned Men. He entertain'd us very friendly in our Passage to *Italy*, and show'd no less Kindness at our Return. We arriv'd at *Paris* on the 11th of *June*, 1701. and thus the Journey we had intended for one Year, was scarce finish'd in three.



A L E T.

A LETTER from the learned Philip de la Tour, Bishop of Adria, to F. Montfaucon, giving an Account of a noble Monument lately found under Ground at Rome. Translated from Italian into Latin by F. Montfaucon.

Rome, June 18th, 1702.

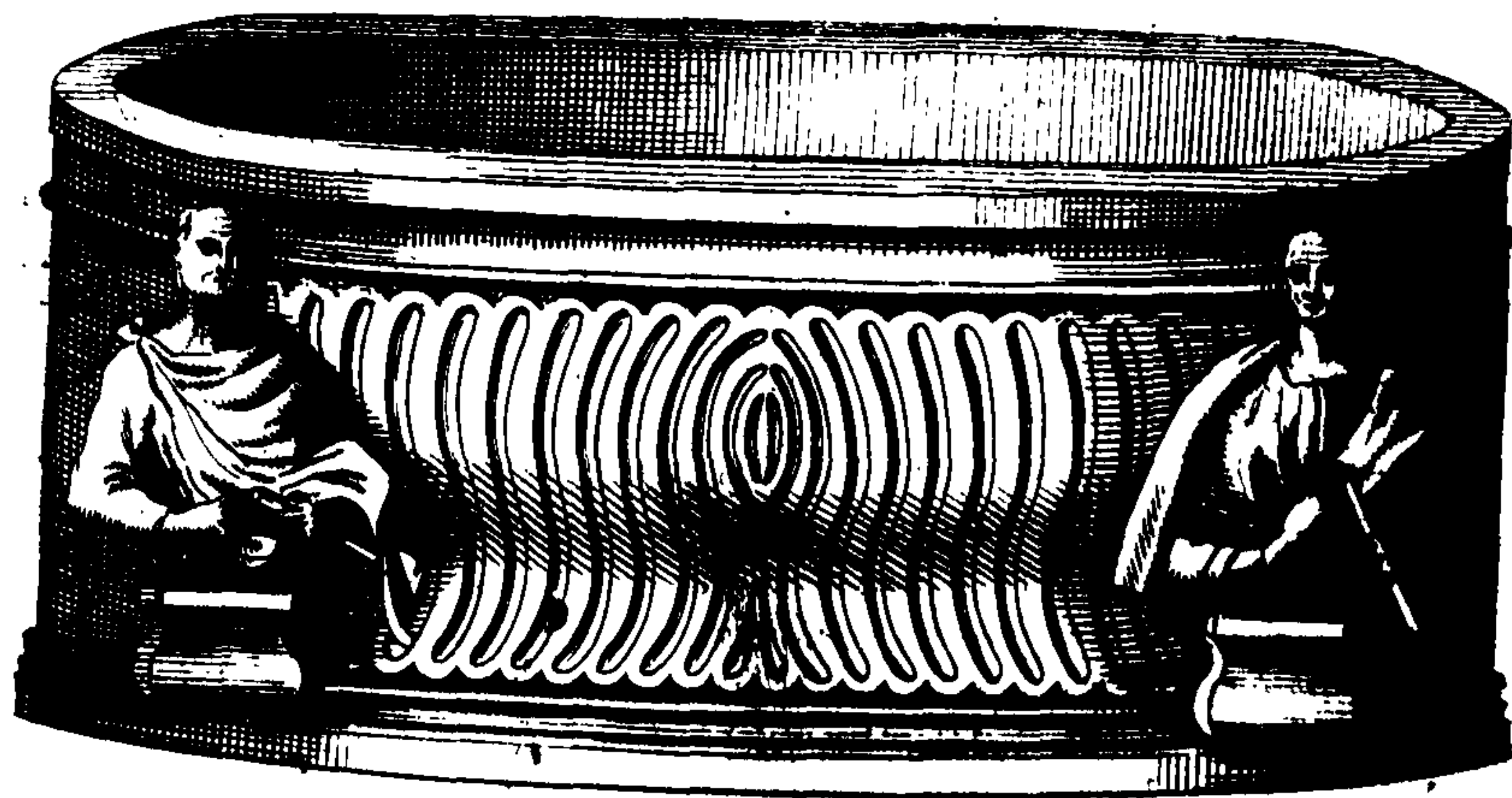
MY Departure from Rome having been retarded by Multiplicity of Business, I am now well pleas'd with this Delay, believing an Opportunity which has offer'd of itself of writing, will be no less acceptable to you than it is to me. The Subject is a Monument discover'd about twenty Days since, a Mile from the Gate call'd *Porta Major*. A Marble Urn of the larger Sort has been found in a Vineyard, and in it a Piece of Cloth made of the *Aniantus*, a Sort of Linnen the Greeks call *Asbestos*. [Some in English call it *Earth-flax*, being gather'd from a Sort of Stone, spun and wove, which when foul is cleans'd by casting it into the Fire, instead of washing, and it does not consume.] The Cloth is nine Roman Spans long, and seven broad, wove as our Cloth is at this Time, the Threads somewhat coarse, like Hempen Cloth; but it is foul and full of Spots, like a Cloth that has been us'd in the Kitchen. In this Cloth were wrapt up Bones, and a Skull, but all of them burnt; so there is no Question to be made, but that the Body wrapt up in the Cloth was cast into the Funeral Pile; that the Body being consum'd, and the Cloth remaining entire, the Ashes in it might not be scatter'd about, but so laid into a Coffin, as was the Custom anciently to bury Men of Note. That this was a Person of the first Rank, appears by two Figures on the Tomb, which are half Bodies, from the Navel upwards. One of them is in the Soldier's Habit, the other in the Peaceable and Consular; and I am of Opinion the two Figures represent the same Person, who was Renowned both in Peace and War, and had been Consul, Governor of the City, &c. as appears by the Size of the Cloth, which is not big enough to contain two Bodies; besides, that there was but one Skull found in it; because it was the Tomb of one Person. In the middle Part of the Urn is a plain square Superficies for an Epitaph to be carv'd on it, but I know not by what Accident it was left Blank; which is no small Loss to the Learned, for we cannot find the Name, nor the Quality, of the Person there bury'd. I judge this Tomb was made after *Constantine's* Days; one Argument of which is, the manner of the *Toga*, or Garment, and the cross *Trabea*, or Badge of the Consulship; and another, as significant, is, the Cover of the Tomb, which is full of Figures, testifying the Decay of the Art of Carving. There are carv'd on it wing'd Angels in several Shapes and Positions. One of them has a Harp in his Hand, another leans against an Altar, others have Boughs of Trees, and Bundles of Twigs, in their Hands. This is what I cursorily observ'd, for I had not Time to be more exact. The Urn is made of white Marble, nine Spans in Length, and three and a half in Breadth. The Front is fluted not in strait Lines but winding. I must not forget, that the Cloth, cast into the Fire, and lying there a very considerable time, was at last taken out whole and without any Damage.

Here you have, Dear Bernard, perhaps the last Essay I shall make in Antiquity; for the Charge committed to me calls me another Way, and the

the Pastoral Care requires other Studies. This is all I can write at present, as I am preparing for my Journey.

They are now busy at work to empty the Church that has been discover'd in the *Roman Forum*, or Great Sqaure, near St. *Mary Liberatrix*, the Deliverer. It is certain the Picture of Pope *Paul I.* is there; for it can not belong to Pope *Paul II.* by it are these Words, *Sanctissimus Paulus PP. Romanus, the most holy Paul, Pope of Rome*; which denotes it was done whilst that Pope was still living, which also appears by the square Welt painted on his Head, as is gather'd from *John the Deacon*, in the Life of St. *Gregory*, and other Authors. However, it is not plain, that this is the same Church *Anastafius* says was newly built by Pope *Paul I.* I cannot reckon up any more Particulars, nor give an Account of many Pictures there; for the Dispatch of my Journey denies me the Leisure to observe them. Farewel, *Dear Sir*, and continue my Friend.

OPERCULUM SEPULCRI



We had the good Fortune to meet several Friends at *Venice*, as *Antonio Capello*, a Man of great Worth, and noble Descent, *Bernardo Trevisano*, *Apostolus Zeno*, whom we spoke of before. We obtain'd the *Corcyrean* Inscriptions by the Favour of the same *Zeno*. The first is extraordinary, and a very particular Monument of Antiquity. I publish it here, (for I think it is not yet extant in Print) as he receiv'd it from a *Greek* of *Corfu*, transcrib'd by him *April 29. 1701.*

Ἐπὶ σωτηρίᾳ πρυτανεύοντες Ἀριστομένης, μίως Μαχανέος τετάρτη ἐπὶ εἰκάδι.

Αριστομένης Ἀριστολαϊδαεὺς δίδωσι τὰ πόλει τῶν Κορυθαίων εἰς τὰν τῶν τεχνίταν μίσθωσιν τῷ Διονύσῳ, ἀργυρίῳ Κορινθίῳ μνᾶς ἐξήκοντα. δίδωσι δὲ καὶ Ψυλλᾶς Ἀλκίμου τῷ πόλει τῶν Κορυθαίων εἰς τὰν τῶν τεχνίτων μίσθωσιν τῷ Διονύσῳ ἀργυρίῳ Κορινθίῳ μνᾶς ἐξήκοντα. ἐλέσθω δὲ ἡ βουλὴ ἐκαστάκις εἰς ἑαυτὸν τοὺς ἐκδανισοῦντας τὸ ἀργύριον ἀνδρας τρεῖς τοὺς διωτατάτους χρήμασιν. ἃ δὴ ἐκδανίσαι καὶ ἀναπράξαι ὃ δέξυται γινέσθω, καὶ ἡ λοιπὰ διοίκησις, καθὼς καὶ δοκῇ βουλῇ καλῶς ἔχειν, ὥς δὲ καὶ γένοιται τοκίζεσθαι μναὶ ἑκατὸν ὀγδοήκοντα, καὶ ἐκδανισθῶνται αἱ ἑκατὸν ὀγδοήκοντα μναί. παρελθόντες ἐνιαυτὸν μετὰ τὸ ἐκδανισθῆναι τὰς ἑκατὸν ὀγδοήκοντα μνᾶς, σποσφιλᾶτω ἡ πόλις, καὶ τὸ τῷ ἀγωνοθέτῳ νόμον, ἐπὶ τὰν τῶν τεχνίταν μίσθωσιν, καὶ ἀγέτω τὰ Διονύσια ἀφ' οὗ καὶ ἀρχονται παρ' αὐτοῦ ἐνιαυτοῦ, εἰμὴ τι δι' ἀπὸ ἀδυνάτου γένοιτο βουλᾶς καὶ ἀλίας ὑπερθεμνῆας. ἀγέτω δὲ σπο Κορινθίαν μνᾶν πεντήκοντα, σπο τῷ τόκῳ τῶν τριῶν ταλάντων μισθοῦμνα, αὐλητὰς τρεῖς, τραγωδοὺς τρεῖς, κομωδοὺς τρεῖς. καὶ τὰ λοιπὰ ποιουῶντα πάντα, οἱ ἐκαστάκις ἔοντες ἀρχοντες, καθὼς ὁ τῷ ἀγωνοθέτῳ νόμος τάσσει. δίδωσθαι καὶ τὰ σιτηρέσια τοῖς τεχνίταις τὰ ἔννομα σπο τῷ τόκῳ, χωρὶς τὰν πεντήκοντα μνᾶν. εἰ δὲ τι ἀδυνάτου γένοιτο διὰ πόλεμον, καὶ μὴ σποσφιλῆ ἡ πόλις ἐπὶ τοὺς τεχνίτας, ἢ μὴ παραγένοιτο οἱ τεχνίται, ἢ λίπη τις τὸν ἀγῶνα, ἐκδανισθῶ καὶ τὸ λειψθὲν ἀργύριον πᾶν, καὶ ὑπερχέτω τοκίζεσθαι εἰς τὰν τῶν τεχνίταν μίσθωσιν. εἰ δὲ διωατῷ ἐνὶ πόλει, καὶ μὴ ἐπικαλύοντι μὴδ' ἐνός, μὴ σποσφιλῆ ἡ πόλις ἐπὶ τοὺς τεχνίτας κατὰ τὰν ἐπίδοτον ἐκάστην, ἢ ὡς ἀγενομένην τῶν ἐργολάβων, μὴ μισθόσταιτο τὴς τεχνίτας, ἢ μὴ δίδωι τομμισθὸν τὸ ὑπογεγραμμένον, ἢ τὰ σιτηρέσια τὰ ἔννομα, ἢ εἰς ἄλλο τι καταχρησάιτο τὸ ἀργύριον, καὶ μὴ εἰς τὰν τῶν τεχνίτων μίσθωσιν, Ἀριστομένης, καὶ Ψυλλᾶς ἔοντο τὰ δοθέντα χρήματα πάντα, ἢ τῶν ἐπινόμων τῶν Ἀριστομένης, καὶ Ψυλλᾶς. μάστρες Μολῶτας Γλαύκους, Ωσανδρὸς Θεωδώρου, Περμαχίδας Μετίλου.

Πόδοτον ποιησαμένων Ἀριστομένης τῷ Ἀριστολαϊδᾷ, καὶ Ψυλλᾷ τῷ Ἀλκίμου φέρει τῷ ἀργυρίῳ, ὃ ἔδωκαν τῷ πόλει, καὶ τῷ Διονύσῳ, εἰς τὰν τῶν τεχνίταν μίσθωσιν, ἐκάτερος Κορινθίας μνᾶς ἐξήκοντα. ἔδοξε τῇ βουλῇ τὸ δοθὲν ἀργύριον ὡς Ἀριστομένης, καὶ Ψυλλᾶς ἐκδανίσαι τοὺς αἰρεθέντας. ἐλέσθαι ἢ τὰν βουλὴν τοὺς χειρῆσθαι τὸ ἀργύριον ἀνδρας τρεῖς εἰς ἐνιαυτὸν τοὺς διωτατάτους χρήμασι, καὶ πλεονάκεις τοὺς αὐτοὺς ἀφελιπόντας ἔτη δύο, μὴ νεωτέρους ἐτῶν τριάκοντα πέντε, μὴ ἢ πρεσβυτέρους εὐδομήκοντα (sic.) αἰρεσθῆναι ἢ ἐκάστου ἐνιαυτοῦ μίως Μαχανέος ἢ ἀλίας. οἱ δὲ αἰρεθέντες, ἐπὶ Ἀριστομένης, ὡς ἀλαβόντες τὸ ἀργύριον παρ' Ἀριστομένης καὶ Ψυλλᾶς, ἐκδανισάτω ἐμμὴν δωδεκάτω καὶ Εὐκλείῳ τῷ ἐπὶ Ἀριστομένης, προκαρῆσθαι ἐκαστοὶ, μὴ μείον ἢ ἡμέρας πέντε, χρηματίζοντες ποτὶ τοῖς ἀρμάτεσι, μὴ πλείονος τόκου δανείζοντες, ἢ δύο δραχμὰν τὸν μίω ἑκάστον, τὰν μνᾶν ἑκάστην, μὴδ' ἐλάσσονος συναλλάσσονται, ὥς αὐτοὶ προαιρῶνται. ὥς τε τὸν περὶ αὐτὸν σποδόμενον τό, τε κεφάλαιον καὶ τὸν τόκον ἐμμὴν Εὐκλείῳ τῷ μὲν πρῶτον Ἀριστομένης, ἀναπράξαντες τό, τε κεφάλαιον καὶ τὸν τόκον. ἐν τῷ Εὐκλείῳ μὴν τῷ μὲν Ἀριστομένης ὡς δόντω τοῖς αἰρεθεῖσι εἰς τὸν ὕψ' αὐτὰ ἐνιαυτὸν ἐπὶ τὰν χεῖρην τῷ ἀργυρίῳ. οἱ δὲ ὡς ἀλαβόντες χρηματίζοντο τὸ ἀργύριον πᾶν ἐν τῷ Ἀρτεμιτίῳ μὴν τῷ ἐφ' αὐτῶν, ποτὶ τοῖς ἀρμάτεσι προκαρῆσαντες, καὶ τὰ λοιπὰ πάντα ποιουῶντες καθὼς καὶ τοὺς ἐπὶ Ἀριστομένης αἰρεθέντας γέγραπται. ὡσαύτως δὲ καὶ οἱ ἐκαστάκις αἰρεθέντες ποιουῶντα. εἰ δὲ οἱ αἰρεθέντες ἐπὶ τὰν χεῖρην τῷ ἀργυρίῳ μὴ ποιήσαιεν τι τῶν γεγραμμένων, εἰ μὴ ἐκδανίσαιεν τὸ ἀργύριον, καθὼς γέγραπται διωατοὶ ἔοντες, ἀποτισάντω ἀργυρίῳ Κορινθίῳ μνᾶς τριάκοντα, καὶ τὸ κεφάλαιον, ὃ καὶ ὡς ἀλαβόντι παραδόντω. εἰ δὲ μὴ διπλὴ σποῖσάντω τὸ κεφάλαιον. φέρει δὲ τῷ ἀδυνάτου βουλᾷ καὶ ἀλίας ἐπιγινώσκω. εἰ δὲ ἐκδανίσαντες μὴ ἀν' πράξαιεν τὸ κεφάλαιον, καὶ τὸν τόκον, ἢ μὴ ὡς ἀλαβόντω τοῖς αἰρεθεῖσι καθὼς γέγραπται, σποῖσάντω τὸ, τε κεφάλαιον καὶ τὸν τόκον, διπλὴ ὅποτερον, καὶ μὴ ὡς δόντω. ἐπεὶ δέκα γέγονται τοκίζεσθαι μναὶ ἑκατὸν ὀγδοήκοντα, καὶ ἐκδανισθῶνται αἱ ἑκατὸν ὀγδοήκοντα μναί, παρελθόντες ἐνιαυτὸν μετὰ τὸ ἐκδανισθῆναι, τὰς ἑκατὸν ὀγδοήκοντα μνᾶς. σποσφιλᾶντω οἱ δέχοντες ἐπὶ τὰν τῶν τεχνίταν μίσθωσιν, κατὰ τὸν ἀγωνοθέτα νόμον, καὶ τὰ λοιπὰ πάντα ποιουῶντα, οἱ ἐκαστάκις ἀρχοντες, καθὼς ἐν τε δῶς γέγραπται, εἰ μὴ τι διὰ πόλεμον γένοιτο βουλᾶς καὶ ἀλίας ὑπερθεμνῆας. μισθούσθω δὲ τοὺς τεχνίτας, ἀφ' οὗ καὶ ἀρχὴ γένοιτο παρ' ἑτέρῳ ἐνιαυτοῦ, σπο τῷ τόκῳ τῶν τριῶν ταλάντων σπο μνᾶν πεντήκοντα αὐλητὰς τρεῖς, τραγωδοὺς τρεῖς, κομωδοὺς τρεῖς. καὶ τὰ λοιπὰ πάντα καὶ τὸν τῷ ἀγωνοθέτῳ νόμον. δίδωσθαι καὶ τὰ σιτηρέσια τοῖς τεχνίταις τὰ ἔννομα σπο τῷ τόκῳ, χωρὶς τὰν πεντήκοντα μνᾶν. οἱ δὲ χεῖρην τὸ δέξυται καθ' ἑσ' καὶ χρόνους ὡς γίνονται οἱ τεχνίται, ἐπεὶ καὶ ἀν' πράξαντι τὸ δέξυται πεντήκοντα μνᾶς τὸν μισθὸν τοῖς τεχνίταις, καὶ τὰ σιτηρέσια τὰ γινόμενα ὡς δόντω τῷ ἀγωνοθέτῳ τῷ Ἀρτεμιτίῳ μίως, ὡς τὰς ἐκάστης, τὸ δὲ λοιπὸν τοῖς αἰρεθεῖσι (sic.) ὃ δὲ ὡς ἀλαβόντων ἀγωνοθέτης ποιήτω πάντα καὶ τὸν νόμον, καὶ σπολογισάσθω εἰς βουλὴν ἐν τῇ πράξει σινεδραίνονται καὶ παραλαβὴν δέξυται, καὶ καθὼς καὶ ἐκάστη διοίκησις (sic.) σπολογισάσθωσαν δὲ καὶ οἱ χεῖρην τὸ δέξυται ἐκαστάκις εἰς βουλὴν μίως Ἀρτεμιτίῳ, οἱ τε παραλαβόντες, καὶ οἱ παραδίδοντες, καθὼς καὶ ἐκάστη παραλαβόντι, καὶ παραδόντι. οἱ δὲ μὴ ποιήσαιεν τι τῶν γεγραμμένων, οἱ τε χεῖρην τὸ δέξυται, ἢ οἱ ἀρχοντες, σποτισάτω ὁ αἰτίῳ ἀργυρίῳ Κορινθίῳ μνᾶς τριάκοντα, καὶ ὃ καταβλάψῃ διπλὴ. εἰ δὲ τι καὶ ὁ ἀγωνοθέτης, ἢ οἱ χεῖρην τὸ δέξυται μὴ ὥς σπολογίζονται, νομοφύλακες ἐκλογιζούσθω, καθὼς καὶ τὰ ἄλλα τὰ ἱερά, καὶ δημόσια χρήματα. μὴ ἐξέσθω δὲ μὴδ' ἐνὶ πρυτανείᾳ φέρει τῷ ἀνατιθέμεν, ὑπὸ Ἀριστομένης καὶ Ψυλλᾶς ἀργυρίῳ, ὥς τε εἰς ἄλλο ἢ καταχρησθῆναι, ἀλλ' εἰς τὰν τῶν τεχνίταν μίσθωσιν, εἰς δὲ ἄλλο μὴδ' ἐν, μὴθ' ὡς μὴδ' ἐνὶ πρυτανείᾳ. εἰ δὲ ὡς πρυτανείᾳ, ἢ καταχρησάιτο εἰς ἄλλο ἢ, σποσφιλᾶτω ὁ πρυτανεύων, καὶ ὁ καταχρησάμενος Ἀριστομένης καὶ Ψυλλᾶς, ἢ τοῖς ἐπινόμοις τοῖς Ἀριστομένης καὶ Ψυλλᾶς, ἀργυρίῳ Κορινθίῳ μνᾶς ἐξήκοντα, καὶ τὸ ἀργύριον ὃ κατα-

τεχνησθῇ

τεχρήσθῃ διπλή. πάντων δὲ τούτων, καὶ εἴ ἴνῃ καὶ ἄλλου δοκῇ πρεδικοί βουλᾶς κρίσιν ἀπάρβολον γραφάμην. καὶ ἐπιγράφαντες τὸ ἀργύριον τὸ ἐφ' ἐκάστου ἀδικήματῃ γεγραμμένον, δῶντο προσάται πρεβουλῶν. οἱ δὲ εἰς τὰ δικαστήρια φερέτω ἀκαμείων, ἢ τριακοσαί, μὴ ἐξέσω δὲ καὶ ἄλλω τῷ λῶνι κρίνεσθαι χτ' ταῦτά. τὸν δὲ κατακρίθῃντα οἱ τὰς κρίσεις γραφάμην εἰσπράξαντες. ὅσα μὲν ποτὶ τὸ κοινὸν συνοικεῖ τοῖς ἀρημένοις ἐπὶ τὰν χεῖριζιν τῷ ἀργυρίου παραδόντω. οἱ δὲ ἐγδανεισάντω καθὼς καὶ τὸ ἄλλο ἀργύριον γέγραπται. ὅσα δὲ Ἀριστομένει, ἢ Ψυλλᾷ, ἢ τοῖς ἐπινόμοις ἐπιτίμια ἐπιβάλλει, αὐτοὶ εἰσπράσσονται, καὶ κρίνεσθαι ἕκαστοι καθὼς κ' αὐτοὶ προαιροῦνται. εἰ δὲ ἕξ τῶν ἐπινόμων τῶν Ἀριστομένει ἢ Ψυλλᾷ προσατήσῃ εἰς ἄλλό ἢ καταχρησθῇμεν, ἢ καταχρήσαιοτο ἄλλαι παῖ, μὴ ἔόντω τὰ ἐπιτίμια, μὴ δὲ τὰ χρήματα Ἀριστομένει καὶ Ψυλλᾷ, μὴ δὲ τῶν ἐπινόμων Ἀριστομένει καὶ Ψυλλᾷ ἀλλὰ δημόσια εἰς τὰν τῶν τεχνίταν μίσθωσιν, καὶ ἐγδανείζῃσθω μετὰ τῷ ἄλλῳ ἀργυρίῳ καθὼς ἐπάνω γέγραπται. εἰ δὲ ἢ ἀδύνατον εἶναι πόλεμον γένοιτο, καὶ μὴ σποσεῖλαι ἡ πόλις ἐπὶ τοὺς τεχνίτας, ἢ μὴ παραγέγονται οἱ τεχνίται, ἐκδανείζῃσθω, καὶ αἱ πεντήκοντα μναί, καὶ τὰ σιτηρέσια, ἄχροι (sic.) ἢ καὶ δύνατον γένηται. ὅσαυτὸς δὲ καὶ εἴ τις λίποι τ' ἀγῶνα τῶν τεχνίταν, ἐγδανείζῃσθω (sic.) καὶ τὸ ληφθῆν ἀργύριον καὶ ὑπαρχέτω εἰς τὰν τῶν τεχνίταν μίσθωσιν. εἰ δὲ καὶ διόρθωσις τῶν νόμων γίνηται, ταξάντων οἱ διορθωτῆρες εἰς τοὺς νόμους, καθὼς καὶ δὴ τὸ ἀργύριον χεῖρίζῃσθαι. τὰ δὲ λοιπὰ πάντα γινέσθω ὡς καὶ δοκῇ βεβᾶ, καὶ ἀλία καθὼς ἔχουσι. γινέσθω δὲ μὴτ' ἐν ὑπενάντιον τῷ δόγματι, μὴ δὲ τὰ δύο. τὰς δὲ δύοσι καὶ τῷ γράμματῃ ἀντίγραφον ἀναγράφαι εἰς τάλαν λιθίνα, καὶ ἀναθέμενον ποῖ καὶ δοκῇ πρεβούλοις, καὶ πρεδίοις καλῶς ἔχῃ. τὰς δὲ ἀναγραφάς, καὶ ἀναθέσθαι πρεβούλοις μετὰ διακητᾷ καὶ ἀρχιτέκτονι τὰν ἐπιμέλῃαν ποιήσασθαι. τὸ δὲ γεγραμμένον ἀνάλωμα ταμίᾳ δόμεν.

I.

ΦΑΙΑΚΟΣ ΙΝΗ ΔΙΕΙ ΤΥΙΣΤΩ ΕΥΧΗΝ.

II.

ΑΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛΛΟΔΟΤΟΥ.
ΝΕΥΣΑΣ ΚΑΙ ΟΙ ΣΥΝΑΡΧΟΙ ΠΦΙΛΩΤΑΣ
ΙΑΚΧΟΣ ΚΟΣΑΠΕΛΟΥ ΝΙΚΑΝΩΡ
ΝΙΚΟΣΤΡΑΤΟΥ ΘΕΟΙΣ

III.

ΘΕΟΙΣ ΤΥΧΑΝ ΑΡΙΣΤΟΔΑΜΟΣ ΔΕ
ΚΑΤΑΣΜΑΧΧΙΑΔΑΝ ΔΙΔΩΤΙ.....
ΠΟΛΥΤΙΜΩΙ.....ΛΙΚΑΠΑΣΧΗ ΤΑΝ ΓΑΝ.....
ΕΠΑΚΟ.....ΑΡΙΣΤΟΔΑΜΑΝ
ΔΑΜΟΥΧΙΑΔΑΣ Ε ΚΛΕΙΔΑ
ΠΟΛΥΤΙΜΩΙ ΦΙΛΩΝΙΔΑΣ ΑΣΧΥΛΟΥ
ΤΑΝ FN ΚΝΙΣΙ.....

IV.

Α Γ Ι Σ
Α Μ Υ Ρ Α Λ Ο Υ
Α Ν Δ Ρ Ε Ι Α

V.

ΙΟΥΛΙΑΝ ΘΕΟΔΩΡΑΝ
ΑΡΒΤΗΣ ΕΝΕΚΕΝ ΘΕΟΙΣ

VI.

ΗΠΟΛΙΣ ΑΡΙΣΤΑΝ ΠΑΡΜΕΝΙΣΚΟΥ ΜΕΝ
ΓΥΝΑΙΚΑ ΟΥΓΑΤΕΡΑ ΔΕ ΛΥΣΑΝΙΟΥ
ΕΥΣΕΒΕΙΑΣ ΕΝΕΚΕΝ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ
ΠΑΡΜΕΝΙΣΚΟΝ ΛΑΚΙΠΟΥ ΤΟΝ
ΒΑΥΤΗΣ ΑΝΔΡΑ ΙΣ ΤΑ
ΛΥΣΑΝΙΟΥ

Η Μ Α Λ Α

VII.

Η ΜΑΛΑ ΔΗ ΠΕΡΙ ΣΕΙΟ ΛΥΓΡΟΜΠΟΤΜΟΝ ΕΚΑΥΤΕ ΠΑΤΡΑ

ΑΛΚΗ ΑΜΦΙΛΟΧΩΓΓΑΙΑ ΘΡΑΣΥΠΤΟΛΕΜΩΝ
ΟΥΝΕΚΕΝ ΙΑΛΥΡΙΟΙΣΙΝ ΥΦ ΙΠΠΟΜΑΧΟΙΣΙ ΔΑΜΑΣΘΗΣ

ΟΣΤΕΑ ΔΕΝΝΑ ΣΟΙ ΓΑΙ ΔΕΤΑΡΟΙ ΕΚΤΕΡΙΣΑΝ
ΚΑΙ ΣΟΥ ΑΠΟΦΘΙΜΕΝΟΥ ΠΙΣΤΟΙ ΦΙΛΟΙ ΟΥΚ ΕΛΑΘΟΝΤΟ
ΣΙΝΝΑ ΦΥΛΟΠΙΔΟΣ Δ ΕΞΕΡΥΣΑΝ ΣΤΥΓΕΡΑΣ
ΑΜΦΙΛΟΧΟΙ ΘΡΑΣΕΩΝ ΕΥ ΕΙΔΟΤΕΣ ΕΡΓΟΝ ΑΚΟΝΤΩΝ
ΟΙ ΣΕ ΜΕΓ ΑΧΝΥΜΕΝΟΙ ΣΥΓΓΕΝΗ ΕΚΤΕΡΙΣΑΝ.

VIII.

ΤΙΤΟΣ ΦΛΑΒΙΟΣ ΔΙΟΝΥΣΙΟΣ ΕΝΟΡΚΙΖΟΜΑΙ.
ΟΙΤΟΝ CεBACTION ΟΡΚΟΝ ΜΗΔΕΝΙ ΕΞ ΟΝ ΕΙΝΑΙ
ΑΝΟΙΖΑΙ ΣΩΡΟΝ ΟΛΥΜΠΙΑΔΟΣ. ΕΙ ΔΕ ΤΙΣ
ΑΝΟΙΞΕΙ ΔΩΣΕΙ ΤΩ ΦΙΣΚΩ ΔΥΝΑΡΙΑ ΔΙΣΧΙΛΙΑ
ΠΕΝΤΑΚΟΣΙΑ ΚΑΙ ΥΦΕΞΕΙ ΛΟΓΟΝ ΑCεBεΙΑC.

IX.

ΚΛΑΥΔΙΑ * ΑΜΕΜΠΟΝ ΧΑΙΡΕ.
ΚΛΑΥΔΙΟΣ ΜΥΡΤΙΛΟΣ ΧΑΙΡΑΙ
ΣΑΒΙΝΟΣ ΕΤΩΝ. ΚΕ. ΧΑΙΡΑΙ
ΣΩΚΡΑΤΗΣ ΧΑΙΡΑΙ.
ΛΕΩΝ ΧΑΙΡΑΙ.
ΗΡΑΚΛΕΙΤΟΣ ΤΥΑΝΕΥC ΕΤΩΝ. Ο. ΧΑΙΡΑΙ

* ἀμεμπής

ΕΠΙ ΑΝΔΡΩΝΟΣ.
ΕΠΙ ΑΠΟΛΛΟΔΩΡΟΥ.

X.

M. VALERIVS CORVINI
IORICO
IOVI CASIO. V. S.

XI.

P. HETEREIVS
RVFIO
IOVI CASIO. SAC.

XII.

Α ΠΟΛΙΣ ΜΑΡΚΟΝ ΚΑΛΗ.....
ΓΑΙΟΥ ΤΙΟΝ ΒΥΒΛΟΝ ΤΟΝ.....
ΠΑΤΡΩΝΑ ΚΑΙ ΕΥΕΡΓΕΤΑ.....
ΕΡΜΑΙ ΗΡΑΚΛΕΙ.

XIII.

ΜΑΧΑΤΑΣ ΠΟΗΣΕ
ΤΟΥ ΔΙΟΣ ΑΛΚΜΗΝΗΣ ΤΕ ΓΟΝΟΝ ΤΙΜΑΙΣΙΝ ΑΕΞΩ.
ΥΙΟΣ ΛΑΣΘΕΝΕΟΣ ΣΤΗΣΕΝ ΑΓΑΛΜΑ ΤΟΔΕ.
ΜΝΗΜΗΝ ΑΘΑΝΑΤΟΝ ΣΩΖΩΝ ΠΑΤΡΟΣΤΕ ΚΑΙ ΑΥΤΟΥ
ΔΑΦΑΝΕΟΣ ΚΛΗΝΩ ΛΟΞΙΟΥ ΕΝ ΤΕΜΕΝΕΙ.

ΩΦΑΝΗΣ ΛΑΣΘΕΝΕΟΣ ΑΣΚΛΑΠΙΩ
ΑΝΕΘΗΚΕ. ΜΑΧΑΤΑΣ ΕΠΟΗΣΕ.

XIV.

ΛΥΣΙΣΤΡΑΤΟΥ ΠΕΙΘΕΙΑΣ.

XV.

ΤΙΛΛΙΑΣ ΠΕΙΘΙΩΝΟΣ.

XVI.

ΠΑΝΦΙΛΗΝ ΠΑΝΦΙΛΟΥ ΤΗΝ ΕΑΥΤΟΥ ΓΥΝΑΙΚΑ
ΕΠΑΦΡΟΔΕΙΤΟΣ ΕΠΑΦΡΟΔΙΤΟΥ
ΚΑΤΑ ΤΟ ΨΗΦΙΣΜΑ ΤΗΣ ΒΟΥΛΗΣ.

XVII.

ΠΟΝΤΙΟΣ ΛΟΥΠΟΣ ΠΟΝΤΙΩ ΛΟΥΠΩ
ΤΩ ΠΑΤΡΙ ΜΝΕΙΑΣ ΧΑΡΙΝ ΚΑΙ ΤΑ Α.

XVIII.

Η ΠΟΛΙΣ. ΓΕΡΜΑΝΙΚΟΝ ΚΑΙΣΑΡΑ. ΤΙΒΕΡΙΟΥ.
ΚΑΙΣΑΡΟΣ ΥΙΟΝ ΣΕΒΑΣΤΟΥ ΚΑΙΣΑΡΟΣ ΥΙΩΝΟΝ
ΥΠΑΤΕΥΟΝΤΑ ΘΕΟΙΣ.

XIX.

ΑΔΡΙΑΝΟΥ ΒΟΥΜΙΟΥ.
ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ
ΤΡΑΙΑΝΟΝ ΑΔΡΙΑΝΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ
ΥΙΟΝ ΘΕΟΥ ΝΕΡΒΑ ΥΙΩΝΟΝ ΥΠΑΤΟΝ ΤΟ Ε
Η ΠΟΛΙΣ ΤΩΝ ΑΒΕΑΤΩΝ ΚΑΤΑ ΤΟ ΤΩΝ
ΑΧΑΙΩΝ ΔΟΓΜΑ. ΑΝΕΘΗΚΕ ΕΠΙΓΡΑΜΜΑ
ΕΤΕΟΣ ΔΑΜΟΝΟΣ ΤΟΥ ΑΡΙΣΤΕΑ.

XX.

... ΔΙΚΟΙΣ ΔΙΑ ΤΟ ΠΟΛ ...
ΚΙΝΔΥΝΕΥΣΑΣ, ΜΕΤΑ ΠΛΟΙΑ ...
ΩΝ ΑΦΕΙΛΕΤΟ ΜΕΝ ΤΑ ΠΛΟΙΑ ΚΑΠ ...
ΩΝ ΔΙΑΦΘΕΙΡΑΣ ΤΩ ΠΑΝΘΕΙ ΝΙΚΑ ΘΕΙ ...
ΑΠΟΛΛΙΝΙ ΑΛΣΟΣ ΩΣ ΚΑΛΛΙΣΤΟΝ ΕΙΚΑ ...
ΕΠΤΟΜΕΝΟΙΣ ΑΡΜΟΖΕΙΝ ΦΑΙΝΗΤΑΙ ΚΑΙ Γ. ...
ΠΟΛΕΜΙΣΑΝΤΑΣ ΩΣ ΚΑΛΛΙΣΤΑ ΚΑΜΑΘ ΕΚΑΣΤ...
ΑΣ ΓΕΝΟΜΕΝΟΥ ΣΩΣΗΡΩ ΤΙΜΗΝ ΤΟΝ ΤΕ ...
ΟΦΟΡΩΝ ΔΥΩ ΔΕΚΑ ΕΚΑΤΕΡΩΝ ΤΩΜΜΕΙ ...
Η ΠΑΣΑΝ ΔΙΔΟΝΤΟΣ ΑΥΤΑΙΣ ΤΟΥΤΑΝ ...
ΚΑΣΤΑΚΙΣ ΠΡΟΒΟΥΛΟΙΣ ΚΑΙ ΠΡΟΔΙΚΟΙ ...
ΝΑΜΦΙΠΟΛΟΝΤΕ ΚΑΘΑΠΕΡ ΚΑΙ ΕΙΣΑΛ ...
ΙΣΕΙΣ ΑΛΚΙΗ ΟΥΝ ΚΑΙ ΔΑΜΟΚΟΛ ...
ΔΡΕΙΟΝ ΠΟΠ ΔΙΚΑΙΣΤΕΙΑΝ ...

XXI.

ΠΙΣΤΙΝ ΕΧΩΝ ΒΑΣΙΛΙΑΝ ΕΜΩΝ ΜΕΝΕΩΝ ΣΥΝΕΡΙΘΟΝ.
ΣΟΙ ΜΑΚΑΡ ΥΨΙΜΕΔΟΝ ΤΟΝ Δ'ΙΕΡΟΝ ΕΚΤΙΣΑ ΝΗΟΝ
ΕΛΛΗΝΩΝ ΤΕΜΕΝΗ ΚΑΙ ΒΩΜΟΥΣ ΕΞΑΛΑΠΑΖΑΣ
ΧΕΙΡΟΣ ΑΠΟΥΤΙΔΑΝΗΣ ΙΟΒΙΑΝΟΣ ΕΔΟΝΟΝ ΑΝΑΚΤΙ

XXII.

ΒΑΣΙΛΕΙΑΗΣ ΕΤΩΝ Κ. ΗΡΩΣ ΧΑΙΡΕ·
ΠΥΝΘΑΝΕ ΑΝΤΙ ΣΕΟ ΕΥΓΕΝΗΣ ΤΙΣ ΔΕ ΕΥΓΕΝΟΥΣ
ΠΑΡΟΔΙΤΑ ΜΕΘΕΣΤΑ * ΣΟΛΣΟΠΤΟ ΤΑΦΟΝ
ΓΕΝΝΑ ΜΕΝ ΓΛΑΥΚΟΣ ΜΕ ΠΑΤΗΡ ΤΙΚΤΕΙ ΔΕ ΜΗΤΗΡ
ΧΡΗΣΟΓΟΝΗ ΚΛΗΜΕΥΔΟΣ ΜΟΣ ΟΥΚ ΩΝΑΤΟ
ΤΗΛΟΘΙ ΓΑΡ ΠΑΤΡΗΣ ΒΕΙΘΥΝΙΑΔΟΣ ΩΛΥΣΑ ΘΥΜΟΝ
ΝΑΥΤΙΑΙΗ ΚΥΓΡΗΝΗ ΤΕ ΜΗΠΙΣΗΜΟΣ
ΚΕΙΜΕ ΔΕ ΠΑΡΑ ΘΕΙΝΑ ΑΛΟΣ ΝΕΜΟΕΣΑΙ
ΥΣΤΑΤΑ ΛΥΓΡΩ ΕΜΟΙ ΔΕΙΑ ΚΕΙΜΕΝΟΣ ΠΕΛΑΓΟΣ.

F. Montfaucon's Latin Version of this defective and faulty Inscription, made up by Conjecture, is here added.

Basilides annorum xx. Heros falve
Accipe, o nobilis, cujus nobilis tumulus sit
Viator, & viso sepulchro transeas
Genuit me Glaucus pater, peperitque mater
Chryfogone Cleomedis ; sed nihil mihi profuit,
Procul enim patria Bithynia animum amisi
Nautica me Cygrene habet illustris.
Jaceo autem ad littus maris ventosi
In extremis, mihi que infelici pelagus adjacet.

XXIII.

P. MANLIVS. Q. F. SERGIVS RVFVS.
DECV. IVDEX. EX QVINQ. DECVRIIS EQVO.
PVBLICO TESTAMENTO FIERI IVSSIT ET EPVLO
DEDICARI

IN HOC OPVS STATIA SEX. F. FIDA MATER
ADIECIT. HS. XXXV. ET SVMMAE OPERIS
ET EPVLO RELICTAE XX. FISCO INTVLIT
HS XIII. SOLO. PVBLICO.

XXIV.

◀MEM◀
MEMΦIE
ΕΤΩΝ ◀.Ζ◀
ΧΑΙΡΕ V

The Sense of the first is this,

For the Safety of the Governor *Aristomenes*, on the 24th Day of the Month *Machanes*. (That is, as I conjecture, the same with the Attick *Μαχίαι*, March.) This is a Remark of the Translator.

Aristomenes Aristolaideus gives sixty *Minæ* of *Corinthian* Silver to the City of the *Corcyreans*, and to *Bacchus*, for the Pay of Workmen. *Psyllas*, the Son of *Alcymus*, bestows the like Sum for the same Purpose. Moreover, the Senate appoints three of the wealthiest Men, Annually, by turns, to put out the Money ; to demand and apply it as they judge proper : And enjoins, that one hundred and eighty *Minæ* be improv'd in that Manner. A Year after it is in Bank, let the City send their Officers, according to the Law of the *Agonothetes*, to pay the Workmen, and celebrate the Feast of *Bacchus* ; then they shall begin another Year, unless on a Prorogation of the Senate, it becomes impracticable. Let them with fifty *Corinthian Minæ*, the Interest of three Talents, retain three Musicians, and as many Tragic and Comic Actors ; and let the Yearly Directors do all other Things conformably to the Law above-mention'd. Over and above that, let the Workmen be allow'd a Quantity of Corn out of that Interest, as it has been determin'd. If the usual Method cannot be continu'd, on the approach of a War, and the City shall not send to pay the Workmen, or they be absent, or the Publick Games be interrupted, then let the Remainder be put out again, and the Interest go afresh towards the Payment. But if there be no Impediment, and the Payment of Money and Corn be not made, let the Money return to *Aristomenes*, and *Psyllas*, or their Heirs.

Witnesses,

Molotas, the Son of *Glaucus*.
Osander, of *Theodorus*.
Bornachidas, of *Mertilus*.

At the time of this Grant, the Senate decreed, that Officers elected for that Design should put out the Money, some of the richest Men every Year ; and that commonly after a Vacancy of two Years, the same should be re-elected ; and that they be not under Thirty five, nor above Seventy Years of Age. They must be chosen in the Month *Machanes*, in the Senate, or the Sessions. They who are elected during the Government of *Aristomenes*, shall put it out in the twelfth Month, and the Month *Euclius* ; proclaiming it by the Common Cryers, who shall stand at least five Days by the Chariots, to proclaim it ; and shall receive no more than two *Drachmæ* for a *Mina*, each Month, nor less ; so that he who agrees, shall pay that Money, and the Interest, in the Month *Euclius* ; and in that Month again let the Money be advanc'd for the Year following ; let the Receivers transact the whole Sum in the Month *Artemisius* ensuing, in the manner above express'd, and so hereafter. If they be guilty of any Omission, let them be fin'd Thirty *Minæ* of *Corinthian* Silver, and besides that, restore the Money ; and in case of failure, be fin'd at double the Sum. If they alledge an Inability to do it, let the Senate and Sessions enquire about it. If the Bankers do not pay the Interest, let them be fin'd at double the Value, both of Interest and Principal, after the first Year's Interest, and advance of Principal for the second ; let the Men be paid, and

all

all perform'd, as above, unless the Impediments aforesaid should happen. Let them date the subsequent Year from the Hire of the Workmen out of the Interest of three Talents, that is fifty *Minae*; and the rest as is specify'd above. Let the Sum demanded by the Managers of it be paid to the *Agonothetes* (that is, the fifty *Minae*) on the 6th of the Month *Artemisius*; and the Remainder to the Officers chosen for it. On the Receipt, let the *Agonothetes* do all according to Law, and account for it in the first Assembly of the Senate; so the Managers, in the Month *Artemisius*, every Year; and all the rest concern'd in it. If any be guilty of a Default, let him pay thirty *Minae* of *Corinthian* Silver, and restore double the Proportion of such Default. If the Account be not well adjusted, let the Inspectors of the Laws enquire, as is usual in the Sacred and Publick Monies; nor shall the Money be turn'd to other Uses but the paying of the Workmen. If any embezzle it, let him pay to *Aristomenes* and *Psyllas*, or their Heirs, sixty *Minae* of *Corinthian* Silver, and restore double the Sum misapply'd. Let these and other Decrees, on this Affair, be copy'd out by the Advocates of the Senate, without Alteration: After that let them be paid the legal Allowance for each Default by the Agents of the chief Members of the House; and the Money Sterling brought into Court without failure. They who transcribe this Law shall compel the Guilty to pay their Fines. Let all that belongs to this Affair be entrusted with the Managers, and let them embark the Fines, as above. Let the Fines that accrue to the Donors, and the Actions arising upon them, be demanded at their Pleasure. If their Heirs embezzle the Money, let their Fines be forfeited to the Publick, and put out for the Workmen, as above. If a War, or any Omission happens, let the fifty *Minae*, and Allowance of Corn be put out to Use, till the usual Method can be recover'd; and on other Cases as settled before. If there be an Amendment to the Acts of the House, let there be a Provision in it for the Payment of the Money, as usual; and the rest be determin'd by the Senate and Sessions. Let no Contravention to this Grant and Decree be admitted; and let a Copy of both be inscrib'd on Stone, and plac'd where the Heads of the Senate and their Advocates think it proper. The Heads, with one Manager and an Architect, shall oversee the Inscription, and the Erection of it: But we give the Expence of both, limited in Writing, to the Treasurer.

We may set here the following Brazen Coin, the Type of which was transmitted from *Corfu*.



Fig. 308.

This noble Inscription was not very skilfully transcrib'd; yet so, as not extremely to hurt the Sense. It was written in the *Doric* Dialect, for the *Corcyraeans* were *Doricks*. There is room for much Observation in it, as on the Names of the Months, (of which three only are mention'd, *Machanes*, *Euclius* and *Artemisius*) some Rites of the *Bacchanals*, or *Dionysiacs*; and the manner of proclaiming by the Cryers, standing by the Chariots, &c.

The Coin is of the same *Aristomenes*, who is said to be Governor in the Decree ; for he is call'd the Son of *Aristolaus*, both in the Decree, and in the Medal.

We shall proceed now to give you the Import of the other Inscriptions, that are explain'd by F. *Montfaucon*, as they are rank'd by the Figures. (*N. B.* The untranslating are imperfect.)

I.

Phæacus ; that it may be Sacred to the most High *Jupiter*, a Vow.

II.

Apollodorus, the Son of *Apollodotus*, consented ; and with him the Colleagues in the Magistracy, *Philotas Iacchus*, the Son of *Cosapelus*, *Nicanor*, the Son of *Nicostratus*. To the Gods.

V.

Julia Theodora, for the Sake of Virtue. To the Gods.

VI.

The City gives this in Memory of *Arista*, the Wife of *Parmeniscus*, Daughter of *Lysanias*, on the Score of her Piety and Chastity ; and of *Parmeniscus*, the Son of *Lacippus*, her Husband ; to the Family of *Lysanias*.

VII.

Sinna, in Battle slain, his Country mourns ;
And adds the Hero to her ancient Urns,

VIII.

I *Titus Flavius Dionysius* swear by Death, which is a Venerable Oath, that it is lawful for none to open the Tomb of *Olympias* ; he that opens it shall be fin'd Two thousand two hundred *Denaria* to the Publick Treasury, and shall be Convict of Impiety.

IX.

Claudia unblemish'd, Hail, *Claudius Myrtilus*, *Sabinus* aged Twenty five Years, *Socrates*, *Leon*, *Heraclitus Tyaneus*, of Seventy Years, all Hail. Under *Andron*, (the Governor.) Under *Apollodorus*.

XIII.

Machatas made this:

The Son of Lasthenes this Tribute pays,
A Statue to the great Alcides Praise.
Jointly with him, his Sire Divine is grac'd ;
And in Apollo's Fane the Gift is plac'd.

Ophanes, the Son of *Lasthenes*, devoted it to *Æsculapius* ; *Machatas* made it.

XIV.

Of *Lyfistratus*, the Son of *Pythias*.

XV.

Tillias, the Son of *Pitbion*.

XVI.

Epaphroditus, the Son of *Epaphroditus*, gives this to the Memory of *Pamphila*, the Daughter of *Pamphilus*, his Wife; by Order of the Senate.

XVII.

Pontius Lupus gives this to the Memory of his Father *Pontius Lupus*.

XVIII.

The City gives this to *Germanicus Cæsar*, the Son of *Tiberius Cæsar*, Nephew of *Augustus*, now Consul. To the Gods.

XIX.

Of *Adrianus Bumius*.

The City of the *Abeates*, by a Decree of the *Achaïans*, gives this in Honour of the Emperor *Cæsar Augustus Trajanus Adrianus*, Son of the God *Trajan*, Nephew of the God *Nerva*, five times Consul. The Inscription was set up in the Year of *Damon*, the Son of *Aristeus*.

XX.

This Inscription is mutilated, and, as you see, not accurately written; It speaks of a Man that gain'd a Victory by Sea, in which he sunk a Number of Ships, and took others; he dedicated a beautiful Grove to *Apollo*, in Memory of it; and was distinguish'd with great Honours by his Fellow-Citizens. The Names *προδικων προβυλων*, (which in the first Inscription are the Names of *Corcyrean* Magistrates) proves him to have been of *Corcyra*.

XXI.

Supported by a zealous Faith, I raise,
O CHRIST, this Sacred Temple to thy Praise.
From Grecian Altars raz'd, and Pagan Spoils,
This humble Gift of Jovian waits thy Smiles.

XXII.

This Inscription is faulty, but we have, by the Help of Conjecture, thus translated it.

Hail, youthful Hero, in thy Twentieth Year,
Basilides, and thou, O Passenger,
Attend whose Tomb it is, then shape thy Way.
Chrylogone, fair Branch of Cleomedes,
And Glaucus, were my Parents; but to me

Naught

*Naught it avail'd: For hapless I expir'd
Far from Bythynia, my Native Soil,
In bleak Cygrene, the Resort of Navies;
There by the ruffled Ocean's neighb'ring Wave
I lie; and Surges beat my watry Grave.*

XXIII.

Hail, *Memphis*, fallen in thy Sixtieth Year!

Notes on the *Corcyraean* Inscriptions.

In the first, and longest, that leads the Van, written in the *Dorick* Dialect, something corrupted by the Use of the *Corcyreans*, you may observe a singular Form of the *Patronymicks*; for *Aristomenes* is *Ἀριστολαΐδαλῆς*, from his Father *Aristolaides*; and *Psylles* *Ἀλκιμούλῆς* from *Alcimus*; but in this last Word I suspect a Mistake of the Transcriber. In the Genitive Plural is read indifferently *τεχνίται* and *τεχνῖται*; for in this, and the other *Dorick* Idiotisms, the Inscription is not very consistent with its self; for when this People were divided from the *Dorians* of *Peloponnesus*, they brought a Mixture of Foreign Words into the Dialect: So again, *πόροδοι* is read for *πρόσοδοι*; as we have frequent Examples of that *Dorick* Variation. It is ill printed *πόδοι*; so *εὐδομήκοντα* for *ἐβδομήκοντα*. The Change of *β* into *υ* is frequent, especially in the later Books.

Again, *ἐμβυλᾶ*, *ἐμυλῶ*, for *ἐβυλᾶ*, *ἐμυλῶ*; as in many other Inscriptions. So *Ἀρτεμῖος* for *Ἀρτέμιος* often; *Artemisius* was a *Macedonian* Month, answering our *May*; the other *Corcyraean* Months, as *Macbanes* and *Euclius* do not agree with the *Macedonian*, and are doubtful.

So, *ἐπαι* *πράται*, for *ἐπὶ τῇ πρώτῃ*; understand, *ἡμέρα*. In *ἀποτεισάτω*, *ι* is turn'd to *υ*; *ἐγδαυσάτω*, for *ἐκδαυσάτω*, *κ* is turn'd to *γ*; *ἄλλα παῖ* for *ἐλλαχῶ*. Other Idiotisms may be observ'd in this Inscription.

In the rest we may remark, that *Διῖ* is read for *Διὶ*; *πνύσας* for *νύσας*; the third is in the *Corcyraean Dorick* faulty, by the Breaches of the Marble, and fault of the Transcriber: In our Papers we had it *οἰς*, we have put it *οἰῖς*.

Spon publish'd the fifth in his Travels, written in *French*, Tom. 3. pag. 85.

VI. *εἰς τὰ λυσανῖς* must be faulty; it is not very clear what is meant by it.

VII. *Λυγρόποιοι* for *λυγρὸν πότιμον*, and *Ἀμφιλοχαῖα* for *Ἀμφιλόχοι γαῖα*.

VIII. There is a Fine set on the Violators of the Tomb of *Flavius Dionysius*, Instances of which you have above.

IX. Whether this be a Number of distinct Epitaphs, or one on many Persons, is not manifest. The first is the most probable. *χαῖραι* is for *χαῖρε*, so that in that Age, and *αι* began to be pronounc'd alike.

X. I suspect the Word *IORICO*, nor can I guess a fitter Word. This and the following are dedicated to *Jupiter Cassius*, whose Altar is mention'd by *Suetonius* in his *Nero*, *Ad aram Jovis Cassij*; where he speaks likewise of *Cassiope*, a Place in *Corcyra*, from whence the Inscription was taken; and it is likely that *Jupiter* deriv'd the Name of *Cassius* from his Worship at that Place. It is like the Name written with a double (*S*) by *Suetonius* and *Strabo*, but with a single one in the Inscriptions.

XII. This is maim'd. It is produc'd by *Spon*, Tom. 3. pag. 84.

XIII. *Laphanes*,

XIII. *Lapbanes*, who is said to have consecrated the Statue of *Hercules*, made by *Machates*, to *Æsculapius*, is (by the fault of the *Amanuenfis*) call'd *Λαπάης* and *Ἀσκληπίας*. The first is best: But why should the Statue of *Hercules* be dedicated to *Æsculapius* in the Temple of *Apollo*? I imagine *Æsculapius* had a Chapel there; as we find above, that *Castor* and *Pollux*, *Mercury* and *Hercules*, were plac'd in one and the same Temple.

XVIII. Is in *Spon*, Tom. 3. pag. 83.

XIX. Was in Honour of *Adrian*; *Trajan* and *Nerva*, the deceas'd Emperors, are call'd Gods: An Inscription is also mention'd to *Adrian* by the same City; but it is lost.

XX. This was in Honour of the (Nameless) *Corcyraean* Admiral. The Name of the Nation then at War with them is lost.

XXI. Is in *Spon*: It relates to the Emperor *Jovian*, who distinguish'd himself by his Zeal for the Christian Faith, destroying the Sacrifices and Temples of the *Greeks*; and erecting a Church to the True God, from the Spoils of the Heathen Idols.

XXII. Ill transcrib'd, or faulty on the Marble: For Inscriptions, both on the *Greek* and *Latin* Tables, were sometimes cut very unskilfully; I suspect a Mistake in the Word *Κυζελών*, which is the Name of a Place, or City; I do not think it to be the *African* *Κυπλόν*; for the Marble was found in *Corcyra*.

XXIII. Was printed by *Joannes Lucius*, a *Dalmatian*, at *Venice*, in the Year 1673. but faulty; we have given it more correctly.

XXIV. Is encompass'd with Revers'd Letters on the Marble; nor do we know on what Religious Principle it was so inscrib'd.

Near the Gate of the Cathedral of *Placentia*, is an Inscription, remov'd from its proper Place, belonging to *Honoratus*, Bishop of *Vercelli*, the third from *Eusebius* above mention'd.

Tertius hanc urbis sedem tenuit Honoratus
Antistes, cujus spiritus astra tenet.
Eusebius præsul primus qui martyr alumpnus
Cælorum postquam regna beata petit;
Hic pater Ecclesiam docuit hanc dogmate certo
Sermones complens actibus ipse suos.
Terris ac cælo conspicuus ubique magistro
Eusebius consors hic Honoratus adest.

That is, Good Honoratus fill'd this holy Chair,
Third in the See, but now with Angels crown'd;
Eusebius was the First; the marty'd Heir
Of Heav'n, amidst the blissful Spirits own'd.
His Doctrine sound, and uncorrupt his Faith;
His pious Word with equal Life he grac'd;
Bright was his Life, and Glorious was his Death;
And here the Golike Pair are justly plac'd.

REMARKS on some Passages of this DIARY.

CHAP. I.

THE Inscription of *Pompeius Paratus*, which is vitious in *Gruter*, has a particular Word, *Myrismus*, written by him *M. Pismus*. For it is a Greek Word, in which the Latin P is written for the Greek p. And this is likewise observ'd in other Inscriptions, where the Greek Letters are often chang'd to the Latin; *Myrismus*, *Μυριασμος*, is the Funeral Anointing.

Petra Pertusa, mention'd in the Deed of *Bernard Wilelmi*, is a Castle of *Languedoc*, on the Confines of *Roussillon*; now, as in that Age, a very strong Fortrefs, almost entirely cut out of the Rock: It now belongs to the Crown.

CHAP. II.

It appears by a Variety of Deeds, that proper Names of Families began in the tenth Century, and were receiv'd in common Use in the eleventh. Escutcheons of Families had their Rise when the *Christians* went to the Holy War in the East, about the end of the eleventh, and the beginning of the twelfth Century.

Mabillon, in the third Tome of the Acts of the *Benedictine* Order, speaks thus on the Translation of the Relicks of *St. Augustin*. *Baronius makes the Year of it to be 725. but I prefer the Authority of a certain very old Chronicle that puts it, Ann. 722.* The Chronicle of *Strozzi* sets it one Year before, *Ann 1200.* The Author of which, for that Age, might be reckon'd a good Calculator.

CHAP. IV.

What the Anonymous Writer of the Wonders of *Rome*, in the 20th Chapter, relates about the four Brazen Horses, 'seems to imply, that those Horses in his Time, either had not long been remov'd from *Rome*; or even then remain'd there, only remov'd from their proper Place. For if they had been translated to *Constantinople* by *Constantine the Great*, I do not see how that Writer, unskill'd as he was in Antiquity, could have come to the Knowledge of these Horses. Some Men, on a more careful Examination, suspect very much the Fact of their Removal from *Rome* to *Constantinople*, and thence to *Venice*, as it is commonly imagin'd.

CHAP. VIII.

Vacca reports, concerning the *Marmorata*, that about twenty small Globes of natural Chrystal were found. So among the hidden Stores taken out of the Tomb of *Childeric*, King of the *Franks*, at *Tournay*, is a Ball of Chrystal an Inch and a half in Diameter: It appears to have been an ancient Custom to put Chrystal Balls in Urns and Tombs; on what Account is uncertain. The Ivory Bodkin shews that Urn to have been design'd for the Ashes of a Woman.

C H A P. IX.

We may readily discern whether the Statues of *Laocoon* and his Sons be made of one Stone, or of two, according to *Fulvius*. If of two, this *Laocoon* must be different from that in *Pliny*. I did not examine that Matter when I was at *Rome*. But if it consists of one, and *Fulvius Ursinus* really saw the Fragments of another, in the Hands of *Antoniolus*, an Antiquary, as he says, then it is doubtful whether of the two is describ'd by *Pliny*.

The Picture found in the Baths of *Titus* appears to represent a *Villa*, in which is a Tower rais'd something higher, after the ancient Manner, with a Variety of Windows for the Prospect. It was a kind of Banqueting-House, (or *Cœnatio*) like that mention'd by *Pliny*, lib. 2. Ep. 17. looking towards the open Sea. *Martial* speaks of the Tower in the *Villa* of *Bassus*.

Et turre ab alta prospicis meras laurus,
Furemque, Priapo non timente, securus.

That is, *The Verdant Laurels from the Tower you see,
While from a Thief Priapus guards the Tree.*

In this *Villa* likewise a *Priapus* was view'd, leaning on a Rock, opposite to the Tower. A little House near the Tower is furnish'd with a Portico; for it was the Custom in *Nero's* Time, as we are inform'd by *Suetonius*, to adorn their Houses in that Manner. Next to this was a lower House, with a Gallery, set apart for the Steward; for he and his Wife are represented as going to it. It was likewise beautify'd with Vases, and two Lions, for the Prospect and Elegancy of it. The *Villa* is set off with Waters, and a Person on the Bank is fishing with an Angle; as *Martial* speaks about the Country-Seat of *Faustinus*,

Tremulæve captum lineâ trahit piscem;

Or with a trembling Line the Fish he draws.

A Matron in a long Apparel (to whom perhaps the Seat belong'd) goes to the House, that has likewise its Portico; behind it is an Obelisk; a Lyre hanging at it, shews *Apollo* was the Tutelar God, which is pointed out likewise by the Tripod that is set aloft on a Column at a Corner of the House: These being his Symbols. In an old Front of the Building is a Statue in a long Garment, and another, which is naked, on a Basis, near another Angle. Then in the Water is *Terminus* advancing his Right Hand, with his Back towards the Structure.

The Choir of *St. Clement* was less accurately publish'd by *Ciampini*.

C H A P. XV.

What remains of the Inscription relating to the Mint of Money, and the Wardens of it, is this; as it remains in the *Perretine Villa*.

VICTO-

VICTORIA ARA
 SACRUM CONI.....
 FLATVRAE ARGE.....
 MONETAE CA.....
 CLAVDIVS
 VLPIVS
 VLPIVS
 VLPIVS
 VLPIVS
 DEDICAVIT
 L. VIPSTANIO.....
 M. VERGILIANO. IVN. DO

And another.

GENIO
 FAMILIAE MONETAE
 DEMETRIVS CAESARISN
 SER. EPAPHRODITIANVS DISP.
 D D

C H A P. XVII.

The Mount *Citorio* might take the Name *Acceptabilis*, from the *Septa*, the Enclosures. For Changes of Names are very frequent.

C H A P. XX.

The Columns of the Pile of *Adrian* were remov'd to the Church of St. *Paul*. This is affirm'd by the Monks of *Cassino*, from ancient Instruments. They are eighty in Number, and support the whole Structure of the Church in a very graceful Manner.

What is said by the Anonymous Author of the two Temples of *Concord* and *Piety*, seems to refer to the Ruins now visible in the Gardens of *Santa Maria Nova*. He seems likewise to agree with us, that the three Pillars in the *Campus Vaccinus* belong'd to the Temple of *Julius Cæsar*.

C H A P. XXV.

The ancient Names of the Horses in *Spon*, *Tom. 3.* are incorrect; *Sannippo*, *Eutono*, *Cirpato*, should be *Menippo*, *Eutonfo*, *Cirreto*; there are other Faults and Omissions. *Spon* adds some Names, which are not found, a Piece of the Marble being remov'd.

C H A P. XXVI.

The first Inscription, (D. M. *Sc.*) is faulty in *Gruter* and *Fabretti*. The *Baquates* (after it) were People of *Mauritania*, call'd by *Ptolomy* Βακουάται.

In

In the second Infcription, relating to the Workmen, and beginning,

P. FERRARIUS, &c.

Some think the Instruments of Carpenters, not of Smiths, are represented; and that the Word *Ferrarius* is the proper Name of a Man, not of a Trade. This we submit to the Judicious Reader.

During our Stay at *Rome*, at the frequent Sollicitations of our eminently learned Friend the Abbot of *Longuerue*, we search'd for *Trogus Pompeius's* Prologues of the *Philippic* Histories, in the Manuscripts of *Justin*; I found two Manuscripts of that Author in the *Vatican*, furnish'd with the Prologues, and a third in the Library of the Marquis *de Maximis*. I compar'd the Prologues of the printed Editions with these, and found they are very corrupt, so that there is hardly any Thing entire in them. I sent the various Readings to the Person above-mention'd, who gave them back to me on my Return, with the Addition of learned Notes, that shall here be inserted; so that, by their Assistance, we may now put out a correct Edition of the Prologues. Now the Prologues themselves being adapted to the Books of *Trogus Pompeius*, when they were yet entire, commonly mention the Affairs, that do not appear in *Justin*. I saw another Manuscript of the Prologues at *Venice*, in the House of the *Trevisani*, which I had not time to examine. The *Vatican* Manuscripts, whose Readings we now produce, are number'd 1825 and 1826. We joyn also to them the various Readings of two Manuscripts in the *Colbertine* Library, mark'd thus, 1566 and 1578.



We will digest them in this Method.

Achæis

Book.	Various Readings and Emendations.	In what Manuscripts, or Editions, &c.
	Achæis <i>amend it ---à Chiis</i> Et Rhodiis ---et Phocenibus---	1 Vat. Manuscript. Diodor. 12. 2 Var. MS. MS. Maxim.
7. 8.	Mothonem ---Methonem--- Pœnum --Pœnorum--	Demosth. &c. 2 MSS Colb.
8.	Interfectumque --Interjectumque-- Electo --delecto--	3 Rom. MSS. Diodor. 16.
9.	cum Mathea --cum Athea-- Græciæ --Græcis-- Victusque --Victis-- Charonæ <i>is</i> Ceroneæ <i>in</i> <i>To</i> Nuptiarum <i>add</i> filiæ die occisus est Ace --Accon--	Justin. c. 2. Diodor. &c. Montfaucon. 1 Vat. Manuscript. 1 Vat. Manuscript. <i>All the Roman Manuscripts.</i> <i>Some Manuscripts.</i>
10.	Primum dopanem. --Persequutus primum Datamem, præ- fectum Paphlagonum, quorum Origo repetita.-- In Syria præfectum. --Dein Præfectum Helleponti, Ariobar- zanem, deinde Syriæ Præfectum. Armenia --Ac Myfia-- Sidona accepit --Sidona cepit-- Effectores --defectores-- <i>read it</i> In Caduffis victor defectores in Asia purpuratos. Regnarit Arsem, deinde Reus. --Regnavit Arses, dein Darius, <i>or</i> Dareus-	Diodor. Æmil. Prob. cum Not. ad Vit. Datam. Trog. Aut. Prol. <i>no Name</i> <i>in</i> Diodorus. Diodor. Montfaucon. Manuscript Max. Montfaucon.
12.	Italicæ Apulorum --Italicæ populorum-- --Italiae populorum-- --Lucanorum <i>is added.</i> --Apulorum, Lucanorum, & Samnitum. Annemon --Mnemon---	MS Max. 2 Vat. Manuscripts. Manuscript Max. 2 Manuscripts Colb.
13.	Phitone --Pithone-- Occidit, & occisus est. --occidit, ut & ipse Ægyptum cum exerci- tus petens occisus est.--	Vat. Manuscripts. Montfaucon.

Book.	Various Readings and Emendations.	In what Manuscript, or Editions, &c.
14.	Lamfacum --Lamiacum-- Phrygia majore --Phrygia minore-- Et Cliton <i>add</i> Lydiâ, & ut à Clito victus, &c. Captaque ad fatorem Mychia Olym- piadanæ. --Receptaque à Nicanore Micina Olym- piadem-- --Munychia-- Obseffam --Pydnæ obseffam-- <i>add</i> & captam ad favorem populi--	<i>This corrupt in the Roman and Colbert. Manuscripts.</i> Diodor. 19. 2 Vatic. Manuscripts. and Manuscript Max. Montfaucon. Montfaucon. Justin. 2 Manuscripts Colb. Manuscripts Rom. & Colb. Manuscript Maxim. Manuscripts Colb. Diodor. Liv. 1 Vat. MS. MS Max.
15.	Antiochi --Antigoni-- A filio collectæ --collectæ à Demetrio-- --à filio ejus sunt collectæ Demetrio Et Leonimi die inde. --Cleonymi deinde-- Et Leonymi. Qui ablata Corcyra. --utque abactus Corcyra	Manuscript Maxim. Manuscripts Colb. Diodor. Liv. 1 Vat. MS. MS Max.
16.	Ac missus est Andromache. --ac dimissus est à Dromichete-- à Romiche à Romuche. Quorum filiis --cujus filiis-- Quorum numero multitudinis. Mox evictus. --à quo mox evictus-- quo mox evictus.	Diodor. 11. Diodor. in Excerpt. Vales. or Peiresk. Vatic. Manuscripts. Manuscript Max. Memn. excerpt. in lib. Phot. All the Manuscripts wrong.
17.	Ptolemeus --Ptolemæus iste-- Cum Antiocho, & --Cum Antiocho, Antigono et--	Rom. Manuscripts. Tho' not in the Manuscripts.
18.	Sidonis --Sidoniorum-- Et Velix Carthaginumque --Uticæ Carthaginensiumque--	Plut. in vit. Pyrr. Manuscript Max. All the MSS; but wrong. Justin.
19.	In Africam per Rubellorum annorum gestæ --In Africa per Asdrubalem, Amilcarem, & Hannonem gesta.-- per Anconem. Et Siciliam cum Selinum Temetegantum & Gametinum, & Ulem. --Et in Sicilia cum Selimunte, & Agri- gentum, & Camarinam, & Gelam ceperunt.--	Manuscripts Colb. & Ma- nuscript Max. 2 Vatic. Manuscript. Manuscripts.

Book.	Various Readings and Emendations.	In what Manuscripts, or Editions, &c.
	Geram Gelam Phoeni per Homilionem gesserant quod -- Pœni per Hermilionem gesserant quo- 20. Dictæ quas (res sc.) 21. Per Dionysius jectus -- perinde ejectus--- <i>add</i> --Dionem-- i. e. per Dionem inde ejectus-- Corinthum statim Oleonte --Corinthum secessit ut à Temoleonte Carthagenensium-- Statim proficifatur ut ab Agathocle Car- thagenensium Pisistrato --Sofistrato-- Arcessiti quam ad bello Carthagenenses obsederunt Syracusas. --Arcessiit adjutores belli Carthaginienses Seditiosi, obsederunt Syracusas-- 22. Opellam --Ophellam--- 23. Revertit. --revertitur-- 24. Monio. --Mytilo-- 25. Antigono. --Antiocho-- et Bythinio, <i>add</i> --Zypoete-- Felini --Galli - 26. Antigono, filius --Antiocho, & Callinicus filius-- Arca --Arcan-- 27. Ptolomæum. --Ptolemæum Tryphonem-- Angure. --Ancyra, or Ancura-- Victi ab Attalo Cziae Lambitunum. --Victi ab Attalo, Zyelam Bythynium occiderint. Ptolemæus eum. --Ptolemæus Ptolemæum-- (i. e. Ly- simachi filius Ceraunum.)	<i>1 Manuscript Colb. not in the Roman Manuscripts.</i> <i>Manuscript Max.</i> <i>Diodor. Plut. Prob. in vit. Dionis.</i> <i>1 Vat. MS. Edit. Pol.</i> <i>2 Vat. Manuscript.</i> <i>Manuscript Max. wrong.</i> <i>Diodor. Justin.</i> <i>Diodor. 20.</i> <i>2 Colb. Manuscripts.</i> <i>Cod. Colb.</i> <i>2 Vat. Manuscripts.</i> <i>Excerpt. Memn. Liv.</i> <i>Liv. Strab.</i> <i>Felini & Selini, in all the Manuscripts wrong.</i> <i>Montfaucon.</i> <i>Colb. Manuscripts.</i> <i>Max. Manuscript.</i> <i>Max. Manuscript.</i> <i>Max. MS. Colb. MS. Polib.</i> <i>18. in Exc. Vales. Suid.</i> <i>Liv. 33. & 38. Strab. 13.</i> <i>Athen. 2. 18.</i> <i>Memn. Justin.</i>

Book.	Various Readings and Emendations.	In what Manuscripts, or Editions, &c
28.	Prona vicerit.	Memn. ap. Phot.
	—pervicerit—	
	Oprona	<i>All the Manuscripts:</i>
	Oppiona	
	--Andro prælio navali--	1 Vat. Manuscript.
	Gallinico	
	--Callinico---	Rom. MSS. and all the ancient Books.
	Antiochus Arsamenem.	
	--Antiochus insidiantem sibi effugit Ari-	Chronog. Alex. Rom. MSS.
	amnem—	
	Custode Tryphonio	Polyb. 4. Appian. in Syr.
	--Custodes Tryphonis--	
	Epacorios.	Hier. in Dan.
	--Apaturius--	
	Epatorius	Rom. Manuscripts.
	Epicarium }	
	Epicorium }	2 MSS Colb.
	Ut ex Macedonia	
	--ut exiens à Macedonia--	MSS here very corrupt.
	Quo mortui te KC. filij	
	--Quo mortuo tutelam filij--	Justin. 28.
	Thessaliæ in Asiam Cariam	
	--Qui Thessaliam, Mœsiam, Dardaniam	Manuscript Max.
	subjecit--	
	Quo mortuo filius ejus	Justin.
	Philippus (<i>read</i> Philippi) suscepit Anti-	
	gonus.	MS Max.
	Cleomenes Spartanos confu fugit	
	--Cleomenes Spartanus cum conjuge fugit	Liv.
	Ætolis	
	--Atheniensibus--	Manuscripts Colb.
	Dardanos	
	--Romanos--	Rom. MSS.
	Utrusphone	
	--Tryphone--	Justin & Histor.
	Vicit Rapici poemare Gathocleæ cor-	
	ruptus.	Montfaucon.
	--Vicit rapiturque ipsi præmium Aga-	
	thocleæ--	Colb. Manuscripts.
	Amore corrupto decessit.	
	Quibus victus	Manuscript Max.
	--à quibus victus	
	Macchæum	Achaicorum
	--Achæum--	
	In Asiam Achæum	Colb. Manuscripts.
	--In Asia Achæum--	
	Ad regem	Manuscript Max.
	<i>add</i> --Antiochum--	
31	Navide	
	--Nabide--	

Book.	Various Readings and Emendations.	In what Manuscript, or Editions, &c.
32.	Achaicorum	Liv. <i>Manuscript Maxim.</i>
	--Achæorum--	
	Achilium	
	--Acilium--	
	Acholis	
	--Ætolis--	
	Ducem, ambo	
	--duce Manlio--	
	Gallium	
	--Gallum-- (i. e. Gallo-Græcum)	
33.	Parnece	Liv.
	--Pharnacem--	
	Deductæ inter	
	--deductæ : inter--	
	Pseu-Philippo	
	--Pseudo-Philippo--	
	Pisidias	
	--Pisidia--	
	Selegenfibus	
	--Selgenfibus--	
34.	Epiphane ut mortuo	Strab.
	--ut mortuo Epiphane Ptolemæo.	
	Habuit Ariarathe	
	--et Ariarathe--	
	Orphernem	
	--Orophernem--	
	Ripaticum	
	--Piraticum--	
	Chidiorum	
	--Cnidiorum--	
35.	Cerinenfes	Machab. 1. 15. Strab.
	--Ceramenes--	
	Egniorum-Ceranenes	
	--Eginorum-Catanenes--	
	Victus Demetrius	
	add --filius ejus Demetrius--	
	Diotoro	
	--diodoto--	
	Arætheum, & Arfacem factum	
	--Ariarathem & Arfacem Parthum--	
36.	Ut Cypro pulsus Syrio Demetrio captaq; à Parthis bellum gessit cum fratre ejus Cognomine, sed ut Antiochus inter- fecto Hircano & Judæos subegit.	Justin. Appian. Josephus.
	--Ut Trypho, pulso Syriâ Demetrio, cap- toque à Parthis, bellum gessit cum fratre ejus Antiocho, cognomine Sidete. Ut Antiochus, interfecto Tryphone, Hircanum & Judæos subegit--	

[illegible]

Book.	Various Readings and Emendations.	In what Manuscripts, or Editions, &c.
41.	<p>Post Claudij rogationem --Publij Claudij rogatione-- Flagitatus Alexandræ Romæ --Exagitatus Alexandriæ, Romam-- Regem Ptolemeicorum --Regnum Ptolemæorum-- In Partilis per Arfacem --In Parthis per Alsacem-- Tygranes --Mithridates-- Diudoto Rege --à Diodoto Regnum-- Quo repugnate --Quo Rege pugnante-- Saranæ --Sacarancæ-- Gestæ per Apollodorum & Alexandrum, Reges eorum --ex Apollodoro, gestæ per Menandrum & Eucratidam, Reges eorum--</p>	<p>2 Vat. MS. MS Max. Max. Manuscript. 2 Vatic. Manuscript. Montfauc. Annal Arfacid.</p>
42.	<p>Apreteus --A Phraate Imerus-- Toclarorum --Tocharorum Serducarum --Sacarancarum--</p>	<p>Strabo. Annal. Arfac. Strabo, in Σαργαυλοι, of Σαργαυτοι.</p>
43.	<p>Et res --Et reges-- Liguriæ & Massiliensium --Ligurum & Massiliensium--</p>	<p>2 Vatic. Manuscript.</p>



HISTORICAL NOTES on the foregoing Emendations.

ARtaphernes, not *Tisaphernes*, was the General of *Darius* against the Greeks, or *Athenians*.

The History of *Marathon* is well known.

Trogus had given an Account of those that govern'd the States of *Corinth* and *Sicyon*, (but *Justin* had produc'd nothing about them) as also of the War maintain'd by the Tyrant *Clisthenes* against the *Crissæi*, or the *Cyrrhæi*.

The *Athenian* War against the *Bæotians*, and the *Peloponnesian* War after that, was in the second Year of the Eighty third Olympiad.

Artabanus was not only expell'd, but kill'd by *Artaxerxes*.

Cyrus the younger was the Son of *Darius* and *Parisatis*.

Alexander Pheræus was a Tyrant, and *Fason* was his Brother.

The Social War, carry'd on by the *Chians*, *Rhodians*, &c. had no Relation to the *Achaïans*, and the *Phocians*.

While the Sacred War was prosecuted, *Philip* of *Macedon* finish'd the *Chalcidian* War, and destroy'd *Olynthus*.

It is well known that *Philip* overcame the Greek Confederates at *Cheronæa*.

Datames was a Governor, or Præfect of *Paphlagonia*, who rebell'd against *Artaxerxes*.

Trogus did not omit the Name of *Ariobarzanes*, Præfect of *Syria*; nor did the Author of the Prologues; but *Justin* neglected the whole Matter. And *Diodorus*, who tells us, that *Syria* revolted from *Artaxerxes*, dropt the Name of that *Satrapas*, or Governor.

Orontes was *Satrapas* of *Mysia* in *Asia minor*, not of *Armenia*.

It is well known that *Dareus*, or *Darius*, warr'd with *Alexander* of *Macedon*.

Perdiccas was not kill'd in the Battle against *Ariarathes*.

It was *Aridæus*, a *Satrapas*, not a King, that govern'd *Phrygia minor* on the *Hellespont*. *Antigonus* proclaim'd War against him; *Clitus*, who was oppos'd by *Antigonus*, was Governor of *Lydia*.

Demetrius Poliorcetes was the Son of *Antigonus*.

Dromichetes was King of the *Getes* and *Scythians*.

Lyfimachus slew *Clearchus* and *Oxathres*, the Sons of *Dionysius*.

Ptolomeus Ceraunus was the Brother of *Arsinoe*.

It was *Utica*, not *Velia*, that was built by the *Phœnicians*.

The Tyrant *Dionysius* the younger was expell'd from *Syracuse*.

In the *Sicilian* War, after the Death of *Sofistratus*, *Agathocles* made himself Master of the Government.

Ophella was Tyrant of the *Cyrenæans*.

The Gauls, who pass'd into *Asia*, could not pursue a War there with *Antigonus Gonates*, who had no Dominions in *Asia*; but with *Antiochus Soter*, the Son of *Seleucus*.

The *Bitbynian* Prince was mention'd by *Trogus*, and the Author of the Prologues. The Gauls were Allies of *Nicomedes*, who was Master of Part of *Bitbynia*, and an Enemy of *Zipætes*.

Apollodorus was Tyrant of *Cassandria*.

Antiochus, surnam'd *Deus*, was the Father of *Seleucus Callinicus*.

The Gauls were vanquish'd by *Attalus*, and afterwards slew *Zielas* the *Bitbynian*, who endeavour'd to take off their Chiefs by Treachery.

It was certainly *Ptolomey Ceraunus* that overcame *Antigonus* in the Naval Fight at the Isle of *Andros*. That *Ptolomey*, who was taken and kill'd by the other, was the Son of *Lyfimachus*, who deny'd he had sworn his Faith to *Ceraunus*, and oppos'd the Marriage of his Mother to him. He warr'd with *Ceraunus* in *Macedonia*, and the *Illyrians* were his Allies. In that War *Ceraunus* was the Conqueror, and took *Ptolomey* Prisoner ; but for that time releas'd him : For he slew only *Lyfimachus*, and *Philip*, the Brothers of *Ptolomey*, in the Lap of their Mother *Cassandria* ; but afterwards took *Ptolomey* again, and slew him. All this was omitted by *Justin*.

Hierax escap'd from the Guard of *Ptolomey* III. commonly call'd *Euergetes*, and by *Trogus* furnam'd *Tryphon*.

Apaturius kill'd *Seleucus Ceraunus*.

Antigonus, furnam'd *Doson*, the Guardian of *Philip*, subdu'd the *Thessalians*, *Dardanians*, and *Mæsiens*, or the *Triballi*.

Cleomenes went to *Egypt* with his Confort.

After the War with the *Ætolians*, follow'd that with the *Athenians*.

The *Romans*, not the *Dardanians*, were against *Philip* of *Macedon*.

Philopater, the Father of *Tryphon*, overcame King *Antiochus*.

Achæus was a known Tyrant of the Lesser *Asia*.

The Cities of *Epirus*, that revolted to King *Perseus*, were plunder'd in one Day, and the Inhabitants carry'd off Prisoners of War.

The Republick of *Ætolia* was divided by the *Romans* ; but this has no relation to the Slaughter of the *Ætolians*.

Pseudo-Philippus was call'd *Andriscus*.

Selga was a City of *Pisidia*, a Colony of the *Lacedemonians*, which defended its Liberty against the Encroachments of all Monarchs.

Justin does not mention the Piratical War between the *Cretans* and the *Rhodians*.

All the Towns of *Sicily* subdu'd at the Time above-mention'd by the *Romans*, were arbitrarily govern'd by the Prætors, and could not probably be Seditious among themselves. The *Cnidii*, or *Gnidij*, were free, and Allies of the *Romans* ; the Senate wrote to them in Behalf of the *Jews*. *Ceramus* was a Town near *Cnidus*. There were then no *Cerineses*.

The first of the two *Demetrius*'s, furnam'd *Soter*, was slain in War by the Impostor *Alexander* ; and was Father of the other *Demetrius*, call'd *Nicator*.

Ariarathes was King of *Cappadocia* ; and *Mitbridates*, furnam'd *Deus*, (call'd *Arsaces* the *Parthian*) flourish'd at the same Time.

Attalus took *Diogulis*, King of the *Cæni*, in his *Thracian* Expedition.

Aristonicus, the Natural Son of King *Eumenes*, endeavour'd to gain the Kingdom of *Asia the Less*, which *Attalus Philometor* had left by Will to the People of *Rome*. He engag'd in War first with the Consul *Crassus*, who was unsuccessful ; then with *Perperna*, the Consul, who took this Enemy of the *Roman* People his Captive.

The Brother of *Ptolomey Philometor* call'd himself *Euergetes* ; but he was ridicul'd, for his Fatness, with the Name of *Phycon*.

Demetrius was not kill'd by the *Parthians*, but his Brother *Antiochus*, call'd *Euergetes* ; and *Sidetes* by the *Syrians*.

Ptolomey Lathyrus was not pursu'd in an Hostile manner by his Mother in *Syria*, but expell'd from *Cyprus* into *Syria*.

The *Roman* Piratical War, under *Antony*, was in the Year before *Christ* 102.

The *Syrians*, harraſs'd with unfortunate Battles, were a Prey to the *Arabs*, a Nation before that inconfiderable.

Antiochus, Son of *Grypus*, Brother of *Philip* and *Demetrius Eucærus*, after he had almoſt obtain'd a Victory over the *Arabians*, was ſlain. After his Death, *Aretas*, Chief of the *Arabs*, obtain'd the Kingdom of *Cælo-Syria*.

Mitbridates, King of the *Parthians*, ſubdu'd *Media* and *Mefopotamia*.

Diodotus was Leader of the *Greek Colonies*, that ſeiz'd many Provinces of the farther Part of *Aſia*.

Apollodorus was a famous ancient Hiſtorian, commended by *Strabo* : He wrote the Affairs of *India*, and *Bactria* ; of *Menander* and *Eucratides*, *Bactrian* Kings.

Himerus, or *Imerus*, was a Tyrant.

The Country of the *Tochari* is now call'd *Tochariſtan*.

The *Serduæ* are the ſame with the *Scythian Laranæ*, mention'd by *Trogus* ; but differ from the *Laranæ*, or *Zarangæ*, who were the ſame with the *Drancæ*, or *Drangæ* ; not *Scythians*, but conquer'd by them.

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